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THE **Episcopalian**

JULY, 1970

**WHAT THE CHURCH
IS DOING RIGHT**

**DIARY OF A
CONTROVERSIAL
GRANT**

**SPECIAL MESSAGE
TO THE CHURCHES**

A MESSAGE TO THE CHURCHES

IN COLONIAL DAYS, during the Continental Congress, at the time of the Civil War, national days of fasting and prayer were observed in times of crisis. Such crises, it was believed, are evidence that God is bringing us under His judgment and calling us to repentance and to those changes of policy that are fruits worthy of repentance. In this present crisis, brought about by the war abroad and tumult at home, we need to discern God's judgment and hear His call to repentance and amendment of our ways.

No man, no nation can finally plan and control the history we are living through. The questions in our minds acknowledge that. Have we become inextricably involved in this war? Have uncontrollable forces been unleashed? In faith we answer: God's purpose in Christ serves the interests and pretensions of no single nation, but the common good of all peoples. He is the Lord in the midst of this tragedy, and the ultimate reality is His will working its mysterious ways in judgment and in mercy. That is the fundamental reason the events of these days give us pause, open our eyes, and stir us to a serious change of heart.

The war in Southeast Asia is fundamentally a human problem. Have we understood that an Asian death is the same as an American death? When will enough human beings see through to the human beings on the other side to demand that this suffering stop? When our leaders appeal to honor to justify the continuation and extension of the war, we question whether they are not really asking for more human sacrifices to national pride. Those who appeal to national greatness should be reminded that greatness may now

best be shown by restraint and the willingness to admit error in national policy.

A national repentance is required. That means *reexamining* and *changing* basic ideas, positions, and policies about this war, beginning in the minds of church members. This urgently means a new seriousness about negotiation. It means repenting of some habitual assumptions: that American power must be used for ideological purposes, that America alone must "keep the peace," that military power is the chief means of keeping the peace, that peace is best served by backing the *status quo*.

For the Christian, repentance is also a turn to new life. "Christ is risen" and is now the living Lord of history. That is the ground of our profoundest hope. In that light, Christians are also to hope all things, and some things quite provisionally, without a ready prospect or necessity for success. Rarely has there been so urgent a need in public life for men and women who can hope concretely. The most deadly poison in this war is its power to paralyze and silence responsibility. The question is: when tempted to despair, can we hope and act again, concretely, provisionally, repeatedly?

Penitence and hope will lead to specific thought and action. The United States has said it seeks political rather than military solutions in Southeast Asia. Yet, by permitting the Paris negotiations to disintegrate, by transferring arms to the Saigon government, we are once again relying upon military power to solve the political problems of Vietnam.

The need, not only for political solutions, but

for a new dependence upon political processes, becomes daily more apparent. Congress must assume its clearly defined constitutional responsibilities for the "making" and "ending" of wars. Citizens, as they participate in the electoral process should reflect their abhorrence for an unjust war. Honest penitence will be specific in redirecting national policy, and will emerge as a politics of hope.

Dissent and controversy have helped reveal the truth of our situation. When amid preconceptions and prejudices the pursuit of truth requires controversy, Christians should welcome and conduct it well, for God is Lord in the midst of it.

Constructive controversy requires truth-telling. Language is of God, the means His Word has chosen to make Himself present among men; as such, it is our most precious instrument of community. Cheap rhetoric and half-truths fascinate too many people today, and at a terrible price, for they contaminate the language and deform the community. Name-calling, especially, polarizes men and confuses issues. We ask Christians and all other men to use language modestly and truthfully; to respect the neighbor's name; to speak the truth in love; to listen, to understand, and to respond.

Constructive controversy requires peace-making. True peace-making is not merely the stilling of conflict, but the achieving of right relations and all that leads to the patient pursuit of justice in social and political structures. Working through to right solutions, the controversies of blue collar worker and student, of black and white will both produce and evoke dissent. The increasing dissent which surrounds these efforts requires in public life men and women of patient endurance who are willing to risk being misunderstood and are respectful of those with whom they deeply disagree. The times call for social and political imagination—about new forms of constructive dissent, as well as new forms of social order. We observe the sensitivity of many young men and women to the immorality of our

actions in Southeast Asia. We need to support them as they seek to change the direction of our involvement through nonviolent dissent and political action.

"Be watchful," says the scripture. Violence and chaos are on the prowl, seeking whom they may devour. Sometimes they attack law and order; sometimes they employ what passes for law and order; in both cases the evil consequences quickly outrun the calculations of men. Yet we bear witness that God is Lord even in the midst of violence; He is not a God of confusion but of peace; and men may therefore stand with Him, even before the threat of chaos, bound to serious peace-making. Therefore, in all circumstances, let your vision, your action, and your hoping be worthy of the Gospel of Christ.

Signed:

Bishop Stephen F. Bayne, *Vice-President*,
Executive Council of the Episcopal Church
Dr. John C. Bennett, *President*,
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United Presbyterian Church in the U.S.A.
Dr. Colin W. Williams, *Dean*,
Yale Divinity School
Dr. Robert J. Marshall, *President*,
Lutheran Church in America

Switchboard

AMEN FOR BOTH-ERS

Your well-meaning editorial, "The Church's Dilemma" (June, 1970), is based on a Gnostic fallacy and ends with Pelagianism.

To say that, in a healthy Church, the "be-ers" (those who emphasize the love of God) and the "do-ers" (those who emphasize the love of neighbors) must "support" each other is as theologically astute as to say that a healthy church requires the mutual support of those who emphasize Christ's divinity and those who emphasize Christ's humanity. THE EPISCOPALIAN seems set on regularly reminding its readers that it had no reporters at the Council of Chalcedon.

The Church is not Christian because its "be-ers" and "do-ers" accommodate each other. It is Christian because 2,000 years ago Being himself did something; separation of "being" and "doing" is no more possible in the Church than it was in the Incarnation. Love God and love your neighbor. That's it. For the Christian there are no degrees of emphasis. . . . The hypocrite is the one who looks

at worship and activism and picks only one.

The quotation of Dr. Hadden which calls on us to prevent the death of the Church is heroic Pelagianism. It is true that the gates of hell are real and now seem close but Christ's ecclesiological seminar in Matthew 16 says something about that. Were the Church only our institution, capable of "dying" if we on earth so wished it, the Book of Revelation would have to be edited. . . .

THE REV. GEORGE W. RUTLER
Rosemont, Pa.

Your editorial . . . reveals precisely "the trouble with the Church" as I see it but not the way you intended. The trouble lies in the fact that so many at headquarters really believe that "the people of the Church are divided into two almost equal, polarized groupings—the 'be-ers and the do-ers.'" I don't believe it for one moment. The majority of Episcopalians believe that Christianity embraces both great commandments equally, as specifically stated by our Lord, and that there must be balanced emphasis of both being and doing. Those of us who so believe and who comprise the majority of churchmen, find no room

for us on the team as defined at headquarters. We want on!

THE REV. FREDERICK M. MORRIS
New York, N.Y.

ED. NOTE: We hope and pray that you are right in your belief that the majority of Episcopalians are both be-ers and do-ers.

RIGHT!

I think that it is about time we stopped trying to fix the blame for what happened at Kent. Certainly nobody knows every detail. . . .

But now let us instead turn our thoughts, and words, and deeds to see that this does not happen again. . . . Let us try to bridge the chasms between groups. Let's begin to communicate. . . .

Let us first of all listen to the other person or group. . . . Let us have dialogue. . . .

Let us begin to pray to our God for wisdom, strength, and patience.

Then, after the listening, the dialogue, and the praying, get off dead center and try our utmost.

GEORGE W. CUNNINGHAM
Cleveland, Ohio

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ISSUES AND ISSUES

. . . On page 53 ["Who Goes to Houston?," May issue] Miss Smith states, "Our responsibility is to find out what the Church wants and thinks. But then . . . help set the Church on a pattern of change." In other words, our leaders are going to do what they want regardless of what the Church members want and think. . . .

Much comment is made about a reduction in giving. In addition to the strong disapproval by many communicants of the Church's actions I believe the increased cost of living and the continual increase of school taxes, income taxes—state and federal—has been a major factor in the expendable income a person has today.

CHARLES B. SCHWEIZER
Edwardsville, Ill.

N.J.: OVER THE TOP

[We] . . . are writing to you in regard to an article which appeared in THE EPISCOPALIAN, April 1970, entitled "Down a Million."

Under "General Church Program Questions and Answers," Question 4 reads, "Where did the money fall-off come?" Referring to the record payment and pledges made in the several provinces, the answer to this question in one place reads, "The other seven fell off, the largest being the primarily urban Province 2 (New York and New Jersey) with a fall-off of \$319,279."

Now we are fairly sure that the writer of this article when referring to New

Jersey . . . was referring to the "state" and not to the "diocese," although to the reader the opposite impression might be given. . . .

CANON CHARLES H. BEST and
S. LEONARD DAVIDSON, Lay Deputy
to General Convention
Red Bank, N.J.

ED. NOTE: Right. The Diocese of New Jersey more than met its "quota," but Province 2 as a whole did not.

ADDENDUM

Just one more fact. "The Case Study of Grace Church, Syracuse, When Blacks Join Whites" [*May issue*], states that "Bishop Walter Higley concluded that the diocese was, in effect, encouraging racial segregation by continuing to support the mission . . ." The additional fact is the decision was jointly made by Bishop Higley (then Suffragan) and the Rt. Rev. Malcolm Peabody (the diocesan) . . . Bishop Peabody's name was inadvertently omitted in the article.

CHARLES V. WILLIE
Syracuse, N.Y.

KEEP WITH IT

Usually people fire off letters to the editor when they are very unhappy about something in the publication. . . .

This letter is to tell you I think you and your staff are doing a great job with *THE EPISCOPALIAN*.

I do not always agree, but the magazine now seems to be alive, alert, up-to-date, with it. . . .

Keep up your present approach and don't let the fossils get to you.

RICHARD H. BROWN
Belmont, Mass.

Your reporting on the Executive Council meeting is fantastic. One really gets the "feel" of the difficult and often agonizing decisions that our elected officials have to make. Anyone who does not read *THE EPISCOPALIAN* is missing a rare opportunity to get "the big picture." What a contrast with some of the carping, whining criticism current in some journals.

THE REV. CHARLES E. WILCOX
Tulsa, Okla.

PUBLIC RELATIONS IS NOT A DIRTY WORD

Halleluia! A diocese of the Episcopal Church has ventured into the world of public relations. Call it what you will, Parish Communicator, or whatever, it still amounts to public relations. However, the Diocese of Ohio has taken only "one step for man" in arranging for communication within the churches [*see May issue, page 39*]. . . .

Continued on next page

EDITORIALS

Time for a Lay Assembly

Can the Episcopal Church continue to carry out its ministry without more direct participation by lay persons? This is one of the real questions before the Church today particularly after last year's Special General Convention at South Bend when the so-called "additional representatives"—mostly lay—took part in some of the non-legislative proceedings.

One major difficulty in giving lay people more opportunities in church affairs seems to come from the fact that information gathering and opinion exchanges are always tied so closely to legislation. In other words, lay people usually get together in large numbers only when they are attending General Convention, diocesan conventions, or parish meetings. As any deputy or delegate knows, it's tough to gather facts, discuss issues, and reach conclusions under the pressure of limited time under a legislative process. Wouldn't the Church benefit in the future if lay people could get together to listen, talk, reach conclusions, and offer directions apart from and in addition to, formal governmental structures?

Many parishes and dioceses are now working hard on this problem with planning and discussion groups and local and regional conferences and retreats. But church-wide, only the Women's Triennial has been able to create the kind of lay forum needed to tackle issues and offer directions to those who govern the Church.

We suggest that it's time for all the laity of this Church to have such a forum, possibly in the form of a Lay Assembly held in between General Conventions. For example, schedule the first in 1972 before the Jacksonville Convention of '73. If Conventions go biennial, have the Lay Assemblies in the years Convention doesn't meet.

Hold the meetings on college campuses in June to keep costs down and enable people to use holiday time to attend. Ban all formal resolutions and similar legislative actions but feed findings and recommendations to the appropriate Church committees, commissions, and agencies for their consideration in preparing for future legislative sessions. Work out an agenda based on issues raised by lay groups in dioceses. Figure a formula for attendance that would include young and old, male and female, veteran and newcomer, urban and town and country parishioner, ethnic majority and minority member. Invite some of the ordained for information, inspiration, and observation, but let the laity do all the work for a change.

Sounds a little naive? Or optimistic? Maybe so. But these days perhaps a little of both is needed. Any other suggestions?

—THE EDITORS

Effective July 1, the individual subscription price for THE EPISCOPALIAN will rise from \$3.50 a year to \$4 (2 years for \$7). In light of recent paper, printing, and postal increases we must make this adjustment, our third in ten years.



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Switchboard

I am church news editor of our weekly newspaper, as well as an Episcopalian, and after almost a year of trying to provide a way . . . to let the public know that Episcopalians do more than hold conventions, rummage sales, bazaars, and other fund raising campaigns, have given up. . . . This difficulty does not stem from lack of cooperation by the priests but from the absence of an organized way to disperse news. . . .

I . . . am in the process of preparing an article . . . from my experiences as church news editor in the hope that our church will let newspapers (and other media for that matter) help spread the "Good News." My article will place special emphasis on the need for a PR or "communicator" in each church and that person be someone other than the busy priest.

Meanwhile, to the Diocese of Ohio: "Straight ahead" as Joe Pyne used to say.

FRAN SIMMONS
Eugene, Ore.

ON WEEKEND RECTORS

I am truly impressed with the fine work the congregation and the Rev. Mr. Smalley are doing at All Saints' in Lehigh, Pa. [May issue]. Father Smalley obviously has a great deal of faith that his congregation can handle all the organizational work of the church with only supervision from him. . . . Not all parishes are up to this and his parish must surely miss not having him every day. But he is doing a far, far greater service for the entire community. . . .

MRS. JOHN F. WAYMOUTH, JR.
Marblehead, Mass.

The May issue suggests that "we are hurting" because only about one-fourth of our parishes have sufficient communicants and income to support an effective program and pay its minister a decent wage. Even clergy of cures in the top quarter find that there are few places for them to move to and so hang on where they are, longer than they should. A COCU merger may create additional placement problems for some clergy.

The idea of a weekend rector (*see article on Father Smalley*) opens up some new possibilities. . . . Clergy might discover a new sense of freedom and find that their preaching and pastoral work make a greater impact than when they were full-time, paid, "professional Christians."

Few, as Father Smalley, however, would be so fortunate as to have credits toward a Master's Degree in education that would so easily open the door to a good job. As a matter of fact, most

would find that their B.D. degree has little value in the secular world and may actually constitute an impediment when seeking "re-entry." . . .

THE REV. ROBERT H. PIERCE
Freeport, N.Y.

UNITY & COCU

The article on COCU in your May, 1970, issue, left me . . . utterly confused. All it seemed to deal with was "the institution;" no mention of doctrine, theology, liturgy, etc. I could not make out at what goal they were aiming.

Unity cannot be imposed from above. I agree with Father Molina, "Ecclesiastical ecumenism no longer interests me. The kind that does interest me is a group of Christians confronting a group of problems that matter" (May issue, page 28).

MRS. BILLINGS B. FAIRBROTHER
Stonington, Conn.

Your article in the May issue regarding the Consultation on Church Union was both interesting and thought provoking. I especially noted your use of the letters "COCU" . . . because of the similarity to the word "cuckoo," which is perhaps more descriptive. . . .

THE REV. JOHN E. MERTEN
Oxon Hill, Md.

WHO'S SLIPPING?

This letter is in response to [one] in Switchboard, May issue, "Our Slip Is Showing," by Robert O. Reddish, Jr. I commend him on his ability to listen open-mindedly to his Jehovah Witness friend.

[He] mentioned that they "pore over the Bible" five nights a week. Our parish offers activity about five nights a week, but not strictly poring over the Bible. Our activities include Faith, Study, and Prayer groups, which emphasize religious study and Christian love; Seekers, which does study the Bible; Healing, a group which meets for Holy Communion and special prayers for the sick; plus the other standard parish projects such as choir, EYC, altar guild, confirmation classes, FISH work, etc. Devoting five nights a week to the Bible only would hamper us in fulfilling our Christian responsibilities to our families and the community.

As for calling on the sick, our priests always do, of course. But the parishioners are made aware of any sick person by way of the weekly church bulletin and announcement during Sunday worship. The laity then call on the sick, not because it is their week to do it, but with sympathy in their hearts.

. . . We work together for the church, our families, and the community with Christian love as our incentive. . . .

MRS. JOSEPH GRANUCCI
Sunnyvale, Calif.

continuing

FORTH and

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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TO MY WAY of thinking the United States of America is the greatest country this world has ever seen. I will put my life on the line for it, and have. Nevertheless, I think our country can do some of the most stupid things that can be imagined. But my saying that does not lessen my loyalty to it one bit.

I think that through the Internal Revenue Service an attempt is being made to reshape the social and economic concept of America, and it really burns me up. I could list for you 100 other things the Government is doing which disturb me no end. But I am not about to leave it, and I am not going to let it affect my feeling of patriotism and loyalty. Those actions only spur me on to become more active in trying to bring about changes in a government in which I believe.

I feel the same way about the Church. For seven years I served on the Executive Council of our national church. I have seen many actions taken with which I violently disagree and have expressed that disagreement loud and long, far and wide. But this does not mean that I am leaving my church, or that I am supporting it less, or that I am in any way diminishing my loyalty to it. I believe I need my church and it needs me.

In governmental matters where we disagree, we express that disagreement at the ballot box. I thank goodness we can do the same thing the same way in our church. We have a representative form of government in our nation and a representative form of government in our church. I am thankful we do not have a totalitarian form in either.

Certainly we have problems in our church. We have problems throughout Christendom. Many various and severe ones deal directly with the mission of the Church. In our rapidly changing times the solutions selected may not be correct. Nobody really knows. But we must keep trying.

There is much concern, and often vitriolic condemnation of the national church, and particularly of the Executive Council, when it determines a course of action. Many times I think the action taken is as wrong as can be.

Over the years I was on the Executive Council I became deeply involved in many of these things. It has been an interesting, challenging, and often frustrating experience. That body has struggled with problems over and over again. It has been widely criticized and I have often been one of the critics. But there are some surprising things about these criticisms.

Many of you are probably unaware that the Council is often criticized for being too conservative and for being too slow to act. The Executive Council gets a great deal of criticism from people who say they despair of the Church ever becoming an effective agent for change in the world.

We also get criticism, of course, saying the Church has foolishly jettisoned her God-appointed role of the redemption of persons in favor of an all-out thrust in the field of social and political manipulation. I personally feel both criticisms are frequently accurate.

I have learned one other thing. Too frequently both these criticisms contain a similar ingredient: they ignore the facts.

WHAT THE CHURCH IS DOING RIGHT

BY PRIME F. OSBORN

For example, let's look at the criticism that is now causing more comment than any of the others at this time. This has to do with the money the Church is supposedly giving to the Black Economic Development Conference.

At least 100 people have complained to me about this. Let me say to you that I disagree with the action taken, but I have talked to almost nobody who really knows what is being done in this connection. To begin with, the action taken at the Convention at South Bend was somewhat vague in specifics. It left the matter, in essence, to the Executive Council. And the Executive Council acted as directed.

Here is what it did. It determined unequivocally and without question that no money coming from any diocese to the national church for the support of the General Church Program, or to meet the quota assigned to the diocese, would be used for this purpose.

To say that the Executive Council is using your money for this fund is just as wrong as it can be. It is not and it cannot.

It merely provided a place where anyone who wanted to give to this fund could send the money.

Then the question was left as to where the money was to go. Most people say that it has to be given to the Black

Economic Development Conference. Such is not the case. The money was specifically to be given (without any strings attached) to the National Conference of Black Churchmen, provided the Executive Council found that organization could meet the criteria of the General Convention Special Program.

Some are saying this was a subterfuge. Insofar as the action taken is concerned, however, there is absolutely not one nickel of the money sent in by people who want to give, to be given by the Executive Council or any other body of our church, to the Black Economic Development Conference.

Now, if the National Committee of Black Churchmen desires to give the BEDC the money, we have nothing to say about it. The National Committee was reluctant to be a conduit and said so. They were assured by the Executive Council that they were not required to give this money to the so-called "Bedse" group.

Then the Executive Council had the problem of determining whether or not the National Committee of Black Churchmen was an organization advocating violence. It determined that it was not, after an hours-long interrogation of its director. I felt the Council to be wrong in this. But, on the basis of the vote, there were only two of us who felt that way.

In the minds of many this is a basis for non-support of the Church. I, too, feel this should not have been done, but to say this is a basis for non-support of the Church is, to me, completely wrong. To begin with, the Church is not involved in it. The funds of the Church are not involved in it. Many people in the Church who feel as strongly one way as you or I do in the other, were merely given an opportunity to give money specifically to this undertaking.

Personally, I feel we lost this one. But we win some and we lose some. We have won many controversies which probably could be characterized as a conflict between the liberal and conservative views.

For example; there has been much agitation, as you

**You have heard of many
[GCSP] grants where you
have disagreed completely,
and I have too. But . . .**

would expect, for action condemning the Vietnam war, condemning the draft, or condemning any participation in any military effort.

Virtually all these have been defeated [*For Executive Council's most recent action on this issue, see page 13*]. Moreover, we have established as a vital, full-participating section of the staff of the Executive Council the ministry to the Armed Forces. We have a bishop in charge of this activity and support 149 chaplains in all parts of the world assigned to our Armed Forces. Over \$260,000, or 2 percent, of the total budget is spent in this effort.

Sometimes I think we are all too prone to pick up those items where the Church has taken action with which we do not agree and we let that become paramount in our thinking. We tend to overlook the major efforts being made by our national church with which we do agree.

Let me say I am proud to be an Episcopalian. I am proud of the work which my church does as a unified national church. Today nearly one-half of all the money the Church has—all the money you give to the national church—is used in spreading the Gospel of Jesus Christ throughout the world.

Of our approximately \$13 million budget, almost \$6 million of it is spent in overseas work. Forty-four percent of our budget is allocated to this alone, and this does not include many other types of old-time missionary work.

We have nineteen dioceses and districts overseas which are supported by the Church and we assist churches and missionaries and other projects in forty-two countries. The Church uses your money to tell people who never heard of it, of the saving grace of Jesus Christ, as we have done for 200 years.

We also help people overseas in developing new agricultural techniques; in teaching; we help them run hospitals; we train them for leadership; we help them to become self-sufficient and to take their rightful places of leadership in their church and in their nation.

Over 2 percent of our budget is spent in world relief. Today through the utilization of your funds we support the Vietnam Christian Services which right now is providing doctors, nurses, and medical care for refugees in Vietnam.

Other than the administrative costs the next largest item in our budget—over 6 percent—is in direct financial subsidy to the dioceses in the United States for their own budgetary items which they cannot themselves fund.

As an example of this, over \$500,000 is spent in the West in five major regions in Indian work. We have sixty-five clergymen and 151 lay people working in eleven dioceses in this Indian effort.

Over \$200,000 is spent each year in working with the deaf, blind, and with refugees. In Florida the national church helps support the effort to find homes for the Cuban refugees and to counsel them as well.

The Church puts out a monthly newsletter in Braille for blind people and a talking book edition of THE EPISCOPALIAN magazine. The hymnal and prayer book are all printed in Braille. We provide scholarships for deaf seminary students to serve blind and deaf parishes.

When the staff of the Executive Council was reorganized, one of the major divisions set up was one to render service to dioceses, and over 2 percent of the entire budget was allocated for this group.

It is well known that we are having difficulty obtaining adequate priests, both in numbers and in quality. Three percent of the budget is spent on this problem. A great effort is being undertaken in improving theological education in screening, recruiting, and training professional men and women for work in the Church and in continuing education and deployment of our clergy.

Cannot we all take unstinted pride and glory in these

What the Church Is Doing Right

kinds of activities which comprise the bulk of the effort of the Executive Council and our national church?

Now the Episcopal Church is not refusing to confront the problems of the day. This is where we get into difficulty because of our great conflicts of view. Even in this area, however, there are things I think we can all be proud of.

The General Convention Special Program was set up by the General Convention in Seattle in 1967, and the Executive Council was directed to organize a program to help the poor and disenfranchized. Specifically, it was directed to provide support, and to use the Church's influence and economic power to support, justice and self-determination for the poor and powerless.

The GCSP section was established to carry this out. You have heard of many grants where you have disagreed completely. And, I have too. But I certainly don't disagree with all of them.

Let me give you a couple of examples.

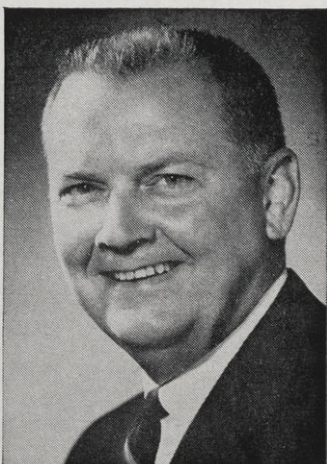
The Avondale Community Council was funded in Cincinnati, Ohio. The Council is comprised of fifty different groups—both white and black people are involved. They have terrific problems in housing, community planning, education, health improvement, and the like. This council has set up a credit union, a building and zoning committee, an adult education committee, and has even had a festival with over 15,000 people attending. They have helped to raise the standards of the poor people in this community.

In Tuscaloosa, Alabama, a grant was made to the Northport Day Care Center which is directed and controlled by the poor people of the local community to provide care and training for the children of the local poor people and to provide an opportunity for their parents.

Another grant was made to St. Patrick's Episcopal Church in Washington, D.C. This is a store-front mission in the ghetto area that was burned out during the violence following Dr. King's assassination. Through this grant they were able to reopen this church.

Prime F. Osborn is a communicant of St. Mark's Church, Jacksonville, Florida, and president of the Seaboard Coastline Railroad Company. He recently retired after serving for seven years as a member of the Executive Council of the Episcopal Church.

This article is based on an address which Mr. Osborn gave at St. Mark's.



The Southern Rural Action Project was given a grant. This organization has established twelve cooperative workshops in Mississippi. These poor people produce handicraft products and the corporation markets their products all over the South. This group includes farm laborers, sharecroppers, and domestics who, when they started, were earning an average of less than \$10 a week. Today they are earning the minimum national wage.

These are just a few of the projects. I will admit I have picked them out carefully. They do illustrate the kind of programs and projects, however, which the Church is funding under this GCSP and which seem to me cannot be the basis of objecting to the program. They have made other grants with which I am not in accord today, nor was I when they were made. But again, we lose some and we win some.

I am concerned about the future of the GCSP. I want to be heard in the development of this program and its promulgation.

Let me tell you about another Church-sponsored undertaking which has been very successful. This is a ghetto loan and investment committee. A group of bankers make loans to ghetto-led projects to get them started. This program was adopted because the Council was convinced that Americanism and the capitalist system can play an important role in bringing about a solution to racial problems.

As you can see from this very superficial review, the Episcopal Church through its Executive Council is very active. It is concerning itself with all aspects of life.

The vast bulk of the money which it receives is going for undertakings with which nobody can take issue. It is striking out into other non-historic areas of concern where solutions are provoking controversy. In these experimental efforts much of what it is doing is obviously good.

I can't help but quote the Presiding Bishop at this point because I so agree with him. He said recently:

"I honestly believe that to grow bitter in theological debate is a more grave heresy than an outright denial of an accepted doctrine."

You are Christians. You are Christians in a vigorous and viable Episcopal Church. As such, we recognize that above all other things, we need the Church. We need the Church for our own personal and individual requirements. We need it to help us meet the demands placed on us by our Lord. We need it to help us to live our lives. We need it for the future of our land. We need it for our children's sake. We need it to seek peace—that kind of peace which defies understanding.

But the Church also needs us. The Church needs us to be participants in its affairs. It needs us to help determine how to deal with the problems of the day. It needs us to survive.

A church in Italy was bombed out. As our soldiers came into the nave they saw a statue of Jesus that had been subjected to severe bombardment. Although it was still standing, it had no arms. Someone had placed a sign on it which said,

"I have no hands but yours."

Mom needs days off, too. Day care centers are one way she is getting them.

WEDNESDAY GRANDMOTHERS



Mrs. Anna Quinn, the school's only paid employee, dispenses cookies and juice.

ONCE UPON A TIME children went to nursery school at 4 or 5 and mothers stayed at home and cooked and cleaned and waited patiently for them to grow up.

Not any more. Something called DAY CARE is changing the old patterns. It is giving mothers more free time to be people while their kids are still little. And letting even the littlest children know the world is bigger than just Mommy and Daddy and the rest of the family.

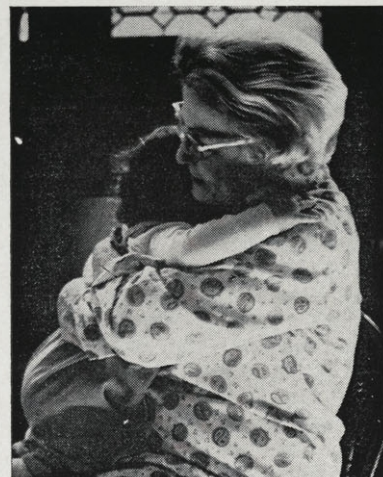
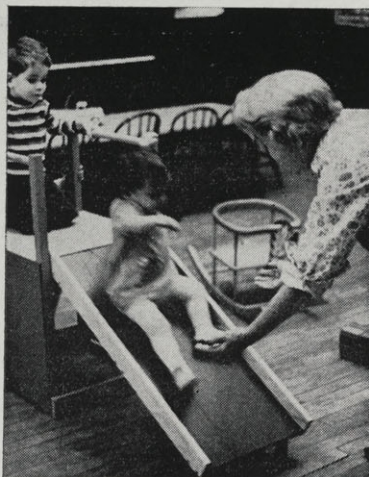
Privately operated playgroups and day centers like the Trinity Playgroup at Trinity Memorial Episcopal Church in Philadelphia are springing up all over the country.

"When we began, one of our main concerns was the mental health of the mothers," says the Rev. Charles Pen-niman. "They need to get away from the kids for at least a few mornings a week."

Trinity Playgroup meets on Wednesday and Friday mornings from about 9:30 A.M. till noon. Though it began two years ago as a glorified baby-sitting service it has recently blossomed into a neighborhood co-operative. Each Wednesday and Friday morning goes like this.

At 9:00 A.M. Mrs. Anna Quinn arrives at the church to get things ready and welcome the children. The Playgroup's only paid employee, Mrs. Quinn, is not exactly a teacher and not really grandmother to any of the children. She's had years of experi-

By Lynn V. Schimmel



Sliding on a sliding board is not scary if there's someone to catch you. Fabrice Trombert talks to his mother who is taking her turn volunteering today. Mrs. Quinn is a handy person in case someone gets bruised.

Wednesday Grandmothers

ence caring for small children. She supervises everything, plays games, serves the juice and cookies, changes a diaper, dries a tear. Soon the coaches and strollers arrive and the fifteen children walk and waddle in. The Playgroup's ages range from just a few months to three years. Some are children of Trinity members, most are neighborhood children. Each morning the two "Mothers-of-the-Day" supply the juice and cookies and assist Mrs. Quinn. Since fifteen mothers form the cooperative, each serves only about once every other month. And they try to plan some special activity for the children—maybe songs or painting or clay or just going outside in the yard to play.

"There used to be much more emphasis here on cleanliness and good behavior," says Priscilla Lamont whose two daughters are members of the Playgroup. "There is a tremendous need for co-ops like ours, everywhere. It's so much better even for tiny children to be with other kids, than to be simply left in the care of a babysitter at home," she says.

Priscilla does the bookkeeping and all the managerial work to keep the center going. That often means pitching in for a Mother-of-the-Day or rounding up used toys and furniture

in the neighborhood. A former nursery school teacher herself, with a Master's Degree in early childhood development from New York's Columbia University, Priscilla helps the other mothers develop constructive activities for the children.

The cost of the Playgroup is about \$1.50 a morning, or about half the price of a babysitter these days. And since most of the kids at Trinity center live in the neighborhood, they see each other in the supermarket, at the park, sitting on the front steps. Little by little, the children make friends and begin to visit each other. That means a pleasant break for the mothers in what might be an otherwise much-too-busy day.

Father Penniman hopes the Play-

group can continue year-round. Whether it does will depend on the needs and wishes of the parents.

One morning at the Playgroup, while the older children were busy finger painting at the table and the smaller ones were crawling away on the spotless floor, Robbie started to cry. Robbie is almost 4 years old and he had spilled some paint on his pants.

"Don't cry, Robbie," said one of the mothers, not his own. "It doesn't matter. And your picture is fine." And she didn't hurry about wiping off the bright yellow and blue spots on Robbie's trousers. They looked lively and crisp, you know, as the morning sun hit them from between two primary colors in the stained glass window overhead. ◀



Father Penniman seems to have as much fun as the children at school.

Too much, too little

The war, world hunger, white/black tensions, and the General Church Program highlighted events at May Executive Council meeting.

The Episcopal Church's Executive Council is recommending a \$13 million "open-end" General Church Program budget to the Houston General Convention this coming October. This Proposed 1971 budget is approximately the same size as that of 1970 and will include most of the programs being supported this year.

The Council is also recommending that program items not included in this basic operating budget be supported next year by voluntary giving to specific projects over and above the \$13 million. This "open-end" section now includes some \$4 million worth of programs. This was the major business before the Council at its last full meeting May 18-21 before Houston.

On the 1971 Budget

Three weeks after adopting an "open-end" 1971 General Church Program budget of \$12 million, Executive Council came to grips with what that action—taken at a special meeting in Chicago late in April—really meant.

Both the Executive and Finance Committees of the Council and the Staff Program Group, which includes the heads of Council units, worked long hours on the budget prior to the May meeting.

Council's Executive and Finance Committee had directed the inclusion of several specific programs totaling \$6,908,500 in the 1971 proposed budget. These included \$1.6 million for the General Convention Special

Program and \$1 million for three black Episcopal colleges.

Staff Program Group found they could not squeeze the foot into the shoe. The result was a budget \$1,850,000 over \$13 million.

Reporting to Council in May for the Staff Program Group, Bishop Stephen F. Bayne, Jr., made it clear that major decisions had to be made to bring the figures down. As examples, he gave the following choices: "Terminate the support of the Church's work in Liberia (\$480,000), Brasil (\$354,000), and Japan (\$158,711); or the support of the major aided jurisdictions in the United States (\$847,000); or of an entire staff section."

After a painfully long day and evening, Executive Council managed to identify cuts of \$768,574.

First to be eliminated by Council were grants to General Convention's commissions, committees, and agencies, including structure, pastoral counseling, Board for Theological Education, Prayer Book revision, and THE EPISCOPALIAN.

Largest cut in Council programming was to GCSP grants—\$400,000. Other cuts were:

- ▶ the ministry to Armed Forces, \$27,500;
- ▶ grants for theological education, \$15,000 from Overseas and \$43,300 from Professional Leadership Development;
- ▶ scholarships for leadership development, cut by \$25,000.

These and other cuts, totaling \$768,574, brought the proposed budget to an even \$13 million, a million higher than the budget adopted in Chicago.

Forty-eight hours later, after questions about putting all GCSP grant

money in voluntary open-end giving; withdrawing money from domestic jurisdictions; withdrawing money from overseas; and whether all "popular" programs should be pulled out of the regular budget and put in voluntary sections, Council adopted the previous cuts.

They also adopted a \$13 million base budget. Beyond the \$13 million are "open-end" voluntary giving items totaling some \$4 million. Discussion about that part of the budget presented many problems.

Should Council set priorities for those needs not met in the base budget? Should the Council accept money from dioceses which have not paid their apportionment? (Policy in the past has been against that.) Should the Council encourage selective "open-end" giving before the base budget is met? Does that practice penalize dioceses that have paid their quotas?

All these questions were left to the Staff Program Group which will prepare guidelines. The 1971 General Church Program budget recommended by the Executive Council now goes to the General Convention's Joint Committee on Program and Budget and then on to Houston.

On the Indochina War

With only a few negative votes Executive Council passed a resolution calling for "total withdrawal of all American forces from Southeast Asia and an end to the war."

Many Council members later expressed surprise that the resolution passed so easily. Some felt that the Cambodia action and the events following it had produced a more receptive atmosphere.

Too Much, Too Little

The General Assembly of the United Presbyterian Church, meeting seven days later in Chicago, passed a similar resolution asking for withdrawal of all military personnel from Southeast Asia by the end of June, 1971.

The Episcopal Council's resolution, which clearly stated that it was an expression of members' beliefs only, also supported the "national student strike against oppressive and unjust acts by the government." As examples of the latter action the resolution cited the harassment of members of the Black Panther Party and the killing of students on campuses by the National Guard.

The resolution also recommended a church-wide special offering on the third Sunday of September to support such student strikes, including "their political educational campaigns." Such an offering would be administered by the appropriate Council staff.

The resolution called for the reallocation of national resources "from military involvement abroad to domestic programs" such as full employment and assistance programs, low and moderate priced housing, and extension of anti-pollution programs.

The Council statement, which endorsed "A Message to the Churches," (see page 2) also urged initiatives by the President and Congress for world peace.

Miss Jodie Heinmuller, student at Episcopal Theological School, Cambridge, Massachusetts, and a Council member, thanked the Council for its action.

"There was a question at ETS about whether this institution would speak," Miss Heinmuller, who had asked Council to support the ETS strike action against the war, said. "Several of us felt that this was one place where one could be heard. By your action here you have justified our faith in this body. I thank you."

On Blacks and Whites

Hostility between blacks and whites is as high in the Episcopal Church as it is in the country. Blacks are "militant" because they have never been accorded full citizenship. Whites are

hostile because blacks have said "We don't want your help." The level of confidence is at rock bottom and no one has done anything about it.

That was the analysis Executive Council heard on its second day of meeting from the Very Rev. Frederick Williams, President of the Union of Black Clergy and Laity and the Rev. James Woodruff, UBCL Executive Secretary. The two men said their organization, now two years old, was ready to step into the breach.

Through local training conferences and other contacts UBCL hopes to bring together black churchmen and members of the black community to form a unified voice on black affairs. It also wants to offer expertise to white groups who want to help.

It is requesting grants from all Executive Council sections to do that job. Though conversations have been held with all sections, only GCSP has yet made a grant. The presentation was primarily for the Council's information since every section of Council except GCSP has its own granting power.

The UBCL proposal hinges on six basic issues: 1) unification of black Episcopal parishes and the black community; 2) the involvement of black parishes in diocesan affairs; 3) development of black liturgical expression; 4) combatting polarization of black and white parties working together on mission; and 5) providing a "black Episcopal presence" within the Episcopal Church.

The Union's presentation, which received a standing ovation from Council members, took an hour and a half and consisted of the two UBCL members' analysis of the current racial situation and their plans to deal with it.

It is hard for blacks and whites to get together, Father Woodruff told the Council, "because we operate from different views of our society. White people believe in integration and are committed to it. So are we. But the opposite of integration is not segregation, but disintegration.

"Integration is basically a social phenomena. The ideology of the

white church assumes that the problem is that white people are prejudiced. The real issues are basically political issues.

"Implicit in the concept of integration, for example, is that black people need jobs and education."

Obviously jobs are not the answer, Father Woodruff continued, because if they were "at least up until 100 years ago black people were employed 100 percent. We worked from sun-up until sun-down. If the American Dream were true black people would be rich. Our problem is that we haven't been paid."

Using education as an example Father Woodruff cited Dr. Charles Drew, the now-famed black doctor who invented a method of separating blood making blood plasma available. Dr. Drew bled to death outside a white hospital that would not admit him.

"Our problem, then, is a problem of citizenship."

Hostility in the Episcopal Church arises, Father Woodruff commented, because "a new voice of black people takes the role away from whites. Blacks are no longer interested in suburban leadership or charity. We want to develop resources of the black church and make them available to white programs."

When asked how white people could deal with "black militants," Dean Williams answered, "The whole of black America is militant and angry and hostile. To talk about the extreme militant is to talk about all of us. We might show it in different ways, but anger is present in our very guts.

"We have no programmatic expertise that is going to bring about the Kingdom," he continued, "but we would like to open up some of the wounds so they can drain."

When asked about polarization Father Woodruff said he once was accused of "teaching pure, unadulterated hate of the white man" in a Tennessee Freedom School. "But black people don't have to be taught hatred—the white man has done it much better. Polarization is not created by individuals.

"We are actually looking at the beginning of what psychiatrists would

On 815

Rumors about the possibilities of selling the Episcopal Church Headquarters, 815 Second Avenue, New York, were confirmed at the Executive Council meeting by the Presiding Bishop.

Bishop John E. Hines, who announced that the Diocese of Florida has issued an invitation to move the national headquarters to Jacksonville, appointed a committee of Council to probe the matter.

He said there was sufficient need for the Council "to explore in depth the question of remaining or moving away."

a massive defection of young people and blacks. But there will be a regrouping of the Church in more creative forms than we see now."

The presentation, though serious, was not without humor. "If it were not for Afro music your kids would have to dance to Lawrence Welk today," Father Woodruff quipped.

Later when asked what the Episcopal Church would look like if UBCL's program were carried out, Father Woodruff answered: "Most of the time I don't think I'm God! Only He would know. There is some question right now about what the federal government structure will look like in the future. I really don't know what the Church will look like. Hopefully it will be more like Jesus."

On GCSP Evaluation

The day after the UBCL presentation Council members heard Judge William Booth, an Episcopalian and a judge of New York Criminal Court, present his report as chairman of the Evaluation Committee for the General Convention Special Program.

The seven-member committee held six meetings and hired Impact Studies, a New York research firm headed by Dr. Kenneth Marshall, to conduct an outside evaluation of GCSP.

Judge Booth reported that the evaluation was largely positive and the research showed the groups funded by GCSP were meeting their goals of self-determination and justice. He presented the Council with a sixty-page report showing the research results.

Two resolutions, on bishops' veto over GCSP grants and a two-thirds vote of the Executive Council to override a bishop's veto, had been referred to Judge Booth's committee for study.

He reported that the majority of the committee objected to both proposals.

"It is our considered judgment that the freedom of GCSP (to fund those programs which seem to fit the guidelines of self-determination) will be severely limited by the resolutions . . ." Judge Booth reported.

He said the committee was not

unanimous in that opinion.

The majority of the committee also felt, "Those who participate in the oppression of people are not capable of designing strategy for the relief of that oppression. Only the oppressed knows; it is only he that can adequately design his liberation."

The two proposed resolutions, Judge Booth reported, "are at best superfluous and at worst destructive of the concepts under which GCSP originated."

The committee's report also commented on the original goals of the program, the administration, involvement, violence, and polarization.

Judge Booth said he thought GCSP needed more publicity. "We must become so involved with the problems of the poor and oppressed that their problems become our problems; and we must make all our determinations and perform all our tasks as if the events of 1967 were still upon us, as in fact, they are."

On administration, the committee pointed out that criticism of the program relates only to eight to ten out of over 150 organizations. "The overwhelming majority of the country's dioceses are not critical and generally GCSP has been accepted and successful in operation."

On violence, the committee reported that the Church could not support any group that "advocates violence," but said there were many different interpretations of that word.

"The violence of coercion, the violence of induced passivity, the violence of oppressive law enforcement, or of non-enforcement of laws beneficial to the oppressed are among the many forms of violence in our nation," the report said.

Polarization, the report continued, was "made more clear by the existence of GCSP, but GCSP is not responsible for it. It has only forcibly unearthed the existing polarization."

"Those who have some other concern," Judge Booth added, "need to find some soft spot and GCSP is it."

Mr. William Ikard, a committee member, said he disagreed with the Committee's conclusions. "If there is no honest willingness to improve the program or admit mistakes, then

Continued on page 30

call 'appropriate behavior' between blacks and whites. Prior to now when blacks and whites met it's been like one big, happy family. That is inappropriate behavior in the psychological sense of the word. Black people have to turn their anger in on themselves. Black and white people are not friends in America.

"We are not one, big, happy family," he continued, "We are one family. Polarization is necessary because it's the truth. You don't get rid of hate by hiding it, but by exposing it."

Someone asked if UBCL's program would be based on Christian love.

"We're not going to change political structures by loving each other," Father Woodruff said. "We are talking about political change in a big way. War, for example, is a way in which you change political realities. Our adult responsibility is to provide programs so we don't have to resort to war. Violence is an effective way for political change. America has specialized in violence so much that Americans can't see any other way.

"White folks don't like to lose jobs; neither do black people. White folks don't like to be hungry; neither do black people. But I think it's better than war."

Father Williams said that if the Church moved one step back from Seattle or South Bend "there will be

• **The agony of the Church: a closeup**

Though almost all GCSP grants have not made headlines, nor created controversy, a few have. One to Malcolm X Liberation University in Durham, North Carolina, has a long, complex history that mirrors some of GCSP's experience in the Episcopal Church. The final chapters of this diary have not been written.

diary of a grant

IN THE NORMAL COURSE of events the some twenty miles that separate Raleigh, North Carolina, from Durham, North Carolina, would have been enough distance to keep the Episcopal Diocese of North Carolina and the Malcolm X Liberation University out of touch with one another.

But 1969 was anything but a normal year—both for the diocese and the school. The 153-year-old diocese with its some 28,000, mostly white, communicants and the less-than-a-year-old black school with its thirty-five students ran smack into each other.

In the spring of 1969 black students and white Episcopalians in the Raleigh-Durham area had something in common—they were both discontent and disenchanted. Some black students were discontent with their inability to get Duke University to sponsor courses they thought were valid for black men and women. Many white communicants in the diocese were disenchanted with diocesan and national decisions involving them in "social crusades" not to their liking. When the General Convention Special Program (GCSP) connected these two sources of discontent—if only nominally—the ties began to bind and chafe.

The General Convention Special Program (GCSP), headed by Mr. Leon Modeste, had been authorized by the Seattle General Convention and established by the Executive Council in late 1967. GCSP was to fund impoverished

and powerless people who did not necessarily have to belong to the Episcopal Church—or any other church.

GCSP was to have granting money to do this after "consultation" with the diocesan bishop in the area where the grant was to be made. The "consultation," however, did not have to be positive, that is, the bishop did not have to approve the grant before it was made.

The diocesan in this case, Bishop Thomas A. Fraser, Jr., of North Carolina, had set up an urban crisis committee soon after the General Convention set GCSP in motion. The committee, headed by the Rev. E. Nathaniel Porter and composed of eight black and four white members, was to try to bring the Convention's mandate to the regional level, not to screen GCSP grants that might be made in the diocese.

The following account is a listing of some of the key events that took place surrounding the GCSP and the grant to the Malcolm X school. We offer this in the hope that it will lead to more understanding of the anguish and frustration felt by so many Episcopalians—both black and white—today.—THE EDITORS

Malcolm X Liberation University, which opened on a part-time basis in April, 1969, was a result of efforts by a group of black Duke University students. The Duke students, unable to pressure Duke into sponsoring a "black

studies program" they felt was responsive to the black Durham community, acquired and refurbished a building for Malcolm X Liberation University at 428 Pettigrew Street in Durham.

The Liberation University, run by an interim committee of eleven students and educators, offers courses in "Independent African Civilization, Slavery, Colonialism, Neo-colonialism, and Independent African World."

June 9, 1969—Malcolm X Liberation University applies to GCSP for a grant of \$30,000 to \$50,000 to begin full-time operation of the University.

Both staff and students of the University live in the Durham black community "and work closely with the people and resources therein to develop their own subject matter." Fifteen hours of such outside work is required each week.

The University, a non-degree institution, will "speak to the black experience" not as a study, but to help build "pride and strength needed for self-determination and survival as a people."

June 16, 1969—After several telephone conversations with staff members of General Convention Special Program (GCSP), Malcolm X sends additional information on the board structure.

June 30, 1969—The Rev. E. Nathaniel Porter, Director of the Diocese of North Carolina's Urban Crisis Program, writes to GCSP saying he has received a copy of the University's request for funding. "I have viewed and reviewed the many

By Judy Mathe Foley

painful changes that the founders have had to make in order to meet with public support and acceptance," Father Porter writes. "After having read the aims and objectives of the University, it is my opinion that it is worthy of an emergency grant . . . which the University needs at this time to get started."

July 8, 1969—GCSP makes an emergency grant of \$15,000 for administrative organization.

August 11, 1969—Malcolm X University sends additional information on curriculum development to GCSP and a progress and financial report on the use of the emergency grant.

September 3, 4, 1969—Mr. Herbert E. Callender, GCSP Associate Secretary for Field Consultation Services, spends two days in North Carolina talking to people involved in the organization of the University. Following are several excerpts from one of those meetings:

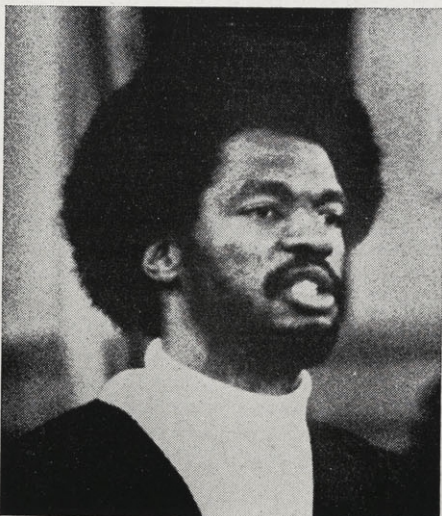
Mr. Callender: How do you see Malcolm X relating to the community?

Miss Bertie Howard, a young Durham resident and member of Malcolm X board: Students will live in the community in people's houses . . . Boy, if you ever feel down and out about the University, just talk to people around here about it and their enthusiasm encourages you.

Mr. Charles Hopkins, also a founder and member of the board: We're not talking about separating the institution from the community. We've been living in a separate society in this country all along. Our only contact with white men has been going downtown to meet The Man, working for him.

Miss Howard: We will have to depend on private financing.

Mr. Callender: Is that realistic or will you have to come up with some other basis of support?



Mr. Howard Fuller

Miss Howard: A man says, "I have an empty house, you can use that as a classroom and in return you train a medic to take care of me when I'm sick or you train a teacher to teach my kids." That way you don't have to worry whether your funds will be cut off. That becomes your base of support . . . people will begin to understand that there's a new way of doing things, a cooperative way. . . .

Mr. Callender: What kind of progress have you made in development of the school?

Miss Howard: Concretely we've come from an idea in a few people's minds to reality for a lot of people. About 105 people have applied; we're getting constant requests; 4,000 brochures were sent to people across the country. We've had radio spots on soul stations. We've accepted about thirty people; we're going to take between sixty and seventy. The ages range from 16 to a lady who has a daughter who's 20. From high school dropouts to people with master's degrees. We have a classroom and three large offices. The classroom was really run down when we got it. . . .

Mr. Hopkins: We worked with a brother who has a sign-painting business in the black community. He brought in labor from other areas and trades. Guys that needed work. Guys to lay bricks. They leveled the cement floor, put glass in the windows and lowered some ceilings.

Miss Howard: We got two houses for kids to live in. Both of them we got through community people. A couple of churches offered space. A black youth group gave us a theater they remodeled.

Mr. Callender: Have you asked for anything from the Episcopal diocese?

Miss Howard: No, we've had contact with Nat Porter as an individual.

Mr. Callender: Are there any things the diocese could help you with? Maybe you should contact them.

Miss Howard: Yes, we need desks and blackboards.

September 10, 1969—GCSP staff recommends to the Screening and Review Committee that the Malcolm X Liberation University be funded \$30,000 to be made in two equal payments of \$15,000 each. Mr. Howard Quander, GCSP grants administrator, calls the University "a model for self-determination in higher education."

Some members of the Committee question whether it is now in operation and others ask how many students it will have.

Screening and Review recommends the \$30,000 grant.

Howard Fuller, director of Malcolm X Liberation University, calls himself "Head Nigger in Charge" and signs his correspondence "HNIC." Mr. Fuller explains that the phrase is black talk for "the buck stops here."

Mr. Fuller, a native of Shreveport, Louisiana, and a graduate with a master's degree from the School of Applied Social Sciences at Western Reserve University, Cleveland, Ohio, is a controversial figure in North Carolina.

Having worked as an anti-poverty worker with Operation Breakthrough, an OEO organization, he went on to become a community organizer for the North Carolina Fund and later for the



Bishop Thomas A. Fraser, Jr.

Foundation for Community Development. Mr. Fuller, 29, was not always an angry man. During 1968 he served on the board of the Interreligious Foundation for Community Organization (IFCO), to which the Episcopal Church also sends representatives, and talked about the problems of organizing a community to gain power.

A 1967 interview with him in the *Chapel Hill Weekly* quotes him as saying: "This is where people get all confused. Now, I personally don't like to march and picket and all that because, you know, who likes to be walking up and down the street?"

"But anybody who has got any sense or who would take the time to investigate the situation in Durham would find that we went through all the steps. And the reason we were out in the streets is because no one had gotten any redress by the steps already set up by the system and this is where the problem comes."

Continued on next page

Diary of a Grant

Frustrated by the lack of progress, Mr. Fuller became more impatient. In July, 1967, he led a demonstration against landlords in Durham. Rock throwing and window-breaking followed the event; OEO withdrew his salary.

He was arrested for resisting arrest in February, 1968, during a sympathy demonstration protesting the deaths of three young blacks in a racial outbreak in Orangeburg, South Carolina. By May, 1969, Mr. Fuller's philosophy had not radically changed—he was still seeking redress of grievances—but his words were more angry. "Make the white man think you will do anything to get what you want," he said in Durham, "If there is no struggle there is no progress."

The latter remark, a paraphrase of Frederick Douglass, a runaway slave and nineteenth century black liberation fighter, was only one sign of Mr. Fuller's increasing sophistication in the use of Black Power rhetoric and in his empathy with the mood of blacks across the country. It did not go down well in Durham. In July, 1969, Mr. Fuller left the Foundation for Community Development under pressure. OEO was holding up a grant to the Foundation until Mr. Fuller was gone. Soon after that he began organizing college students.

September 20, 21, 1969—Diocese of

North Carolina's Urban Crisis Advisory Committee meets twice, at the request of Bishop Fraser, to make some judgment on the proposed grant and advise the bishop of their decision.

With eight of the twelve members present at the first meeting, the members review the grant. At the second meeting, with ten of the twelve members present, they interview Mr. Fuller.

In a telephone conversation following the meeting, they inform Bishop Fraser of their approval and Bishop Fraser transmits this information to GCSP.

September 22, 1969—GCSP receives several telegrams from black community organizations in North Carolina expressing approval of the grant. One, from Mr. Nathan Garrett, Executive Director of the Foundation for Community Development, a past employer of Howard Fuller, says that the organization has granted \$1,280 to the University for renovations and equipment. The Foundation, Mr. Garrett says, has also transmitted over \$1,000 to Malcolm X from individuals and organizations—money that comes to them earmarked for Malcolm X.

September 24, 1969—A long discussion (unrelated to the North Carolina grant) at an Executive Council meeting produces a resolution on the definition of

"consultation." The resolution states that all grants made by the Executive Council to dioceses or to regional agencies "be made only after consultation with the bishop of the jurisdiction concerned." Consultation was defined in the document: "By its nature, consultation does not imply or require affirmation or endorsement by either party of the position of the other. Nor does it entail influence by either upon the other to change. Consultation, therefore, excludes approval, disapproval, and persuasion."

September 25, 1969—Executive Council meets to discuss the \$30,000 grant to Malcolm X Liberation University.

Bishop George Murray of Alabama, who has a letter from Mrs. Eleanor Godfrey from North Carolina, tells the Council that Mrs. Godfrey questions the community support for "this one-man operation."

Mr. Prime Osborn, Jacksonville, Florida, says there were procedural difficulties. "There was a consultation, but the bishop was never consulted on the same item. Our people were talking about a full grant, the bishop thought they were talking about the emergency grant."

In response to Bishop Fraser's previous comments that he was unhappy about the choice of name of the school, Mr. Osborn said, "By reputation I would be the first to object to the name. I don't. Eventually we'll have to discuss separatism, but this is not a case of that."

Bishop Albert R. Stuart of Georgia says, "This is another case of bad administration. I have a letter from Mrs. Godfrey who is most unhappy about this grant. I'm not questioning the validity of the grant, but the way it was handled administratively."

The Council passes the grant of \$30,000 with the negative vote of Bishop Murray recorded.

September 27, 1969—Two days after Executive Council makes the grant to Malcolm X University, Bishop Fraser and the diocese are central figures in a controversy. One Raleigh-Durham television station, WRAL-TV, broadcasts an editorial denouncing "liberals" in the Church and elsewhere.

The liberal, the editorial says, "is not content to use his own money . . . to promote his pet causes independent of the support of those who may disagree with him. He banks on the probability that citizens more conservative than he will hesitate to cause controversy, that they will 'go along' rather than rock the boat with dissent. . . .

"This doesn't leave very much elbow room for the garden-variety citizen who loves and supports his country, who be-



A renovated warehouse on Pettigrew Street, Durham, North Carolina, houses the Malcolm X Liberation University. Young people in the Durham community worked to get the building ready for the school's opening ceremonies on October 25, 1969.

Continued on page 24

THE EPISCOPALIAN

WORLDSCENE

Houston Plans for 20,000 at 63rd General Convention

Over 20,000 Episcopalians from all over the world are expected in Houston, Texas, October 11-22, according to their busy hosts who have arranged for over 3,500 hotel rooms, and anticipated a seemingly endless number of details connected with the Women's Triennial and the 63rd General Convention of the Episcopal Church U.S.A.

The 12 days of the Convention—governing body of the Church—look to be lively. At the last full meeting of the General Convention Agenda Committee, the members made two recommendations for Convention consideration: 1) that the first five days in Houston be legislative sessions in the mornings, joint assemblies on issues in the afternoons, work groups from 4 to 5:30, open hearings and committee meetings in the evenings; and 2) that the Houston Arrangements Committee make Convention as

open as possible because this will, in the long run, prevent trouble.

The Agenda Committee has also added some 70 bishops and clerical and lay deputies as work group chairmen.

The Very Rev. Robert T. Gibson says the host Diocese of Texas has been getting ready to have Convention and Triennial since before the Seattle meeting in 1967. Dean Gibson of Houston's 1,900-member Christ Cathedral, reports his staff is now in the middle of sorting "block reservations" of dioceses and will report back to them soon.

Arrangements are being completed for somewhere between 120 and 150 exhibitors who will display ideas, causes, and church wares in Houston's Thomas Convention and Exhibit Center.

Over 200 Texas Episcopalians make up the various arrangements committees. They have signed up

well over 1,000 volunteers to help with such matters as car pools, pages, ushers, office staff, and medical facilities. The ladies of the diocese have been baking cookies and freezing them in preparation for their fellow Episcopalians.

Miss Margaret Haddad, Dean Gibson's principal assistant on Convention arrangements since 1968, says they suggest deputies and delegates come prepared for Summer weather by day and early Fall at night. The Texas committee is having, and welcomes more, registrations by visitors.

"If you are coming to Convention even if for only a day or so," says Miss Haddad, "write for a registration form. We'd like to prepare for you to have a pleasant time in Houston." The Convention address: 1117 Texas Ave., Houston 77002.

CWS Aids Quake Victims in Peru

Immediately after a late May earthquake killed 30,000 persons and devastated a 600-mile area in northern Peru, the interdenominational aid agency, Church World Service, moved in to help survivors.

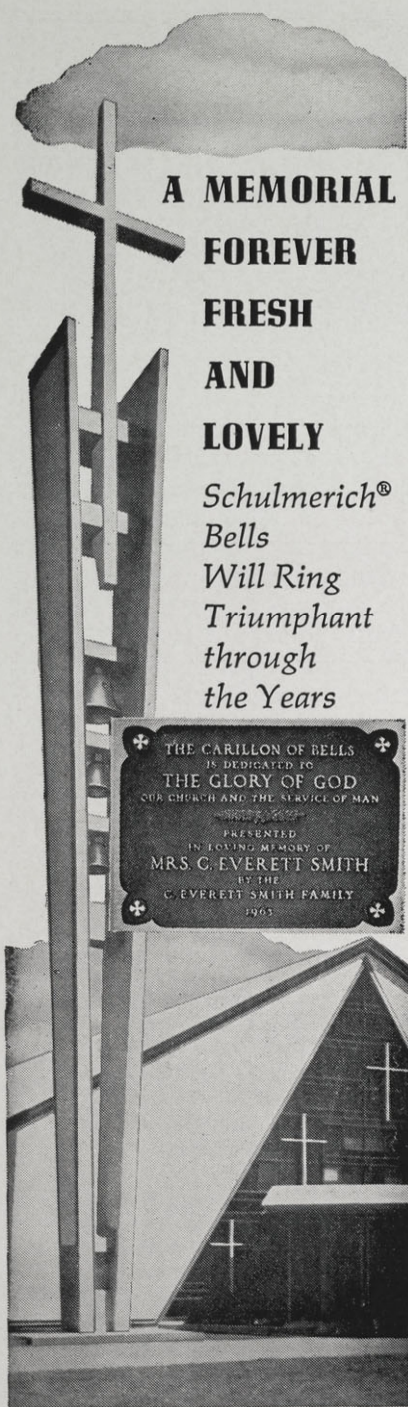
As of June 5 a mammoth, united effort made possible air delivery of 50,000 doses of antibiotics, a million water purification tablets, 1,000 blankets, and 100 large tents to Lima, Peru.

In addition \$126,500 worth of supplies were on their way to Chimbote, where 40 percent of the town was destroyed.

Church World Service also authorized the local purchase of \$10,000 worth of food and medicine. With the threat of epidemic likely, the agency also ordered \$6,360 worth of tetanus toxoid and typhoid vaccines to be airlifted as soon as possible.



Houston's modern downtown area is the site of the 63rd General Convention meeting October 11-22, 1970. Key Convention locations in the photo are (from left) Christ Church Cathedral and Diocese of Texas offices; the Rice Hotel, Convention headquarters; Jones Hall for the Performing Arts; the Albert E. Thomas Convention Center where the House of Bishops will meet; and the Music Hall and Sam Houston Coliseum which will house the Women's Triennial and the House of Deputies.



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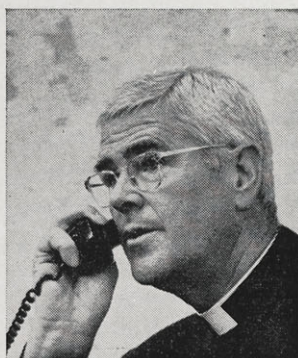
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WORLDSCENE

Bishop Blanchard Takes Deputy Post

Bishop Roger W. Blanchard of Southern Ohio has accepted the post of Deputy for Program of the Executive Council. Bishop Blanchard, 60, whose appointment was announced June 2 in New York by Presiding Bishop John E. Hines, fills the post left vacant by the resignation of Bishop Stephen F. Bayne, Jr., who goes to General Seminary June 30 (see February issue).

A native of Massachusetts, Bishop Blanchard served parishes in



that state and in Missouri before coming to work at Executive Council in 1950 as Executive Secretary in the Division of College Work. He served for six years before going to Jacksonville, Fla., where he was dean of St. John's Cathedral.

Bishop Blanchard was consecrated to be Bishop Coadjutor of Southern Ohio in 1958 and became diocesan in 1959.

Active in ecumenical and urban affairs, Bishop Blanchard worked in Cincinnati's City Hall during the Summer of 1968 as director of the Office of Community Commitment (see November, 1968).

Bishop Blanchard, who will also serve as first vice-president of Executive Council, is married to the former Patricia Alice Goodwillie. The couple has three grown children.

Diocese Votes For Black Fund

June 7 was Reconciliation Sunday in the Diocese of Pennsylvania. At a recent special diocesan convention

delegates voted to establish "an on-going campaign for a restitution fund" which will be turned over to a 30-member all-black committee to channel to black causes. On June 7 parishioners in the diocese were asked to contribute or pledge to the fund.

The Restitution Fund, will be launched with an "initial corporate pledge" of \$500,000 which the Diocesan Council has the authority to make. The pledge will come from the sale of diocesan assets. Plans are currently underway to sell the diocesan office property. If that sale goes through, the money might possibly come from the proceeds.

The Restitution Fund committee—half lay, half clergy—will administer the fund "in keeping with self-determination."

Delegates at the special convention also voted to establish parish action groups and diocesan task groups to study racial equality and recommend action programs.

Bishop Robert L. DeWitt said the money will not be given "from a posture of affluence, but from a posture of poverty." The diocese, forced to take a budget cut earlier this year, has been facing financial problems for some time.

Bishop Thanks Parish For Alaska Gift

"Our Indian and Eskimo people are surrounded by the white man's civilization and in order to survive they have to adapt in some ways simply because all the economy and education is geared to this new civilization."

So wrote Bishop William J. Gordon of Alaska to thank the members of Holy Trinity Church, Collington, Md., for their \$1,400 contribution to help native Alaskans attend Cook Training School, Tempe, Ariz., for religious training.

Holy Trinity pledged \$1 for every baptized member of the parish to Bishop Gordon's work. "But we didn't want everybody to just put his buck in the plate and forget about it," says the Rev. Charles Taylor, so the parish devised the idea of every parish organization working to raise the money.

On Palm Sunday, 1970, after many car washes and pancake suppers, the last installment was sent

to Bishop Gordon. The Bishop said that with the 8 percent cut in his diocese's income from the national church, the money was "even more meaningful this year. It will underwrite the training of at least six to eight men who will be there next winter."

And in the meantime, Holy Trinity has gone on to another project. This year the parish is trying to raise money for a project in Ecuador.

PB's Fund: '69 Progress

The need for relief services in the world is too large for one denomination to handle by itself so the Episcopal Church works through Church World Service and other interdenominational agencies. Episcopalians contribute through the Presiding Bishop's Fund for World Relief.

In 1969, through the Presiding Bishop's Fund, Episcopalians:

► **contributed** \$50,000 of a total of \$800,000 to help Vietnam Christian Service provide nurses, social workers, child care centers, and doctors ministering in that war-torn country.

► **spent** \$54,075 on feeding, housing, training, and resettling Palestinian refugees in the Middle East.

► **helped** in Nigeria by contributing a total of \$400,000 in 1968 and 1969.

► **resettled** 2,326 refugees in this country—912 of whom were Cubans—and contributed \$40,000 to operate a community welfare program to assist Cuban refugees in Miami.

► **gave** an additional \$14,000 to aid Cubans in other parts of the country and \$11,040 to help other refugees.

► **contributed** \$116,000 toward shipping costs for food, medicine, bedding, blankets, and agricultural equipment to Europe, Latin America, Africa, and Asia.

► **helped** after hurricane Camille in Mississippi by sending \$55,000 to the diocese and \$3,200 to Southwestern Virginia for the worst-hit areas.

Total contributions to the Presiding Bishop's Fund in 1969 were more than \$747,000. An additional General Convention allocation brought the total to \$947,500. Some



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WORLDSCENE

\$991,000 was expended, compared with \$886,000 in 1968.

In 1970, for the first time, the Fund will receive no allocation from the Convention budget. The world relief program, therefore, will be entirely dependent on gifts from individuals, parishes, and dioceses. As of April 30, the Fund showed a \$45,000 deficit though contributions are running ahead of other years.

North Conway To Study Drugs

A 1970 conference sponsored by the North Conway Institute, Boston, Mass., is studying the meaning and significance of the "chemical comforter world."

The ecumenical organization, which has heretofore been primarily concerned with alcoholism, in announcing the conference for June 22-26, said the "threat to the lives of increasing numbers of persons and families by the widespread use of alcohol, sleeping pills, pep pills, tranquilizers as well as marijuana, LSD, and heroin, is a major concern for the Church."

Young Layreader Administers Chalice

Pedar William Herom is a licensed layreader at St. George's Episcopal Church, Kennewick, Wash. That would not be unusual except that Mr. Herom is only 15 and a half years old.

On May 17 Pedar read the Prayer of Intercession and administered the chalice during a folk mass sponsored by St. George's Episcopal Young Churchmen (EYC).

An acolyte in the mission church since it had its first service five years ago, Pedar and other teenagers are very active in the congregation. The EYC sponsors a folk mass every six weeks as part of regular Sunday worship.

Mr. and Mrs. Gordon Herom, Pedar's parents, say that "both the adults and the teenagers in our congregation are growing more comfortable with the folk mass and the adults are becoming increasingly aware of how much our young people have to show and to give."

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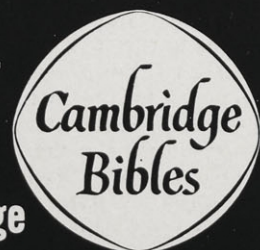


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In Person

Barry Menuet, former GCSP executive secretary for field services, has been named executive assistant to the GCSP director and in that position will try to answer churchmen's questions about GCSP. . . . The Rev. **Miller M. Cragon, Jr.**, will head the department of Religious, Social, and Special Services of the Seamen's Church Institute of New York. . . . Dr. **John Coleman Bennett**, associated with the Union Seminary, New York, since 1943 and president for the last seven years, retires this year. . . . The Rev. **Alfred T. K. Zadig** has taken a new job as director of Bearings of New England, an ecumenical agency which offers professional counseling to clergymen. . . . Dr. **Gene E. Bartlett**, president of Colgate Rochester Divinity School/Bexley Hall, is retiring and will become pastor of First Baptist Church, Newton Centre, Mass. . . .

Dr. **Earl H. McClenney**, president of St. Paul's College, Lawrenceville, Va., an Episcopal-supported institution, will resign his post sometime after Sept. 1, 1970. . . . The Very Rev. **Thomas W. Gibbs** was elected dean of All Saints Episcopal Cathedral, Charlotte Amalie, St. Thomas Island, Virgin Islands. . . . The Very Rev. **Frank D. Gifford**, a former dean of the Philadelphia Divinity School, died recently in Hempstead, New York. . . . Deaconess **Phyllis Edwards**, ordained to the diaconate by the late Bishop **James A. Pike**, is the new director of Christian Education at St. Matthew's Episcopal Church, Evanston, Ill. . . .

Thomas D. Faulkner, a student at Episcopal Theological School, Cambridge, Mass., and **Richard F. Mark**, seminarian at the Iliff School of Theology, Denver, Col., received \$2,000 each from the fifth annual Jonathan Daniels Fellowship, named for the seminarian who was killed in 1965 in Hayneville, Ala. . . . Bishop **Stephen F. Bayne, Jr.**, who recently resigned as Deputy for Program of the Executive Council to go to General Seminary, will also serve as assistant to the rector at Trinity Parish, New York City. . . . The Rev. **H. Boone Porter, Jr.**, faculty member at General Theological Seminary, New York, is the new director of the National Town-Country Institute (Roanridge), Kansas City, Mo. . . . **Miss Faith Pomponio**, secretary of information and public relations for the World Council of Churches' New York office since 1965, has announced her resignation.

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Diary of a Grant

Continued from page 18

lieves he should work for a living and that other folks ought to do the same, and who feels that he should have some private, personal rights—including his freedom of choice."

October 2, 1969—GCSP sends first regular grant payment of \$15,000 to Malcolm X.

October 10, 1969—In a letter Mr. Mason P. Thomas, Jr., Chairman of the Urban Crisis Advisory Committee and the Rev. E. Nathaniel Porter, Director of the Diocesan Urban Crisis Program, formally notify Bishop Fraser of the reasons for their decision, transmitted to him earlier by telephone.

"... Our understanding of the objectives and methods of Malcolm X is as follows: Malcolm X plans a non-traditional education approach. It will not seek to be accredited, and it will not offer a degree. Rather, its beginning class of some thirty-five students will learn about black history and culture to help the blacks feel pride in being black.

"They will be taught about existing structures of state and local government and how to organize to achieve changes which they view to be in the best interest of deprived blacks... The founders feel that existing educational institutions—the University of North Carolina, Chapel Hill, Duke University, and North Carolina Central University—are too inflexible and too controlled by the white power structure to offer relevant programs designed to meet the needs of poor, under-educated blacks... In view of the aims and objectives of the GCSP, this program appears to us to be quite appropriate for funding. We therefore recommend that you approve the application of Malcolm X Liberation University for \$30,000 additional funding.

"Further, we would hope that you can offer leadership in explaining this program to the Diocese, particularly in relation to the issue of whether it is appropriate for the Church to be involved in funding this type of program. We feel that it is right—that it is important for the Church to be involved in a leadership role in this time of change—but we also recognize there may be risks involved."

October 20, 1969—Bishop Fraser sends a letter to the clergy, senior wardens, and members of the Diocesan Council, explaining the grant. The bishop explains that the "Church in North Carolina does not belong to the bishop. It belongs to the people." One of the bishop's functions, Bishop Fraser says, "is to carry out the will of the people expressed in the conventions of the dio-

cese and of the national church."

He explains how that has been done; how the Urban Crisis Committee was established and its role in the Malcolm X grant. "In my opinion we have observed the democratic process in carrying out the will of the people as expressed in the Diocesan and General Conventions."

"In view of apparent division in the diocese," Bishop Fraser calls a special meeting of the Diocesan Council and deans of Convocations. In addition, he attaches the names and addresses of all Diocesan Council members and urges people to address opinion to them prior to the meeting.

Evidence of national interest in the grant appears in a Philadelphia, Pennsylvania, newspaper a few days later. Bishop Fraser's statement is misconstrued to the point that a two-paragraph news item begins by saying, "An Episcopal bishop said that the national Episcopal Church has agreed to donate \$45,000 to a newly-organized black school established to train Negro Americans to set up an independent nation in Africa."

Though statements about setting up an independent nation in Africa have been made by Malcolm X people, Bishop Fraser has never said that.

October 24, 1969—An editorial in the *Durham Morning Herald* says: "There is a question as to the contribution the Malcolm X Liberation University will make to solving the problems of the cities... There is another aspect of the grant which gives concern. The name of the new institution identifies it with the Black Muslim movement, which repudiates Christianity and is a religion based in part at least on the teachings of Mohammed.

"Many Christians feel that any ministry of a Christian body, while not limited in service to Christians, should be carried on in the name of Christ to advance his Kingdom. Otherwise a church becomes no more than a secular agency, missing its divinely commissioned purpose of bringing people into commitment to God through Jesus Christ..."

October 25, 1969—About 1,000 black people from North Carolina, Washington, D.C., New Jersey, and New York come to the opening ceremonies for Malcolm X. They hold rallies at which speakers such as Mrs. Betty Shabazz, widow of Malcolm X; Mr. Howard Fuller; Mr. Howard Clement, III, a member of the diocesan Urban Crisis Committee; and Mr. Nathan Garrett

appear and are applauded and cheered.

A Pan-African Festival sponsored by the University's organizers has a festive air with appearances by the Harambee Singers and other black entertainment groups. The participants in the opening ceremonies march to the Malcolm X University building chanting: "More power to the people; Black, Black Power to the African people."

The rooftops are patrolled by dashiki-clad guards and Mr. Fuller warns that "any aggression against Malcolm X University will be considered aggression against the entire black community across the country."

Mr. Callender, from GCSP, attends the ceremonies.

October 26, 1969—A cartoon appears in the *Durham Morning Herald*. It shows an OEO representative leaving Howard Fuller's front door (where a menacing bulldog with the words "Black Separatism" on his chest, is tied up). Bishop Fraser stands waiting to go in, looking sheepish and queasy and holding a check for \$45,000 "for Malcolm X U."

In an October 29 conversation with THE EPISCOPALIAN, Bishop Fraser mentions the "hostile press and television reports at the moment." He says they are making his job difficult. "I'm hesitant to say anything that might be misconstrued."

The 55-year-old bishop became diocesan in 1965 after having served for five years as bishop coadjutor. Bishop Fraser, known in the diocese for his outspoken manner, took a stand in favor of integration. When the resulting displeasure arose in the form of negative pledging, Bishop Fraser stood firm: "It must be clear that if we are to be led, we will be led by the Cross, but we will not be coerced by the dollar."

These past actions have led to the current discontent, he says. "I've fought lots of battles, but this one is by far the toughest."

Bishop Fraser recalls a meeting of 200 people where one textile mill owner and his wife came up to him afterward. "Well, bishop, you did it in the nick of time," the woman said. "The Church was about to breathe its last breath until this grant came along."

Instances like that, Bishop Fraser says, keep him going. "I will stand by Nat Porter and the Urban Crisis Committee's stance."

Pressure is on other local Episcopalians, too. "My phone was burning up," Mr. James Shenck, III, vestryman at St. Francis Church, Greensboro, reports later. "So we called a meeting to talk about it."

He remembers one point in that meeting when some white members of the parish were questioning the name of the school. "Why do they have to call it Malcolm X?" one said, "Why not name

it for some other black man like Nat King Cole?"

Mr. Schenck tells how Dr. Arthur Jackson, a black layman and "one of the sharpest men I know," stood up to answer.

"Dr. Jackson just explained to them that, whether they liked it or not, Malcolm X was a hero to black men and there wasn't anything white men could do about it," Mr. Schenck recalls.

"He went on to say that white folks had an image of the black man as shuffling, singing, and drinking wine. Dr. Jackson said black men had done that in the past because it was the only cheap and available form of recreation open to them. 'Now, the black man has found a new form of recreation that's also cheap and easily available,' Dr. Jackson continued, 'and that's putting on you white folks with rhetoric and names like Malcolm X. And it works.'"

"He's so right, you know," Mr. Schenck laughs, "It does work!"

October 31, 1969—Diocesan Council and deans hold a special meeting with twelve lay and eight clergy voting members present. After a seven-hour debate, the group passes a resolution showing concern about GCSP and recognizing "deep dissent and disagreement within the diocese" over the wisdom of the grant to Malcolm X and that many people feel this grant "may be unwise."

The resolution expresses confidence in Bishop Fraser and the diocesan Urban Crisis Advisory Committee, but asks the Executive Council of the Episcopal Church to review its screening processes so the bishop and the committee could "more thoroughly study and evaluate applications."

The resolution also asks that the Diocesan Council be informed of future grant requests and be sent a copy of the application and the GCSP field appraiser's report.

November 3, 1969—Bishop Fraser sends the resolution to Mr. Modeste. "The members of the Diocesan Council as well as the members of the Urban Crisis Committee want to get on with the tremendous task facing all of us," Bishop Fraser concludes. "To this end we must have adequate time."

November 3, 1969—On the same day Mr. Callender reports to Mr. Modeste on his impressions of the University's dedication ceremonies.

Commenting briefly on the speakers, Mr. Callender continues, "Even though there was an air of festivity and great jubilation, the huge crowd was quite disciplined and it made one very proud to be a black person in the midst of all this creative activity. . . .

"Though the speakers spoke with sincere dedication to creating a new value system through the curriculum structure of Malcolm X, their words were turned

around [in newspaper accounts] to simply mean black separatism with violent overtones . . . Even though the funds GCSP provided are only minimum, it enables what may prove to be the most significant institution for black people in this country to open and begin its very important work. . . ."

November 12, 1969—Mr. Modeste, in a two-and-a-half-page letter, responds to Bishop Fraser's letter, saying that he is sorry he cannot comply with the resolution.

"As you know our present procedures were established and modified as we grew, by the Screening and Review Committee and the Executive Council. These procedures are designed to keep faith with several imperatives . . . [including] the mandate of the 1967 General Convention allocation of grant monies with a minimum of bureaucratic delay of "strings . . . and consultation with local bishops about the status of the grant requests . . . I believe your resolution confuses the issue (of consultation with the bishops) by referring to approval or disapproval. . . .

"We are not insensitive to the problems which the present system sometimes generates for local bishops and constituencies. At the same time we are gravely concerned that our processes for funding are not so encumbered with additional bureaucratic steps that the time between receipt of an application and actual funding becomes so prolonged as to destroy the little confidence in the Church still remaining among the powerless. . . ."

Mr. Modeste suggested that the bishop ask Malcolm X University to send him a copy of their GCSP grant request.

"We are with you in your desire to get on 'with the tremendous task facing us all' and hope that we can have a continuing discussion of these issues in the hope of appropriate solutions," Mr. Modeste concludes.

November 23, 24, 1969—Mr. Charles Bound, a member of Executive Council, visits North Carolina on a Council Visitation and answers questions at a meeting of the Diocesan Council and deans—mostly about GCSP.

Diocesan Council members question whether Executive Council has any control over GCSP; whether the Church should be involved in funding a program such as the Malcolm X University.

Malcolm X, Council members say, is seen as a separatist institution and Howard Fuller is lacking in community support. Local people feel that persons not resident in the South—such as the GCSP evaluators—are not acquainted with cultural influences and a clear understanding of the feelings that are aroused when grants such as this are proposed.

One diocesan person present reports

to Mr. Bound later that Mr. Modeste's letter "illustrates once again the lack of resilience of Mr. Modeste and his staff to feelings present within the Church. . . . We are coming to be aware that opposition to the somewhat autocratic and perhaps even unwarranted procedure of GCSP is no longer simply red-neck or radical, but it is the kind of groundswell that could lead to legislative detriment to the program at the forthcoming Convention."

November 25, 1969—Bishop Fraser answers Mr. Modeste's letter, repeating his request, and saying that Mr. Modeste missed the point.

"We support and endorse the GCSP and our own Urban Crisis Program. The Church needs them. However, unless GCSP faces the realities of well administered procedures and written information on applications and grants to this diocese, GCSP is inviting and encouraging opposition rather than support. This will endanger our own Urban Crisis Program."

In addition, Bishop Fraser says, Mr. Modeste's letter raises new questions—like "what is a consultation?" and "how is the consultation to be conducted?"

"GCSP grants will not buy confidence in the Church with the powerless and disadvantaged," Bishop Fraser says. "We understand the purpose of the program to be self-determination with no strings attached."

January 14, 1970—Second (and final) payment of the regular \$30,000 GCSP grant goes to Malcolm X Liberation University.

January 22, 1970—Bishop Fraser warns that the General Church Program payment from his diocese may be cut back. The bishop informs Mr. Modeste that "at the present time we are \$164,525 short of meeting our diocesan program budget. We are faced with drastic cuts in our diocesan program and in our quota to the national church."

Bishop Fraser says the diocese "cannot further support the procedures of GCSP."

January 29, 1970—Presiding Bishop John E. Hines receives a letter from Mr. George Esser, a communicant of the Chapel of the Cross, Chapel Hill, North Carolina, saying that he and his wife Mary have forwarded fifteen shares of stock to Executive Council Treasurer Lindley Franklin, the proceeds amounting to approximately \$400, which "should be used in support of the GCSP or the black economic development program, as you and the Council in your discretion shall determine."

Mr. Esser says he and his wife "are deeply distressed at the failure of churchmen in our diocese and other dioceses to understand the very real problems we face in our society and the efforts which the Church is making to

Diary of a Grant

deal with those problems. We shall continue to hope and pray and work for a better understanding," the letter continues, "but at the same time we are most grateful for your courageous leadership under most difficult circumstances."

January 30, 1970—"I have never met or talked with Howard Fuller nor have I visited Malcolm X Liberation University," Bishop Fraser began his opening address at the Diocesan Convention. "My personal opinion of Howard Fuller is that he is an educated, frustrated, visionary and angry black. He is black by an act of God. He is visionary by youthful hope. He is educated by hard work and sacrifice. He is frustrated and angry as a result of his experience with the white power structure. He is typical of an increasing number of black Americans. He has his counterpart in young, white America."

Though he calls Malcolm X Liberation University "an unrealistic experiment in education" with a "dubious future," Bishop Fraser says, "it offers hope to some frustrated, angry blacks . . . In all honesty I must say that in my opinion much of the noise about the University is all out of proportion to the size of the grant, the school, and its possible influence. What this noise does is to hide the real question facing the Christian, and that is whether he is willing to treat his fellow man as his brother."

"The grant," Bishop Fraser continues, "has caused us to look at ourselves and what we have not done to solve race relations and to reconcile differences between people. We have been forced to look at our institutions and our parishes and to ask whom we serve."

"What does it take to be a member of the Episcopal Church—white or black? Forgiveness of sins? The desire to follow our Lord Jesus Christ? . . . Are we more concerned with background, money, and social position? Is the Gospel of Jesus Christ our constitution and by-laws or are we governed by what is comfortable and compatible to our own little in-group? . . . If the grant accomplishes nothing else but forces us to face honestly these questions, it will be worth ten times the anguish it has caused us."

In addition, Bishop Fraser, in his address, outlines the budget problems: "At present we have acceptances which are \$163,988 short of our goal. I can happily report that sixty-eight out of 118 congregations have accepted their quota in full. Some, more than their quota. . . .

"Those congregations who failed to accept all of their quota fall into one of four categories . . . First, those who have made a practice of not accepting their quota in good days and in bad days. There are only one or two in this group. Second, the congregations who have internal problems and for this reason cannot raise their budgets; these are only a few in number. Third, there are twelve congregations who have not responded to their quota. Fourth, about thirty-eight congregations who after a struggle with themselves could find no other way to express their disapproval of diocesan or national church programs but not to accept or to accept only a part of their quotas."

Later that same day speakers rise one after another to introduce resolutions condemning GCSP and the national and diocesan leadership—sixteen in all, ranging from GCSP procedural changes to the firing of Leon Modeste. One resolution urges support of GCSP and Malcolm X. It is tabled without discussion.

A presentation on racism by the diocesan Urban Crisis Advisory Committee later in the day is well received.

Later when the budget is presented, the debate comes fast and furious as people line up at the microphones waiting to speak. "Let's face up to what the deficit comes from," one speaker says, "and let the chips fall where the axe came from. There is resentment of the national church, resentment of Modeste. Let's put \$40,000 back in our local budget and take it off the national church."

Others ask if there is not some kind of reserve fund from which the diocese could borrow to avoid cutting back on the national church as much.

"If they would change their guidelines, maybe we'd send our money back," is another comment.

At the end of the discussion Bishop Fraser speaks again: "I'm going to be as honest as I can . . . if we withhold \$194,000, Mr. Modeste isn't going to be fired. GCSP is not going to stop. We are a national church in which this diocese participates. . . .

"Holding back the dollar isn't going to do it. What you're going to do is just what you've done to the diocese. You'll find yourselves in a bind and you'll lose some programs that you want to keep . . . Even if all the seventeen so-called confederate states held back, GCSP would receive an increased allotment for 1970, 1971. . . .

"You think that you're saying, 'I'm holding back my dollar to put people in

line'. . . but you're not doing that. . . . You will only come through as defiant and rebellious . . . When you begin withholding in your parish, you can mark that as the day when the spiritual life of the parish starts to die. . . . What good are we if we become white sepulchers?

" . . . I don't know how you change GCSP. I think it's a great program, with some poor management. . . . I wrote a letter to Leon, I talked to him an hour and a half before I wrote it.

"I don't know what you do with that guy back home. I've (tried to preach) the Christian Gospel, not based on dollars, but based on what you give up . . . You cannot live segregated, act segregated, and then say, 'I believe in the Holy Catholic Church.' . . . I'm begging from the bottom of my heart, not for dollars, but for your souls. You can have your money, we need your souls. . . ."

Some Convention delegates appreciate the bishop's extemporaneous expression; others feel he was trying to "twist our arm" with moral suasion. Many of the blacks present saw little hope that the majority would be changed. One delegate, the Rev. Carlton Morales, black rector of the Church of the Redeemer, Greensboro, says, "They don't understand, you know. They think we passed this money in Seattle to stop riots. They don't understand that it's for people who are doing something."

"They are hung up on Howard Fuller. They are making a national hero of him. Did you see that in New York they passed a grant to Alianza even though the leader was in jail? They gave it because the Mexican-Americans were doing something. They didn't give it to the leader."

Dr. Arthur F. Jackson, sitting next to Father Morales, joins the conversation: "Did you hear that man this morning talking about his slaves? He's not in a museum, you know, he's living now!"

"There's so much bigotry here," Father Morales shakes his head. "They just don't want to do it right. They want the bishop to approve the grants. But some bishops won't do that. Like in South Carolina. The bishop was against the Hilton Head grant, but it's now proving to be a good project."

January 31, 1970—The next day the Convention adopts a deficit budget, balanced by drawing \$20,660 from reserves. The total is \$91,000 less than the 1969 budget and the General Church Program share is some \$70,000 less than the 1969 quota.

Support for a local conference center and for a world missions task force is withdrawn in the revised local budget, but a \$9,000 item for the local urban crisis program is retained.

The Convention's response to the Malcolm X grant finally comes in a resolution which makes essentially the

same requests the North Carolina Diocesan Council had earlier. It asks that no GCSP grants be made in the diocese until original copies of the grant application and the GCSP field appraisal are submitted to the bishop and the Standing Committee.

February 18, 1970—Executive Council meets to consider a grant of \$30,000 to the United Organizations for Community Improvement, Durham, North Carolina. Although Bishop Fraser had, in January, 1969, approved the grant, he now writes a letter saying he cannot make a decision. "We must have a copy of the application from the project to GCSP and a copy of the staff field appraisal, evaluation, and approval."

In a long discussion following the presentation of the grant, Executive Council members try to decide what to do about the situation. Someone asks why the group could not come to the diocesan house and meet with Bishop Fraser. Mr. Modeste says that in his telephone conversations with Bishop Fraser, "The bishop says he can understand why 'no black person is going to come to meet with the bishop' because black people think the bishop is the 'establishment' church."

"I think we're losing focus on the whole concept of 'consultation,'" Mr. Modeste says. "Originally we said that if the bishop does not have contact with the groups we fund, letting the bishop know about them would give him a chance to form a network to find out."

Judge Herbert Walker, Los Angeles, says, "Black people aren't the only ones who have trouble getting through to bishops!"

Mr. Charles Crump, Memphis, Tennessee, says Bishop Fraser has been going through a lot of trouble "all because of the Malcolm X grant."

Mrs. Harold Sorg, Berkeley, California, says, "Bishop Fraser is bearing the heat of the day, and it is coming from things we do. The choice may be to say to the black community, 'You continue to bear what you are bearing because our first sympathy is for ourselves.' The block here has not come from the staff or from Executive Council, it comes from the diocese itself. . . ."

Mr. Bound reports on his visit to the diocese and says, "we should have paid more attention to the diocese when we made the Malcolm X grant."

Mr. Houston Wilson, Georgetown, Delaware, says he understands why Mr. Modeste could not release field reports because they contained confidential information that if released, would destroy the lines of communication with community groups. "I think we can give them a full copy of the application and give the diocese a summary of the field appraiser's report. Then we can ask the diocese and the applicant to try to get together for consultation. If nei-

ther one want to do it, we can't make them."

A conference committee is chosen to bring back a solution. Eventually, the Council adopts a resolution giving the Presiding Bishop power to appoint one or two elected members of Council, plus Mr. Modeste, to meet with Bishop Fraser to try to resolve the procedural difficulties and arrive at a mutually agreeable relationship. In addition, the resolution gives the Presiding Bishop power to authorize an emergency grant, after the consultation, to the United Organization for Community Improvement.

In a telephone conversation with THE EPISCOPALIAN, Howard Fuller reports receiving about \$60,000 for Malcolm X. The money, coming from speaking engagements and individual donations, is being used for internal organizing, he says.

The school now has thirty students and Mr. Fuller would like to see it start its second year with a small core of fifteen to twenty who are really committed to the program.

Three or four student groups from other colleges have visited the University and are considering spending either a school year or a summer studying there.

"We have not done a good job yet of putting out to the black community the kinds of things, other than financial, they can do," Mr. Fuller said, but added that job was going to be done soon.

Black professors from Colgate Rochester Divinity School have expressed interest in teaching for short periods at Malcolm X. Mr. Fuller reports that as a result of a small mail fund appeal and the speaking appearances he has made on about fifty campuses, "We get three or four checks a day." In addition, some people have sent books and articles that we can use in the classes."

"Raising money for this kind of school is, of course, difficult," Mr. Fuller explains. But he considers a three-year program a "realistic view" and "then we can talk about anything beyond that."

Bishop Fraser, who in February said, "Those churchmen who have so vigorously protested black separatism must now act to eliminate white separatism," tells THE EPISCOPALIAN in May that the diocese is still troubled.

"A GCSP grant should be a constructive experience in the life of the diocese, enabling people of the Church to make the Gospel relevant to the world in which we live. Our experience is that the grants have not been constructive. This is largely due to the failure to interpret GCSP's program and to the overall administration of the program."

Bishop Fraser, who when he entered

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the ministry, said he did so "even though I was bothered by the Church as an institution," said he has no qualms about Mr. Modeste himself, but says the Executive Council must make the administration and proceedings clear to people of the Church because not doing so "is an unrealistic way to carry out the program."

He says there is no doubt that the grant alienated the diocese from the national church. "My problem as diocesan bishop is to remain loyal to the national church and the diocese at the same time."

No reconciliation will take place, the bishop says, until the diocese has a copy of the GCSP field appraiser's report and the grant application.

In addition, Bishop Fraser says he would like a "clear-cut statement and interpretation by the Executive Council of what they mean by GCSP. The real question is: 'Is GCSP to help people make it in the system or to change the system? If it's the latter, is it to be accomplished by attacking the system or changing individual attitudes so the system can make self-correcting reforms?'"

"I recognize that a call for definition of procedures and purposes could be interpreted as a white man's way of maintaining white racism. This is neither my intent nor my desire."

At this point in the story, it seems that the diocese and the people of Malcolm X Liberation University still have similar problems. This time it's money and still the lingering discontent. How much else they have in common after their "meeting" is impossible to measure.

PICTURE CREDITS—

Judy Mathe Foley: 10.

N. Bleeker Green: 17 (right).

Winston Kennedy: 18.

Priscilla Lamont: 11, 12.

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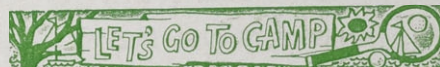
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This free booklet, published by The Episcopal Church Foundation, tells you how to evaluate gifts in relation to the latest Federal tax laws—how to make Uncle Sam your partner in giving—how Congress encourages charitable giving, and how, at the same time, benefits to you as donor can be substantial.

The booklet also tells how you can help build a church, how you can help educate a minister, how you can create a memorial to a loved one, how you can do these things and other things without inconvenience to yourself.

In 1949, The Right Reverend Henry Knox Sherrill, then Presiding Bishop, established The Episcopal Church Foundation to help men and women in their efforts to help others. How the Foundation can aid you in this effort is explained in the free booklet. This booklet costs you nothing, but many men and women have found in it the joy and satisfaction they were seeking. So write today for the free booklet on "Thoughtful Giving." The booklet will be sent to you without cost or obligation. Just tear out this message and mail with your name and address to THE EPISCOPAL CHURCH FOUNDATION, Dept. EP670, 815 Second Ave., New York, N.Y. 10017.



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Write For Our Catalog

Too Much, Too Little

Continued from page 15

GCSP is not going to be accepted by the Church at large. Definitions are the big hang-up." Violence, consultation, and trust are the key words, he said.

"Racism has not been dealt with by this program. Either it should not be in the program or it should be dealt with," he added.

The Council accepted the report with thanks and assigned it to a Council committee for action.

On Hunger and Ecology

Executive Council also received a report from the Ad Hoc Committee on World Hunger, co-chaired by Council members Bishop David Richards, Coral Gables, Florida, and Mr. Houston Wilson, Georgetown, Delaware.

The Committee felt that the nature of the population/food crisis called for both local and national action.

Though the presentors said their list was by no means exhaustive or exclusive, they offered, a list of things that could be done on the local level:

- Organize a cleanup, an especially effective lesson in the dirtiness of urban environments.
- Organize for the creation of a local park or more recreational space for local children and families.
- Study "developments" being planned locally (highways, shopping centers, etc.) and oppose any plans which are not in the best interest of the community.
- Picket a hospital with too stringent abortion or sterilization regulations.
- Organize a food drive.
- Organize a breakfast program for (and with) local poor, if possible.
- Develop an educational program with special effects (play, demonstration, etc.) for presentation to the whole congregation.
- Put on a population and environment fair in your community or parish.
- Involve young people in the making of appropriate posters (providing silk screen, paints, etc.).
- Investigate how local stores and supermarkets dispose of "coded" food.
- Develop a speaker's bureau to give talks at the local civic and service clubs, Kiwanis, Rotary, etc.
- Discover the attitudes of local office-holders and politicians on the population/environment crisis and conduct letter-writing campaigns.
- Organize a campaign to encourage parishioners and others to live on a wel-

fare budget for a few days or a week.

- Prepare a program on the environment-hunger crisis for the church school.
- Put up posters in the church.
- Organize and run an environment hot-line.
- Join in citizen actions against companies guilty of polluting your neighborhood.
- Make a movie of local conditions to show the relation of hunger, population, and environmental degradation to each other.
- Form a committee to investigate products to determine which are ecologically undesirable and encourage the boycotting of such products.
- Do research on ecologically harmful effects of certain products and practices.

Other Actions

The Council also:

- **Adopted nine goals** for 1971-1976: strengthened local mission; better Christian education resources for laity; professional leadership development; increased work with youth and young adults; broadened participation in Church and society; new expectations for health, education, and welfare systems; increased witness for justice, peace, and non-violence; emergency support for victims of disaster or injustice; and improved communications, planning, and finance.
- **received a report** from the Clergy Salary Study Committee (*see February and May issues*), chaired by Bishop Robert M. Hatch, Western Massachusetts, but did not act on any of the resolutions.
- **voted to recommend** to General Convention an eighteen-month educational program to inform Church members about educational and other needs after hearing a report from a national fund-raising organization about a proposed \$50 million fund drive.
- **approved steps** to establish a social criteria committee to review Church investments, with special emphasis on companies doing business in South Africa.
- **heard a report** on the Convocation of American Churches in Europe from Bishop J. Brooke Mosley, Deputy for Overseas Relations, and from Mrs. Harold C. Kellerman, chairman of the Committee on Overseas Strategy, on the future of overseas mission.
- **passed fourteen GCSP grants** totaling \$366,000. ◀

Exchange

The EXCHANGE section of THE EPISCOPALIAN includes the former *Have and Have Not* column in addition to an exchange of ideas, problems, and solutions.

THE EPISCOPALIAN invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

CHOIR DIRECTORS, TAKE NOTICE

England's Royal School of Church Music and Westminster Choir College are co-sponsors for a five-day training course for boy choristers and choirmasters Aug. 2-7, 1970. The course will be given at the Choir College's Princeton, N.J., campus and is limited to 120 choristers and 65 choirmasters.

Director for the sessions is the organist and master of music at York Minster in England, Dr. Francis Jackson. He heads a distinguished list of faculty and recitalists.

WE HAVE....

The Diocesan Altar Guild of New Hampshire offers the following supplies (condition ranges from fair to good): 5 large albs, 58" long; 2 shorter albs; 1 extra large alb; 1 large surplice (silk); 2 extra large surplices (linen); 1 large surplice (linen); 2 clergy vests (black, snap-on); 4 bishop's rochets (large); 17 cottas with round yoke (small and medium); 7 cottas with square yoke (small); and 7 women's robes, black cotton, no sleeves (sizes 34 to 38).

If your parish or mission could use any of the above, please write to Mrs. Fred L. Moss, Assistant Missions Chairman, R.F.D. 1, Parker Road, Goffstown, N.H. 03045.

WE NEED....

A request for 50 hymnals with music is evoked by the growth of the Spanish-speaking congregation of Christ Church, Gary, Ind. Seabury Press has published these hymnals but none are available now. The church's rector says, "While we would gladly accept any as a gift, we are prepared to purchase them." If you know where Spanish hymnals are avail-

able, please write to: The Rev. James W. Curtis, Christ Church, 565 Adams St., Gary, Ind. 46402.

SUMMER CAMP IDEA

An eight-day Christian Year? It happened last Summer at one of the Diocese of West Virginia's Peterkin camping sessions. The novel idea for teaching and fun began with celebration of the First Sunday in Advent. Christmas Eve was proclaimed at dinner that same day. The youngsters got trees, borrowed ornaments, found a box of old Christmas cards, and had an impromptu party with carols. Christmas was celebrated the next day. During the eight-day session, the campers celebrated Easter with a sunrise service, Whitsunday with balloons, as well as studying and celebrating other Christian holy days.

COCU STUDY MATERIAL

A detailed plan for uniting nine American denominations into one 25-million-member church, "Church of Christ Unit-ing," is available for study.

The Plan of Union, 112 pages, is 65¢ per copy or 25¢ per copy in quantities of four or more. Copies of the COCU leaflet, an insert for bulletins and newsletters, is \$2.50 for 100, \$9.50 for 500, and \$14 for 1,000. Prices include postage and handling if payment accompanies order. Information about *Digests* of annual COCU meetings and other materials for study are also available. Please send orders to: Consultation on Church Union Distribution Center, P.O. Box 989, Philadelphia, Pa. 19105.

ECOLOGY AND PRAYER

Dr. Daniel H. Henning presented "A Prayer for Environmental Stewardship" at a breakfast prayer meeting at St. Luke's Episcopal Church, Billings, Mont. The prayer has been submitted to the custodian of the *Standard Book of Common Prayer* for consideration. *O Heavenly Father, who hath blessed us with a rich heritage and environment of natural resources and beauty; Give us, O Lord, a sense of humility that we may recognize ourselves, not as masters of the earth, but as members and stewards of Thy living community; Help us, we pray Thee, to understand our proper interrelationships and responsibilities toward other forms of life; Grant us, Almighty God, a vigilant Christian and ecological conscience that we may be wise environmental stewards. We be-*

seech Thee, Creator of all Life, for wisdom and guidance to work toward harmony between man and nature in thought, word, and deed. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

COUPONS, STAMPS FOR SCHOLARSHIPS

The Episcopal Churchwomen of Christ Church, Yankton, S.D., are building a scholarship fund to send Indian American young people to Episcopal schools in that state.

Money is being raised for the fund through redemption of Betty Crocker coupons for cash by the General Mills Food Company and by cash redemption of all kinds of trading stamps.

If you would like to help with the scholarship fund, send Betty Crocker coupons (found on many General Mills products) and any kind of trading stamps to the group's stamp and coupon chairman: Mrs. John Kaiser, 605 West 3rd, Yankton, S.D. 57078.

HELP FOR HOSPITAL CHAPEL

The St. Cecilia Guild in Caruthersville, Mo., is furnishing an interdenominational prayer room in a local hospital and would like a small prie dieu for use there. Please write to the guild at St. John's Episcopal Church, West 19th St. at Ward Ave., Caruthersville, Mo. 63830.

POINTERS FOR PROGRAM PLANNERS

The Colorado Episcopalian has published a list of reminders for groups to use when planning programs. Produced by the Adult Education Council of Metropolitan Denver, the list is, briefly:

1. **Start early.** Keep the schedule flexible.
2. **Know the purpose of your organization.** Carry out its purpose.
3. **Know your group.** Start with the interests of the group.
4. **Use a representative committee.** Use the committee.
5. **Decide the purpose of your programs.** Bring variety and continuity to your program.
6. **Choose your topic.** Call an expert when you need help.
7. **Use a program method to fit the topic.** Use the appropriate method.
8. **Inform your speakers.** Confirm all arrangements.
9. **Check physical arrangements.** Make everyone comfortable.
10. **Publicize your program.** Include day, date, time, place in all publicity.
11. **Direct your show.** Follow through.
12. **Say thank you.**
13. **Evaluate the program.**

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abandoned at our Pine Hill Babies Home in Hong Kong. Police doubt her parents or relatives will ever be found. So we must find an American sponsor for her.

How can you sponsor a child like Lin Tai? Your questions answered:

Q. What does it cost to sponsor a child? A. Only \$12 per month. (Your gifts are tax deductible.)

Q. May I choose the child I wish to help? A. You may indicate your preference of boy or girl, age, and country. Many sponsors allow us to select a child from our emergency list.

Q. Will I receive a photograph of my child? A. Yes, and with the photograph will come a case history plus a description of the Home or project where your child receives help.

Q. How long does it take before I learn about the child assigned to me? A. You will receive your personal sponsor folder in about two weeks, giving you complete information about the child you will be helping.

Q. May I write to my child? A. Yes. In fact, your child will write to you a few weeks after you become a sponsor. Your letters are translated by one of our workers overseas. You receive your child's original letter, plus an English translation, direct from the home or project overseas.

Q. How long has CCF been helping children?
A. Since 1938.

Q. What help does the child receive from my support?
A. In countries of great poverty, such as India, your gifts provide total support for a child. In other countries your sponsorship gives the children benefits that otherwise they would not receive, such as diet supplements, medical care, adequate clothing, school supplies.

Q. Are all the children in orphanages? A. No, some live with widowed mothers, and through CCF Family Helper Projects they are enabled to stay at home, rather than enter an orphanage.

Q. What type of projects does CCF support overseas?
A. Besides the orphanages and Family Helper Projects CCF has homes for the blind, abandoned babies homes, day care nurseries, health homes, vocational training centers, and many other types of projects.

Q. Who owns and operates CCF? A. Christian Children's Fund is an independent, non-profit organization, regulated by a national Board of Directors. CCF co-operates with both church and government agencies, but is completely independent.

Q. Who supervises the work overseas? A. Regional offices are staffed with both Americans and nationals. Caseworkers, orphanage superintendents, housemothers, and other personnel must meet high professional standards—plus have a deep love for children.

Q. How do you keep track of all the children and sponsors?
A. Through our IBM data processing equipment, we maintain complete information on every child receiving assistance and the sponsor who provides the gifts.

Children on our emergency list this month live in India, Brazil, Taiwan (Formosa) and Hong Kong.



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