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WHAT IS TROUBLING OUR CLERGY?

THE Episcopalian

AUGUST, 1970

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Jackson previews Houston

I NEED fifty-eight volunteers," said the attractive young woman addressing our churchwomen's meeting recently. She told us about 8-year-old Billy who has suffered severe brain damage which left him deaf and mute.

"There seemed to be no hope for him," she said, "until his family took him to a medical center in Philadelphia where remarkable things have been done with children like Billy. He was started on a repatterning program which aids healthy brain cells to take over the functions of the damaged ones.

"Twice each day," she explained, "Billy must crawl in a special box for one hour. Each time he crawls it takes four women to help him. On weekends his family can manage, but they need help during the week. I'm asking fifty-eight women to volunteer one hour each week to help Billy have a future." And she got them!

Would you have volunteered?

Most women find time for volunteer work if they believe what they are doing is important. That is why thousands of women leave their homes each week to help in hospitals, in schools, in day care centers, in Red Cross programs, in service clubs, and in the Headstart program. The list is long and growing.

My friend, Bonnie, spends two mornings each month in the first aid room at her son's elementary school. She volunteered to take the Red Cross training necessary to prepare her for the job when she heard the school needed more Gray Ladies. Most of the children come in with skinned knees, a cut or a bruise from falling on the playground. Others come with sore throats, stomach aches, and fevers. These she makes comfortable while she calls their mothers to come get them. Bonnie likes being part of her child's school and enjoys her son's pride in his mother's work.

Kathy is a housewife and the mother of two who are both in school. Before she married she was a

COME ALIVE: VOLUNTEER



teacher. Now she finds time to run a tutoring service for disadvantaged children who need help their parents can't give them.

Finding tutors is often difficult and frustrating. Some prove to be unreliable and others have to give up because of family crises. "We can't find enough people who will tutor to be really effective," Kathy admits, "but if we stop trying, there will be no help."

Joan leaves home every Friday afternoon to go to a nursing home for Bingo. "I don't play," she laughs, "I just read the numbers so the patients can play. At least for a little time they can forget their ills and have fun. Maybe someone will do this for me some day!"

Ellen, another housewife, works at her volunteer job at home. One evening a week she takes phone calls from disturbed persons as part of a suicide prevention program. She listens to their troubles and tries to help them seek psychiatric care. "These people need someone they can talk to," she says. "I can't solve

their problems, but I can listen and often this helps. It makes my own troubles seem mighty small and insignificant."

My neighbor, Betty, is part of a volunteer program at the Welfare Department to serve coffee and doughnuts to women waiting to see their caseworkers. The waiting is often long, and the refreshments make the time go a little faster.

So many groups are in need of volunteer workers you can choose a group in which you are genuinely interested. Some are attracted more by plans to help the handicapped, others by mental health groups. Some find projects to help children irresistible while others are more interested in helping the elderly. Whatever your interest, there is a volunteer program needing your help. Investigate the volunteer programs at your church. The variety of jobs will amaze you.

I have found great satisfaction in doing volunteer work. Whether it's for my church, my child's school, or for a neighbor who needs help, it is important to me.

Even though you give your time freely, you'll find you do get paid in many ways. Your mental horizons will expand and your life will be richer and more rewarding. You'll find that you will become more efficient at home. When you know you must go out, you'll be surprised at how much you can do in a short time.

The most important benefit, however, is one your family will enjoy. Unimportant things in your everyday life will no longer loom like mountains, but shrink to the ant hill size they really are. When Johnny comes in from school and throws his books down in the nearest chair, you will no longer scream in frustration. You can accept this as the small irritation it really is and shrug, for the bits and pieces of your everyday life are back in perspective. The few hours away from home have made you appreciate what you have. ◀

By Mary L. Derr

Dear Deputy:

Come October and the Houston General Convention, there isn't going to be—for you—any theory or speculation about the phrase "Church Personified." You're it—you and your deliberations, your decisions, your vote.

But I wonder at roll call time, or when the call for ballot comes, will you feel a little lonely and out of touch? As you sit over there in Houston will you feel just a little overawed by the emptiness between you, the deputy, and us, your constituency?

We feel it too, back here in the parish. It is also lonely for us, here on the brink. Waiting is always lonely. It seems those of us here in the parish are always waiting for something or other . . . for the delegates to act . . . for somebody to come back and tell us "how it went"—for somebody to explain who, why, when, and what happened at "our" Convention—waiting to be told "what we are going to do about it."

Several weeks still remain before October.

Is there anything we and you can do together to build a bridge over that wholly disconcerting gulf? Something that will give us a piece of the action and you the security of knowing that you are not alone—that we are with *our* deputy?

Let's see—if we were going to build a bridge, what planks could we use? Could we start at both ends and build toward the middle? Here are a few planks that might help. **First:** how about giving us individual Episcopal lay people an opportunity to let you know how we feel about issues coming up? Why not invite us to write you, person to person, as we do—or should—write our secular legislative representatives? That could 1) give us a chance to learn your name and who you are, and 2) force us into an objective study of impending actions so as to decide how we want them acted upon.

Second: how about making sure your names are widely disseminated throughout your local diocese, via diocesan and local publications, so that we can pray for you by name, individually and together, at our local altars before and while Convention is in session?

Third: how about making it possible for each of us to make some physical gesture as a signal to you and to each other that your commu-

throughout the time Convention is in session?

Fourth: in the interest of concerted parish action, how about designating some time prior to opening date as *Convention '70 Sunday*, a time when we could all get together and do something—dedicate the intention of a Eucharist, eat dinner together, organize parish prayer vigils—all across the U.S. to indicate our solidarity and our encouragement to you?

Fifth: how about designating the dates of the Convention, October 11-22, as a sort of "extra curricular" Lent—a time when study groups could engage in sober examination of and prayer about the purpose and witness of our Church? This would raise to a parish level the kind of self-evaluation we undertake as individuals during Lent, or Advent. Come to think of it, "Parish Advent" wouldn't be a bad title for a period in which we wait for Christ's will for this Church to be revealed through your actions.

How do you regard the Church in the '70's?

What fears, hang-ups, hopes, excitement do you have about what projects, achievements, bottle necks, failures, or points of insensibility? Please don't try to carry the whole burden for us. Let us help you do our thing.

And in the meantime, what do you intend to be doing for us back in the parish?

Will you, acting in your delegated vocation in the Church—God's agency—try to make Christ's purpose and work more relevant to us, and vice versa?

I hope in some way we can clasp hands before October. ◀

A PRAYER

Lord Jesus Christ:

Healer of men and nations, turn our divisive polarizations into uniting, creative priorities. Once more let the Wind of Your Holy Spirit blow through our personal, Church, and national life.

Help us to pull together, to pray together, to listen together, to rejoice together. Your power and not our own will bring creative insight to this critical hour in the history of the Church and of our world.

—adapted from Prayers for the
63rd General Convention by
Anglican Fellowship of Prayer

nity of Christians is with you as you act for us?

Why not invite Episcopalians collectively all across the nation to *do* something—burn porch lights, turn on car lights, wear arm bands, tie strings on our fingers—something, anything, just so we do it together

Vivienne L. George

THE EPISCOPALIAN

continuing

FORTH and

The Spirit of Missions

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A Journal of Contemporary Christianity Serving the Episcopal Church

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People keep asking me, "What's it like to be married to *him*?" "Him" is my Charlie—a devoted husband and the father of Meg and Katie, sometime gourmet chef, faithful jogger, avid camper and fisherman, dog lover, philosopher, writer, and "a priest forever after the Order of Melchizedek."

It's that last attribute of friend Charles that provokes acquaintances to wonder and finally pop the question. I long to tell them the truth—in a whisper, of course—that my love and I sometimes dislike church services, prayers, Bible reading, and tithing; that we enjoy cocktails and good wine; that we disagree occasionally; and that we believe the pleasures of bed and board are divine. We also think the lack of money is somewhat evil. In other words, our relationship isn't particularly unusual.

Instead I'd do better to tell my inquisitors that Charles and I wear hair shirts, as do our children; we keep absolute silence in our home except between 3 and 4 A.M. when, in piety exceeded only by some of the saints and cloistered religious, we rise from our beds to praise the Lord; and we fast except on the festival day of Saints Felicitas and Perpetua. That it seems, people are more likely to believe.

I thought life was proceeding along a fairly normal course in our early days of wedlock when it suddenly came to my attention that perhaps I wouldn't be known as just plain Mrs. Charles Preble after all. A bare two months after my marriage, the students in my seventh-hour English class announced that they would call me "Mother Preble." Good heavens, but I'm not even pregnant! I thought to myself, and then hastened to calculate. How could they possibly know before I did? Seeing the somewhat alarmed look on my face they laughed and one explained, "We thought we'd call you that because you're married to Father Preble, so naturally you're Mother Preble." Naturally! How stupid of me not to have thought of it first.

"The Reverend Mrs. Preble" said the address on the invitation. "Reverend Mrs.!" That in itself would have been enough to make me send my regrets. I couldn't believe my eyes when I read that I was being asked to attend four days of meetings scheduled to "revamp the structure of women's groups in churches of all denominations throughout the state and, if possible, throughout a four-state area." It was hoped that all the clergy wives could be there. Now I'm not totally against women's groups or church union, but this was a bit too much.

Blessings Brandy & Bathtubs

BY JANA BOLLMAN PREBLE

After listening patiently to much wailing and gnashing of teeth on my part, my husband suggested that I should not go. "After all," he said, "your chief responsibility is to our family—not to some series of meetings."

"It is? I mean, it surely is!" I cried, hugging him. Who was I to argue? After all, St. Paul didn't say that the husband was the head of the wife for nothing, did he? Never had the thought of changing diapers, wiping up spilled milk, and drying tears sounded so good. And I vowed that I'd even fix Charlie boy Mexican food every one of those four nights if that was what he wanted. There really is something to this vocation of full-time housewifery and motherhood. At least, it's managed to keep me out of some dreadful sounding meetings.

Sometimes life in the vicarage and parish house has gotten a little too public for our taste. Picture, if you will, a fat-tummied mother-to-be, nine months and two days pregnant, having labor contractions six minutes apart. That's me. The time is Sunday morning, naturally (we manage to have *our* crises on Sundays fairly regularly—like many clergy families, I suspect), and my husband, the curate, has gone off to services at my insistence. "Not much is happening yet, dear; I'll be fine. Just hurry home when church is over," I told him.

Hurry home he did, and behind him came a contingent of ladies from the church. Charlie explained that the rector had asked in special prayers that I would "be granted safe deliverance and be preserved in the great danger of child-birth." And so through the church's intercession I became for a while the object of the church's concern, love, and devotion. These dear people had prayed for me, and now they had come to check and make sure their prayers were efficacious!

I'd been sitting there reading the Sunday *New York Times*, enjoying a snifter of brandy which my doctor had

recommended and which thoroughly relaxed me, and I felt very comfortable between contractions. But I didn't really feel like having the company of so many. After a social hour (at least!) of chitchat, one of the ladies announced that *she'd* certainly feel much better if I were in the hospital. At that point I guess I gave up, or in, or something. "So would I," I said, so the doctor was called, and the ladies waved me off to the hospital. Several hours later I was granted that "safe deliverance" they'd prayed for when Margaret arrived. We learned that the hospital switchboard had been quite busy during my labor, answering inquiries as to how the birth was progressing.

Our second daughter, Katherine, had the good sense to come on a Friday, and we made the trip to the hospital before dawn. However, her father was so enthusiastic about witnessing her delivery that he entertained the congregation on Sunday with an account of Katie's nativity!

We went through one period when every time there was an activity scheduled for the youngsters at the church, the children's mothers would use the time to pop in on the priest's wife—me. I guess they considered it a pastoral call in reverse. "Ah, fun—our welcome mat should always be out," I thought at first. A few weeks later I was complaining to myself, "Oh, no! Dinner's going to be late again, and Charles has an early meeting tonight, and this is the fifth pot of coffee this afternoon, and I'm kind of tired of listening intently." I wondered if our rector's wife ever went through this. She always seemed so unruffled, and I felt as if I were literally coming unglued.

Then I had what I thought was a bright idea. I would be in the bathub the next time I suspected that the mothers were about to descend. Surely that would discourage a kitchenful of visitors at 5 P.M. Wrong! My first attempt at escaping to the bathtub was an unqualified failure. I had neglected to lock the doors. Into the house two mothers marched, and not finding me in the living room, kitchen, or bedrooms, they decided to try the bathroom. "Here she is!" they cried ecstatically. "Hurry up, Jana; it's only an hour till the kids get out." At times like this there's absolutely nothing to do but pray, "Give me a patient heart, O Lord."

Normally I'm calm and not too jumpy, but it did startle me one afternoon to come into my supposedly empty house and find a parishioner in the living room. She was painstakingly straightening the pictures on our wall. "I tried the door and it was unlocked, so I just

came in," she explained casually. Then she hastened to add, "First I rang the bell and then knocked, but no one answered."

"That's because we weren't home," I said somewhat lamely, but she didn't seem to hear. Then my uncharitable side got the best of me, and I decided to thank her for straightening the pictures.

"I just can't stand them tilted the least little bit," she replied. Then she said goodbye and left, and to this day I still don't know why she had come to the house.

Our present home is next door to the church, and it has large picture windows in the living room and kitchen. Sometimes living here is a little like living in a fish bowl, but so far we've had only one accident when parishioners were craning their necks to get a view of what was going on in the vicarage as they drove into the church parking lot.

I must candidly admit that I do not perform what others refer to as "my duties as a clergyman's wife" with aplomb. For example, I once locked myself out of an untidy house on the morning I had scheduled a luncheon to honor the choir director and organist. My husband, of course, was gone and didn't return until just before noon.

So I was still dressed in faded levis when my luncheon guests arrived. They helped me set the table, and instead of the somewhat elegant lunch that I'd originally planned, they sat down to creamed tuna on rice—which was about as quickly prepared as anything else I could think of in the terror of the moment.

I don't think these folks were too surprised, really, for only a few weeks earlier they had witnessed their priest's barefoot wife chasing her barebottomed two-year-old across the front yard just as the congregation was leaving church. I had been at the door of the church trying to lure one of our dogs out of the nave when the child escaped.

The same two-year-old locked herself in the men's room at the church during the big Ascension Day service. All during the Eucharist she screamed to get out. Her father couldn't imagine why I didn't take the howling child home, and I guess the people in the congregation assumed that she was being disciplined. Anyway, no help was forthcoming, and as I could find no key to the men's room and Meg could not be persuaded to "turn the button, Honey," I began to pick the lock. After completely disassembling it, I still couldn't budge the bolt.

Continued on page 29

Are our roots starving



PANAMA—1

The cutback in Panama began in 1967, but 1970 is the year of “the crunch.” What will it mean? It means we have to reduce our program, including our work among students at the University of Panama where the future leadership is being formed.

It means we cannot increase our staff salaries—which are no longer competitive—whose buying power is about 25 percent lower than it was when we last gave raises in 1964.

It means many overseas missionaries here and elsewhere are receiving at least \$1,500 less than the salary guidelines recommended by the Executive Council, much less than the median salary for clergy in the United States. It means we cannot replace our clergy who leave for the United States.

It means by July, 1970, only seventeen priests will be caring for some 15,000 people in the Panama and Canal Zone’s thirty-four parishes, missions, and educational and social welfare institutions.

It also means we will have to strain to raise money locally while the exodus of Episcopalians to the Church in the States continues more briskly than ever.

During the past years over 5,000 Americans and Panamanians baptized in the Panama and the Canal Zone branch of our church are now active churchmen in the United States. We may assume they contribute the “national average” to their local Episcopal parish churches.

This means they give \$500,000 a year in return for the less than \$200,000 invested in Panama from the

We recently asked several leaders overseas for a report on their financial problems caused by cutbacks to overseas mission in the General Church Program budget. Here is a representative sample of their answers.

General Church Program to which all our dioceses, overseas and in the States, contribute. Furthermore, a number of clergy now ministering to the Church in the States were ordained in Panama and the Canal Zone.

The Church’s branches are feeding her roots. At all events, neither can live for long without the others. The reinvestment of the dividends or capital gains from our overseas branches has been greatly curtailed.

Believe me, my friends and fellow churchmen, we are trying to invest your money wisely here in your overseas branches while we continue to nourish the roots in the States without reducing our pledge to the General Church Program.

We are grateful for the support received from our roots but the exchange seems to us to be decreasingly favorable for the branches. We would be happy if the roots would reinvest a little more for the sake of the entire tree.

—THE RT. REV. R. HEBER GOODEN
Bishop of Panama & the Canal Zone

THE PHILIPPINES—2

“There seem to be two ways of dealing with this crisis: positively or negatively. The negative approach would be to sit back, fold our hands and wait for better times—just hold the line so to speak, and do nothing. In other words, this type of approach is to accept the cut, be resigned to it, and consider it as a setback.

This attitude, however, would not be in line with our newly acquired status in national leadership and responsibility bestowed upon us by our mother Church. The other way to deal with the crisis is in a positive way. We can accept it, look it squarely in the face, and consider it not as a setback, but rather, as a challenge to our national leadership, responsibility, and integrity and then do something concrete about it.

Obviously the first step we took was to trim the budget. This means some of our operations will have to suffer and we will have to cut back some of our activities. Medical work and theological education will suffer most. Indeed, this will be truly a setback if we leave the matter there and allow it to stand as it is.

One important lesson this financial crisis in the Church will teach us is that too much dependence upon foreign subsidy for too many years has been disastrous and fatal to our work, especially in the face of a crisis.

One other lesson we learn is that our self-supporting congregations and institutions in this diocese are very little affected by it and therefore they can go on and carry out their work and program despite a crisis.

I believe the sooner we learn the

our branches?



Episcopal Church is not large and wealthy, look at the facts, and encourage better stewardship of available funds, the better we will be able to serve our people—especially if we are allowed to solve our local problems on the local level.

(Bishop Cabanban also suggests, in his convocation address of 1970, that “we start every Wednesday in Lent by receiving Holy Communion, and then voluntarily give up lunch that day and in its place devote at least half an hour of Scripture reading, meditation, and prayers, and, in addition, that we make our self-denial more meaningful by giving ‘fast-offering,’ the value and equivalent in cash of the meal given up that day, and designate that for our Diocesan Apportionment.”)

—THE RT. REV. B. C. CABANBAN
Bishop of The Philippines

COLOMBIA—3

In a small and new diocese practically our entire budget is devoted to salaries, including the support of the Barranquilla Episcopal Educational Project. Future cuts in the next few years will automatically result in reduction of personnel.

As a result of a planning process now getting under way, we will attempt in another five to ten years to reduce our dependence on the Church in the United States through self-supporting priests, income producing property, and, hopefully, increased giving. Obviously another way is to simply cut everyone's salary. However, these decisions should be taken strictly on the basis of missionary strategy and not simply economic expediency.

AUGUST, 1970

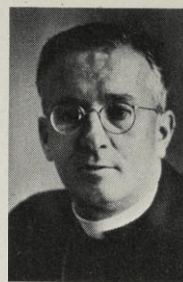
Last year we eliminated the salary item for one priest, and I am digging heavily into the balance of money left for social work projects in this diocese given by the 1967 Church School Missionary Offering in order to support our diocesan community center in Barranquilla, relieving the budget of approximately \$7,500 so we can actually balance for this year. I am buying time, expending irreplaceable reserves destined for social projects as we try to put our house in order for future changes.

Most people in the States consider the Church in Ecuador a new work that we are trying to decide whether to start or not. . . . I believe church people are blind to the fact that the Church began work in Ecuador eleven years ago, a missionary district was formed four years ago, and that confirmations, admissions, and baptisms over the past decade have already created a Church in Ecuador. Now it is apparent to all of us that the fate of the Church in Ecuador depends more than any other one thing on the report given to the recently appointed Strategy Committee on Overseas Work. . . .

—THE RT. REV. DAVID B. REED
Bishop of Colombia

JAPAN—4

We have been informed that American aid to the Nippon Sei Ko Kai (the Holy Catholic Church in Japan), an autonomous church, will be cut from a former \$201,711 in 1969 to \$158,711 in 1970. This involves eliminating a grant to the International Christian University in Tokyo, plus cuts totaling \$31,000 to the Nippon



Gooden



Cabanban



Reed



Heim

Sei Ko Kai, including the portion going to missionaries' salaries and expenses, and the maintenance of our liaison office here.

It is our guess that few people in the States realize what they are doing to this kind of program when they reduce their gifts to the General Church Program. Our question is: Should they not know? Is it responsible not to spell this out to them?

The difficulty, of course, is that if this is known at large, it can be used by people who dislike the General Convention Special Program as a basis of further attack, and this is the last thing we who are abroad would want. It is important to us who are trying to represent our Church among non-Caucasians that the Church at home serve all men. And I can see the danger of movements in the Church which desire to evade domestic responsibility by making special efforts on behalf of more remote concerns.

Yet, in an age where demonstrations seem to be the most effective means for producing a sense of neglected responsibility, we cannot escape the feeling that we have no one to demonstrate for us.

The real story is the story of struggle and suffering and exhilaration shared by our representatives abroad

Continued on page 30

Jackson previews Houston

Mississippi Episcopalians put questions about GCSP to six national leaders.

Keynoter

It is the vocation of Christians to make it clear who is God and what He requires. . . . This means setting forth God as one for whom every social issue is a moral issue, whose criterion is more, rather than less justice for all men. . . .

The Bible is quite clear. God is God and . . . he is a God whose will is moral. Right and wrong on the human level have eternal significance. Question: do we believe it? . . .

In my judgment the erosion of trust in the Church is directly related to the erosion of faith . . . What is, in the long run, of critical importance is not so much coming to a common mind on social issues as coming to a deeper understanding of how God continues to act in the affairs of men . . .

There is nothing wrong with conflict. Conflict is part and parcel of the historical process. We need not be ashamed of it . . . Indeed, it may be as true that "the family that fights together stays together" as "the family that prays together stays together." The staying together, however, does not derive from coming to a common agreement about policy. It comes from being (God's) servants together. . . .

If servants of a moral God take no

moral stand on social issues, where is the moral leadership of a nation to come from? All institutions in our society have legal and political bases. The Church is meant in addition to have a moral base. . . .

Faith comes by doing . . . any church which does not act in respect to the historical events our society is going through—war, racism, poverty, pollution, education—is no servant church. It may be a sect church of likeminded people but it is no church for the people of a whole nation. . . .

In South Bend there was a willingness to listen to those not normally heard by the Church. Through those voices of human discontent, what was the voice of divine discontent saying? . . .

Out of this event new issues have appeared, new questions about the relation of the Church to society, or perhaps old questions put differently. Let me simply list some that occur to me.

● Is the Church going ahead with its concern for society expressed in the



General Convention Special Program or will it withdraw into itself, concerned primarily about its own internal life and unity?

● Is the Church a federation of autonomous dioceses or is it an organic unity?

● What is the relationship of the Episcopacy to the whole Church of Christ?

● What is Episcopal authority?

● How is the authority of the laity and the priesthood related to the Episcopacy?

● How does consecration to the office and work of the bishops relate to the office and work of presbyters and to the ministry of the laity?

● What is the ministry of the laity in social issues?

● Is the diocese the fundamental unit of the Church?

● What is its relationship to the autonomy of the congregation?

● How are both organized?

● Where is authority derived?

● How may new forms of ministry be identified properly?

● How can institutional structures be made to bend?

● How far without breaking?

● How do we meet the challenge of both the radical left, which would fragment the institution and the radical right, which would freeze it?

● For both, how free is the living Spirit to create new life?

—JOHN B. COBURN

Questions and answers in Mississippi

The scoreboard up over the stage in the gym read: "Visitors—Home." It was Friday evening, the start of a long weekend and St. Andrew's School gym was packed. Mississippi was about to chalk up a record.

The name of the game was GCSP. Like many another, Mississippi's diocesan convention had ventilated vast frustration with GCSP and the way it operated. Seven of their eight deputies to General Convention had voted for the program in Seattle, but what about Houston?

Mississippi acted, not merely reacted. The diocesan convention instructed its departments of Christian Education and Social Relations to plan a conference on the work and programs of GCSP, prior to Houston.

St. Andrew's Cathedral in Jackson became the scene for a seminar designed to let the people of the diocese—including their deputies to Houston—hear and respond to first hand information about GCSP.

Representatives from every parish and mission in the diocese paid the \$10 conference fee and had designated seats. Several deputies from neighboring dioceses accepted invitations and some fifty local Episcopalians attended.

Seminar panelists included four members of Executive Council; the Rt. Rev. David E. Richards; Mrs. Seaton G. Bailey; Mr. William G. Ikard, II; Mr. Clifford P. Morehouse; one prominent black spokesman, the Rev. Paul M. Washington; and the President of the House of Deputies, Dr. John B. Coburn.

Friday evening, Dr. Coburn addressed the meeting, speaking on the Biblical and contemporary roles of the "Servant Church" and raised questions about her future (*see excerpts, left*).

Saturday morning, the "Visitors" panel, after short statements by each,

answered questions both from the facing panel of Convention deputies, and from the floor.

For a finale, after lunch, six of the blacks working with GCSP grants in the Jackson area gave capsule reports on their projects and answered questions.

The scoreboard still read "Visitors—Home," but it was no longer accurate. For in this part of the seminar it was one Home team meeting another Home team—and for the first time.

While this did not belie all that had gone before, it did point up another dimension of the problems with which the meeting had been contending.

Some people responded to it immediately, by crowding around the stage after the young people had finished, introducing themselves, and asking further and friendlier questions than had been asked during the presentation.

The scoreboard also was not recording any scores. But it could have. Several goals had been reached. A lot of information replaced a lot of misinformation. Those willing to submit their opinions of the risk of change had been able to do so.

Some few—both Visitors and Home team—felt "they haven't heard a word we said." Some—more—would no longer think "they" versus "we." "They" had faces and voices now and were human beings like "we."

Most felt a need to sort out what they had heard, then assess it. Mississippi's Bishop John M. Allin, making brief closing remarks, urged that just such an evaluation be made by each individual in his own way.

Bishop Allin's benediction brought the seminar to an end. Although all

the participants soon departed, the echo of questions lingered. For there had been moments when a kind of loose electricity quivered in the room, and it was impossible to know where it made contact.

Moments such as the one when local white Episcopalians voiced despair about their powerlessness and their exclusion from decisions about local GCSP grants. How many saw the analogy to the way the blacks feel about their whole situation?

Moments such as the one when Executive Council was charged with "treating us the way you say we treat the blacks." Will the Council hear and heed this?

Moments such as the one when a black parish representative asked why Mississippi had no black deputy going to Houston. Will the obvious chagrin carry over to the next elections?

Moments such as the one when a white plea for instant reconciliation revealed the same desperate impatience that besets the blacks yet frightens the whites.

Moments such as the many when you could hear the stretching of minds and hearts.

To get the right answers, so we're told, you have to ask the right questions. The speaker, the moderator, the panelists, and the audience—all had raised questions. And we had a couple of our own.

Why has no other diocese made the effort Mississippi did—to listen?

How many people in what other dioceses have ever gathered with their local GCSP grantees—to listen?

Maybe these questions are the right ones—and maybe they aren't. But one thing is sure. Much as there is to be depressed about in Mississippi, if the rest of the Church were wrestling as hard and as constantly with their racism, there would be a lot less to be depressed about everywhere.

By Jeannie Willis

Visitors each make a short statement

The Rev. John B. Coburn

Despite the agony, GCSP has helped everyone identify the issues in our society. There may be violent differences of opinion about how to deal with them, but the important thing is that they have been identified.

I see two problems. One is administration, not just the administration of GCSP. Their difficulties are natural for any new program.

I do mean the whole structure of relationships at the national level. They are in such a confused state it is difficult to find out where authority lies and then who carries out the decisions. In fact, the national church is chaotic. This is real sin. It is irresponsible for us to expect the Presiding Bishop to have a vision and then have to administer it effectively. We have a God-given opportunity for the Church to come to herself. We should be thankful in these turbulent times to have leadership at all levels. As we identify that Spirit moving—we'll move.

Mr. Clifford P. Morehouse

(That's a hard act to follow).

(Mr. Morehouse spoke after Father Washington.)

We have to change, no matter what we do to change.

I, too, believe it was a call from the Holy Spirit in Seattle. . . .

The Church is fortunate to have found Leon Modeste. He has been the target in this whole matter. He is hit by both sides; by his church for what he has done; by his people for what he has not done. He is more than a symbol. He is a real person doing a magnificent job. . . .

This meeting is an excellent example of what should be going on all through the Church. The breakdown of communications is not just at the Executive Council level. It works the other way, too. I agree, however, that Executive Council does not listen to the people.

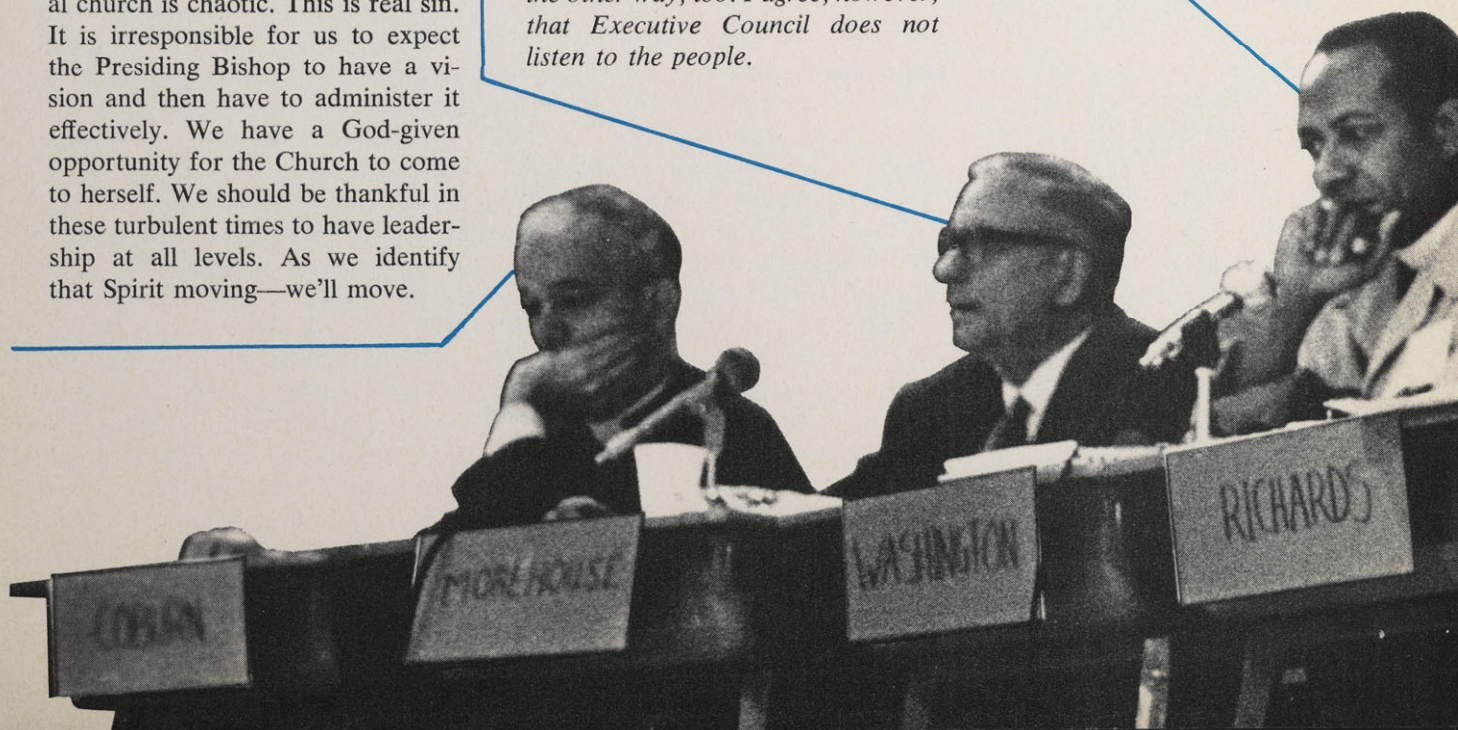
The Rev. Paul M. Washington

I believe that the Holy Spirit spoke in Seattle through John Hines.

The Holy Spirit spoke to John Hines because he placed himself in situations where he could hear souls through whom God speaks. Bishop Hines recognized his isolation and chose to walk out into the world where God certainly is. . . .

This is a new age, the age of the explosion of the human soul. Today is an age when everyone knows he is a child of God and therefore entitled to the good things God gives. GCSP has a flavor of recognition of this new age. . . .

The tendency of many is to feel they are doing us a great favor. Actually it's an opportunity, an opportunity to become free of your ideology, and your monopoly on power and material things. . . .



Bishop David E. Richards

I believe GCSP is realistically oriented, though in negative terms. . . . The resistance to the program is normal, and unfortunate.

When people say, "the whole concept is great, but the implementation is a [disaster]," I consider these to be resistive expressions by people who can't accept the reality of the concept. . . .

GCSP is successful—look at the record. We have not funded violence. Evaluation shows we have gotten the show on the road, and it has been redemptive in the lives of many. . . .

My position is that GCSP has to be, we have no alternatives; that it is effective in spite of its limitations; that it will improve and begin to deal with racism.

Mrs. Seaton G. Bailey

In my opinion GCSP has been a most effective program. Executive Council has made some mistakes, but Executive Council can point right back at the person in the pew and say you've made mistakes too. . . . Rarely do people get interested in the 150 good grants. Frequently they get interested in the eight or ten bad ones. . . .

I think it's unfair to expect the decision making body to be the one to communicate the program. . . . Those of us involved since the beginning do not want GCSP to go down the drain in Houston. But Executive Council will have to bend toward the Church. . . .

Also, it is time the Church realized it has not funded GCSP. The \$3 million from the United Thank Offering is the source of GCSP grant money, not the General Church Program. . . .

The risks are great, but it will be a shame and a crime—and we deserve anything that happens to us—if this program is voted down at Houston.

Mr. William G. Ikard, II

We realized that GCSP was a high risk program when we got involved in Seattle. . . .

The tendency on the part of staff, Executive Council, and you all, to classify all criticism as negative is a mistake. . . .

Definitions have been one of the big hangups.

The definition of violence has been the most controversial because the interpretation of General Convention and the Church-at-large differs from that of the staff and Executive Council. The definition of consultation has widened the gap between staff and the bishops.

The definition of trust: staff has asked for it and not given it in return. You can't get the local people involved if you don't take them into your confidence.



Home team puts questions

Q Why is the opinion and advice and experience of the local area totally ignored in the making of grants?

A Decisions are made on the basis of the validity of the grant. If we ask what people back home will say, we are voting on reactions, not the proposal.

Q How can we get involved locally if we are not trusted to get into the thing and make judgments?

A Diocesan councils can't be the agents for screening and review because they are the heart of the establishment. They do not understand life in the ghetto. Screening needs to be done by staff who know a second world.

Q But in Mississippi there is a hard core of greatly concerned persons who do know the problems, sir. When you lack confidence in them, don't you defeat the whole program? Aren't you saying that you know better what the will of God is than we?

A This is setting up too sharp a polarity, as if the total program of the Church centered on GCSP when the fact is that its primary purpose is to serve as a catalyst. It doesn't mean that local churches do not understand the will of God. It does say that there are different kinds of understanding. It often takes a third person to open up communication.

Q Why is any questioning of method or procedures of GCSP considered resistance to the program itself?

A In many cases, the preoccupation with the poor administration is only

a pretext used to question the value of the total program and to slow it down.

Q In South Bend we heard the voice of separatism. Isn't GCSP strengthening it?

A One thing we have to face is that the separated society was created by whites. Now it is being accepted by blacks. They're saying, "I'm not so sure I want to get into the mainstream." It is in fact a new perception of that separation. I don't believe that blacks want to destroy America. They do want to change it—for the better.

Q Isn't it possible that one bad grant can do more harm than all the good ones?

A I don't think we can be that judgmental. Because we talk about the eight or ten grants which have involved major controversy—either due to a bishop's veto or the possibility of violence—it does not mean that those grants were wrong. Many of the 150 grants have been reasonably successful. Some fell flat—some that were the least controversial, too. But what is our basis for judging success? Just playing the numbers game is not fair.

Q Do you trust the parish church?

A I don't know where God can be trusted except in the parish. The work of God is done in congregations, not by administrations. No matter how important a resolution, without the parish implementing it, it is nothing. Without parishes, there can be no national administration.

Q Our failure—at all levels—is to be concerned with the Spirit within our relationships. We are told what we ought to be. We can articulate our theology. But then we can't make it function. We waste too much energy misunderstanding one another. Maybe we should go into drydock for a while and repair our ship?

A There isn't any drydock any more. It has gone away. We are out at sea.

Sometimes the Q's received A's from more than one panelist. Sometimes an answer apparently failed to satisfy, for the question bounced right back, phrased somewhat differently. And sometimes the answer provoked an answer.

Q I can understand the need for giving the blacks an opportunity, and



"Home" team members (from left to right) include Bishop John M. Allin of Mississippi; Louisiana General Convention Deputy A. Brown Moore from New Orleans; Thomas R. Ward, a deputy from Meridian, Mississippi; and clerical deputy Duncan M. Gray, Jr., rector of St. Paul's, Meridian. At far right, looking on, is Oscar Carr, Jr., a Mississippi deputy and co-chairman of Convention's Agenda Committee.

facing the facts that they haven't had it. But when we expect white America to change overnight, to give everything that has been denied, to make up for the sins of generations, isn't that just idealistic? When you tell blacks they are entitled now to a white society fully Christian, aren't you saying the impossible? It's not the wrong equation, but isn't it impossible now?

A I would like to turn those words and apply them to the Executive Council. Some people expect the Council to have all the right answers and to have them yesterday.

Q If we create impossible expectations on the part of the oppressed, hold out hope of immediate change, isn't it bound to lead to more frustration, more alienation?

A 1. It is not raising false expectations, but giving people a chance to hope. Giving them something concrete and practical right now. It commits the Church to a direction.

2. What we expect is for America to be just. We expect this affluent nation to wipe out poverty and hunger.

Q In South Bend we had the tremendous experience of hearing our black clergymen tell us of black alienation. But what about since then? If black clergy are working beyond the wall that separates us—perhaps whites did create that wall, but regardless of who did it—shouldn't they hold out their hand to us now? Can't they see our side?

A You cannot have reconciliation and at the same time ignore the

causes of our divisions. That is unrealistic. This dirty wound must be cleaned out before it can heal. Surely you must see the impediments to reconciliation. Is the white who is trying to reach out his hand also willing to clean out the dirt so the wound can heal?

On Violence

Q How can we have unity and loyalty in the Church when those of us who came home from Seattle and South Bend assured people in our dioceses that the guidelines promised no violence. Now we have the Presiding Bishop and Leon Modeste saying that self-defense is legitimate violence. To our people this is gobbledy-gook.

A The interpretation of violence is

Continued on next page



The Home Team Puts Questions

the big hang-up. You have the narrow conventional definition which whites give; you think of guns and burning buildings. This appalls me, for the understanding of violence should have something to do with the desecration of the sacred and the misuse of power. Discrimination is violence. Hungry naked people are violence. Yet you respond to this by saying to us, "You expect a miracle, it takes time." What is the hope? What does one mean when he says he is a child of God who will give his life that his brother may live? I don't consider violence a Christian approach, personally. But part of my humanity has reached the point of oppression when I simply explode. Then when you finally hear me, you point at me and say, look at that violent man. Yet you never look at the

violence that caused my explosion. (Ed. note: Although there had been bursts of applause at various times for some of the questions, this response received loud, long applause not equaled at any other point in the seminar.)

2. There is no question but that the definition of violence is considered too narrow by some. It seems to me that Seattle had a narrow definition. I don't know if GCSP would have passed without such a narrow definition. And it's true that deputies came home and promised no violence. And, with the exception of six grants, Executive Council has stuck to that narrow definition.

Q If people on the local level feel they are funding revolution how can you expect them to go along with

providing funds for their own destruction?

A I don't view this as destruction. I view it as salvation.

On Power

Q If part of our mission is to surrender power into the hands of the powerless, how can we do this, since no one surrenders power voluntarily?

A The only power the Church has is God's power. It is limitless. To act on it is how it is released in the world. We can express it by giving money, making it possible for people to vote, working to eliminate powerlessness. But if we are concerned only about the power of our own well being, that's death.

Q When we mobilize for group action, aren't we playing with power? And can that be identified as Christian behavior?

Recreation is good. Re-creation is better!

THIS INSANITY CALLED LOVE

John W. Drakeford A look at six well-known figures — Eleanor of Aquitaine, Martin Luther, John Wesley, Benjamin Disraeli, David Livingstone, and Anton Boisen — whose private love-lives influenced the course of history, or vice versa. \$3.95

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PROFESSIONAL SUPPLEMENT

PART II: THE DEEPER PROBLEMS

A Ministry to the Minister

Diagnosis, resources, and a roundup of proposed programs of action

BY JEANNIE WILLIS

Province IV is developing a referral network to deal with emergency and chronic individual and family problems requiring more intensive, continuous care.

Bishop David E. Richards analyzes these more serious problems as follows:

"Parish and mission clergy face a severe identity crisis. The decline in voluntary giving poses an economic and personal threat to ministers and their families. Increasing numbers are leaving the professional ministry. The Church is recognizing critical deficiencies in theological education and in the present system of deployment.

"Such a picture contributes strongly to unease among our ordained ministry. Increased resources are needed for personal reinforcement so that individuals can more successfully deal with the demands and pressures."

The problems for bishops:

"All these negative factors affect the bishops of this Church and increase their sensitivity to clergy needs and those of their families. In addition, these same stress factors multiply the bishops' administrative and organizational problems.

"The new requirements in their 'care of all the churches' make it even more difficult for them to deal pastorally with the problems in group morale, personal need, and clergy family life. Bishops need additional resources to recognize the problems and to either minister directly or to provide the ministry clergymen and their families need."

The Bishop's analysis relates to every region of the Church. The Episcopal Counseling Center of the Gulf Coast in Tampa,

in the new Diocese of Southwest Florida, has been funded for three years of work by Province IV and is already functioning.

The Center is locating and evaluating various helping agencies and persons in the area, to . . . see that individuals in any stage of personal or professional need have access to whatever resources—spiritual or psychological—they may require.

The plan has three main segments.

Stage one: make an inventory of needs. The center will ask clergymen and their wives in the province their views about their own personal needs in the area of mental health and vocational planning. (Editor's note: This professional questionnaire has gone out, and returns will be coming in. Compilation will take some time, but you can look for a report on it in a future issue.)

Stage two: regular consultation with all the bishops in the region.

Stage three: the Tampa Center will compile a directory of resources and services and will help bishops and self-referred clergymen or their family members make contact with doctors, psychologists, counselors, or treatment centers. The Center, which is under the direction of the Rev. John A. Benton, Jr., operates a twenty-four-hour answering service for crises and emergencies.

The total three year cost of the Center is \$55,000 or about \$2.33 per year per person when averaged out among the approximately 8,000 Province IV clergymen and their family members.

These two major efforts of the Office of Pastoral Development are having their effect throughout the Church. In addition to the one in Princeton, relation-

"This idea that it is possible to help people—all kinds of people—come through a period of trouble in a healthy way is a fairly revolutionary one.

For a long time, it has been assumed that the way a person acts in time of trouble and the state of mental health in which he will emerge is determined by his previous 'character' or 'emotional make-up.'

If this is true—if a weak person is bound to act weakly in times of trouble, and a strong person act strongly, if an intelligent person is bound to act intelligently and an immature person immaturely—then there is very little that any of us can do to change the outcome of our lives, or of anyone else's. If it's all predetermined, why, that's that. The strong will survive their trouble; the weak will go under.

The observations of a Harvard team in its study of crises have led them to believe that the outcome is not predetermined. Whether a person will emerge stronger or weaker is not necessarily determined by his 'character,' or his 'inner strength,' but by the kind of help he gets during the trouble."

—Vivian Cadden,
in an article,
"Crisis in the Family"

ships have been formed with other Career Centers. The Midwest Center in Columbus, Ohio, has been brought to the attention of the bishops of Province V, and the Center at New Brighton, Minnesota, to bishops in Province VI.

Bishop Richards' office has sponsored seminars for bishops with psychiatrists and psychologists in Provinces V and VII.

Continued on page 16-C

Procedures for Clergy Placement In the Diocese of Washington

WHEN A CONGREGATION loses its rector, two concerns arise: 1) the congregation must find a new rector and provide for its life and spiritual welfare during the interim period; 2) interested and qualified diocesan clergy need to receive adequate consideration by the congregation. This plan is designed to meet both of these concerns in a more effective manner than is now generally the case.

A Vacancy Occurs

1. Rectors and/or wardens notify the bishop of the impending vacancy according to canonical procedure.

2. The bishop asks the wardens to make an appointment with him.

3. At his meeting with the wardens, the bishop: a) answers questions about the general problems of calling a new rector; b) clarifies his own role; c) explains his wish to make consultation assistance available to the parish, outlines the nature of that assistance, and asks the wardens and vestry to have a meeting with the consultants to explore the process fully and decide on its usefulness for their congregation.

4. Following the meeting, the bishop writes a letter to the wardens summarizing the meeting with them, giving the names of the consultants, and asking the vestry to contact them in order to schedule a meeting with the vestry.

5. The bishop contacts the director of WECA and informs him of the vacancy.

6. Statistical information on each man in the diocese will have been assembled, and those who wish to move at the present time are so indicated on their cards. This file will be kept up to date by the director of WECA.

Consultation Assistance

1. At the vestry and wardens' meeting with the consultants, the consultants describe the na-

ture of the assistance offered so that the vestry understands the steps in the selection process from beginning to end:

a) helping the Calling Committee develop and formulate criteria for the selection of a new man, based on an assessment of the congregation's needs and leadership requirements.

b) helping the Calling Committee think through its methods of developing a list of primary candidates, and interviewing each.

c) helping the Calling Committee work through the best kind of work agreement with the new rector.

2. The vestry decides to accept consultation, the consultants and the wardens coordinate with the bishop with regard to his future meetings with the congregation.

A List of Candidates Is

Developed & Contacts Begin

1. Following the development of criteria for the selection of a new rector, the Calling Committee and wardens begin to develop a list of prospective candidates. These candidates will be from clergy within the diocese and probably those in other dioceses throughout the Church as well.

2. The director of WECA meets with the Calling Com-

mittee, receives the job criteria for distribution to diocesan clergy, and meets with those clergy interested in being considered for the position. After meeting with the director of WECA the bishop sends a list of prospects, which includes names of diocesan clergy interested in being considered, to the Calling Committee. He may submit more than one name of clergy within the Diocese of Washington and any names of men from outside the diocese who have applied to him or whom he wishes to have considered.

4. The Calling Committee reviews all the names received, dropping those which, in their judgment, do not fit the criteria.

5. The Calling Committee discusses its primary list with the bishop, in order to gather more information from him about each man, preparatory to making contact with prospective candidates.

Selection

1. The Calling Committee and vestry, following a series of interviews, select a man to be rector.

2. The Calling Committee and vestry meet with the rector to develop a work agreement consistent with the criteria developed by the congregation and Calling Committee.

3. The director of WECA meets with each diocesan clergyman to explain why he was turned down and help him determine his next career step.

4. The consultants meet with the rector and the Calling Committee to evaluate the entire process.

—from the Washington
Episcopal Clergy
Association Newsletter

This report is the work of the Committee on Placement and Services to Parishes of the Washington Episcopal Clergy Association chaired jointly by John C. Harper and James Fenhagen. Other members are: John T. Broome, W. Curtis Draper, Jr., Samuel W. Wysong, Wilton F. Gay, Jr., David Lord, Ronald Albaugh, and John C. Harris.

Drucker, Creation, and Discontinuity

Proceedings of conventions, symposia, and scholarly gatherings seldom merit appearance in book form. *PREPARING TOMORROW'S BUSINESS LEADERS TODAY* (Prentice-Hall, \$10.00) is a rare exception. Marking the fiftieth anniversary of the Graduate School of Business Administration of New York University, these twenty-three essays by business leaders and business educators and edited by Peter F. Drucker are a meaty, provocative volume.

Our industrial society will increasingly be a society of professionals. Business leaders of tomorrow are not on their way to America in steerage or sweeping the floors of large corporations beginning their ascent to the Board room. Rather, they are in graduate school and in the lower echelons of management. The whole society, then, has a stake in how tomorrow's business leaders are prepared today. Hence, a volume of significance for all who are concerned with shaping the Creation.

Peter F. Drucker, is one of America's best known philosophers and teachers of management. Throughout the book editorial comments between major sections reflect Drucker's current theme: "What is perhaps most startling about the chapters is that each of them assume a genuine discontinuity in the environment; each asserts that what is ahead for the business leader is not so much greater demands as new demands." This theme is thoroughly developed in his earlier, exciting book, *The Age of Discontinuity*.

The more technological and urban our society becomes, the more organized it becomes. As Drucker says in his chapter, "Business and the Quality of Life," "Every major task of our society is today being discharged in and through an organized and large institution, such as the university or hospital, government agency, the armed forces, the labor unions—and of course, business as well." Consequently, if we are to penetrate our society with a value system, with a redemptive message, with the Gospel, we must know and use the

organized, large institutional forms of life.

Here is a jewel buried in the deluge of new titles. Dig it out and treat yourself to a chapter a night—skipping over to a good one when you come to one of the few dull ones.

—RICHARD N. OTTAWAY

Mr. Ottaway is director of The Church and Industry Institute, P.O. Box 7223, Reynolda Station, Winston-Salem, N. C. 27109.

NEWS & NOTES

THE DIOCESE OF LONG ISLAND, meeting May 19, 1970, has passed a change in canons that requires the bishop (or ecclesiastical authority) to notify, within ten days, all clergy of the diocese when any parish in the diocese becomes vacant. Any priest of the diocese may notify the bishop of his desire, within one week, to be considered for the post. The bishop then must notify the vestry of the vacant parish of those names that may be considered, and the names of all who wish to be considered for the post.

Somebody thinks clergy need help managing their money—or lack of it. We have seen only one of the four-page, bi-weekly *Money Management for Clergymen* (2711 N. Limestone, Springfield, OH 45503) and can't offer critical evaluations. Perhaps a sample of the \$7 a year publication will tell you whether it could be helpful to you.

Speaking of money, the gentlemen in cures in Iowa look like having a bit more of it to manage starting in 1971. Their diocesan convention May 15-16 in Sioux City passed favorably a report calling for a diocesan minimum of \$11,150 per year which includes cash salary, pension premium, housing allowance or rectory use, and utilities allowance. The convention also voted half-year clergy leaves for five men in the diocese each year. The parish will pay the clergyman during his leave; the diocese will pay his replacement. First leaves will begin in September, 1971. Grand place, Iowa.

The Hawaii chapter of The

Episcopal Association of Clergy has a new newsletter *Mustard Seed* edited by G. G. Gifford, 820 Wanaao Rd., Kailua, HI 96734. Editor Gifford welcomes two-way exchanges with other professional groups.

Ministry for Ministers

Continued from page 16-A

Province V has funded both an exploration of its own needs and a working committee on Pastoral Development.

Province VII is concentrating on selection and screening for the ministry. They hope to design a procedure all the dioceses of the province can use. Equally important, they see screening as a multi-phased, continuing process which will be a way to screen in, as well as out.

In addition to all these major developments, Bishop Richards has helped in several other significant efforts, including:

► A pilot overseas career evaluation in Colombia in February of this year.

► Providing pertinent materials in Spanish to Bishops of Province IX.

► Establishing liaison with the Recovered Alcoholic Clergy Association, a group dedicated to the best possible use of modern insights regarding this disease.

► Initiated Bearings/Miami, modeled on agencies in New York, Pittsburgh, Austin, Buffalo, Boston, and other cities. Volunteers from the community help men and women who, for one reason or another, have left the professional ministry to find effective employment. Bearings/Miami recommends and refers but is not a placement agency. It helps individuals do self-analysis, prepare an effective resume, and develop a list of persons likely to know of openings.

One clergyman, on the verge of quitting the ministry, is now rededicated to his vocation after an opportunity to evaluate his work with Bishop Richards and his consultants. Writing to the Bishop recently, the priest said: "I honestly believe many vocations would be salvaged if there were wider knowledge of the Office of Pastoral Development."

Agreed. ◀

THE
EPISCOPALIAN
AUGUST
1970

CHANGES

AIKEN, WARWICK JR., from Church of the Messiah, Rockingham, NC, to St. Peter's, Charleston, SC
 BANNER, DANIEL L., from St. Joseph's, Chicago, IL, to Church of St. Paul's by the Lake, Chicago, IL
 BEACH, PRESCOTT JR., from St. Luke's, Shelbyville, IN, and St. Matthias, Rushville, IN, to Church of the Divine Love, Montrose, NY
 BENNETT, FRANKLIN P., from St. Paul's, Flint, MI, to St. Paul's, St. Clair, MI
 BLANK, RICHARD L., from University of Minnesota, to St. Christopher's, Roseville, MI
 BROWN, ELWYN D., from St. John's, Hyattsville, MD, to Christ, Rockville, MD
 BURDEN, WILLIAM R., from Christ, Winnetka, IL, to All Saints', Chicago, IL
 CAPE, BEN M., JR., from Trinity, Wauwatosa, WI, to The Episcopal Diocese of Milwaukee, Milwaukee, WI, and St. Michael's, Racine, WI
 CHANNON, RALPH H., from Church of the Holy Spirit, Camerco, NM, to St. James, Mesilla Park, NM
 EATON, RICHARD G., from Church of the Ascension, Pawnee, OK, and St. Alban's, Cushing, OK, to Grace, Ponca City, OK
 EDMONDS, JOHN B., from Church of the Holy Nativity, So. Weymouth, MA, to Pomfret School, Pomfret, CT
 FOLWELL, WILLIAM H., from All Saints', Winter Park, FL, to Diocese of Central Florida, Winter Park, FL
 FURLONG, JAMES D., from Church of the Good Shepherd, Dallas, TX, to St. Luke's, Denison, TX
 GRIFFITH, NORMAN E., from St. John's, Sonora, TX, to St. Mark's, Beaumont, TX
 GUSHEE, STEPHEN H., from St. Peter's, Cheshire, CT, to Trinity, Newtown, CT
 HANNAFORD, PAUL E., from Christ, Oil City, PA, to Episcopal Diocese of Erie, Erie, PA
 HOBSON, THOMAS P., from Diocese of Arizona, Phoenix, AZ, to St. Martha's, Westminster, CO
 HOEFLINGER, FRANCIS A., from St. Mary's, Cadillac, MI, to St. Paul's, Greenville, MI
 HOFFACKER, MICHAEL P. N., from Grace, Mt. Airy, PA, to Nevil Memorial Church of St. George, Ardmore, PA
 IRELAND, CLYDE L., from Church of the Redeemer, Greenville, SC, to St. Luke's, Birmingham, AL
 JOHNSON, RALPH E., from Trinity, Buckingham, PA, to St. Paul's, Owego, NY
 KOONS, SAMUEL L., JR., from St. Stephen's, Catasawqua, PA, and St. Andrew's, Bethlehem, PA to St. Luke's, Trenton, NJ
 LANGLITZ, ELDRED J., from Church of the Holy Communion, Univ. City, MO, to All Saints, Salt Lake City, UT

LINCOLN, JAMES P., from Christ Ascension, Richmond, VA, to Emmanuel, Harrisonburg, VA
 LUDWIG, JAMES G., III, from St. Paul's, Elkins Park, PA, to St. Mark's, Troy, AL
 MAC GILL, ROBERT A., from Zion, Poughkeepsie, NY, to Cathedral of St. James, South Bend, IN
 MANSFIELD, RICHARD H., from St. Matthew's, Bedford, NY, to Church of the Holy Trinity, Oxford, OH
 MC MICHAEL, RALPH N., from St. Mark's, Shreveport, LA to St. Matthias, Shreveport, LA
 MC WORTER, STEPHEN D., from Marshall University, Huntington, WV, to Church of the Redeemer, Pittsburgh, PA
 METZ, WAYNE N., from St. Andrew's, Stillwater, OK, to be Oklahoma's James Mills Fellow for a year at Box 2247, Austin, TX 78767
 MONCURE, CHARLES P., from Church of the Holy Comforter, Richmond, VA, to Goodwin House, Alexandria, VA
 MONSON, DONALD W., from St. Paul's, Washington, DC, to St. Michael's, Coolidge, AZ
 PARDOE, DAVID H., from Emmanuel, Baltimore, MD, to Trinity, Elkridge, MD
 PATRICK, EDWARD T., from St. Paul's, Plainfield, CT, to St. Peter's, Bennington, VT
 PENTICUFF, DAVID C., from St. Andrew's, San Antonio, TX, to St. John's, Norman, OK
 RADELMILLER, WILLIAM L., from St. Mark's, Oconto, WI, to Diocese of Fond Du Lac, Fond Du Lac, WI
 RICHARDS, FREDERICK L., from St. Stephen's, Cohasset, MA, to St. Peter's, Philadelphia, PA
 ROGERS, RALPH K., from non-parochial to assistant, Grace, Mt. Airy, PA
 SANDERS, B. SIDNEY, from Eastern Shore Chapel, Virginia Beach, to Episcopal Theological Seminary, Alexandria, VA
 SCOUTEN, JAMES W., from All Saints, Cold Springs, KY, to St. Stephen's, Erwin, NC, and Diocese of North Carolina, Raleigh, NC
 SHEPHERD, WILLIAM J., was restored to the active ministry by Bishop R. L. DeWitt. He will continue secular work at the Philadelphia Human Relations Commission.
 SKELLY, HERBERT C., from Trinity, North Scituate, MA, to Nashoba Regional High School, Bolton, MA
 SOX, H. DAVID, from Trinity, NY, NY, to The Cathedral School for Boys, San Francisco, and Grace Cathedral, San Francisco, CA
 TERRY, KENNETH R., from St. Andrew's School, St. Andrew's, TN, to St. Luke's Episcopal Church, Salisbury, NC
 WHEELER, MICHAEL I., from Waterfront Chaplain, Seamen's Church Institute, to Church of Our Savior, Camden, NJ
 WHELAN, PETER H., from St. Thomas, Providence, RI, and the Diocese of Rhode Island, Providence, RI, to Church of the Ascension, Cranston, RI
 WHITMER, RONALD D., from St. Mary's, Oelwein, IA, St. James, Independence, IA, and Diocesan Office, Des Moines, IA, to Episcopal Parish of Ames, Ames, IA

WILLIAMS, ARTHUR B., JR., from Grace, Detroit, to Asso. Dir. Dept. of Program, Diocese of Michigan, Detroit, MI 48201
 WILLIAMS, RICHARD R., from Christ, Poughkeepsie, NY, to St. Peter's, Lithgow, NY, and Marist College, Poughkeepsie, NY
 WILMINGTON, RICHARD N., from St. Augustine's, Fairfax, CA, to Grace Cathedral, San Francisco, CA
 WILSON, GEORGE S., from St. Philip's, Marysville, WA, to St. John's, Hermiston, OR
 YOUNG, ROBERT W., from St. Matthias, Wichita, KS, St. Bartholomew's, Wichita, KS, and Diocese of Kansas, Topeka, KS, to All Saints, McAlester, OK

New Deacons

BEIHL, HOMER A., Non-Parochial clergyman in the Diocese of West Virginia
 BRIDGE, GEORGE R., JR., instructor in English at Villanova University
 COWELL, CURTIS L., St. David's, Gross Lanes, Nitro, WV
 EMERSON, JOHN R., Masonic Home and Hospital in Wallingford, CT
 FORD, JAMES W., Church of the Redeemer, Ansted, WV
 GOLDEN, PETER P. Q., curate, St. Augustine's, North Philadelphia, PA
 KELLY, COLIN P., III, curate, Trinity, Moorestown, NJ
 LITTRELL, JAMES H., member of Experimental Task Force for Non-Stipendiary Ministries
 LOWRY, DON E., Trinity, Swarthmore, PA
 MC CLELLAN, THOMAS L., member of experimental Task Force for Non-Stipendiary Ministries
 MADDOX, WILLIAM E., III, intern chaplain at University of Pennsylvania -Presbyterian Medical Center
 MARTIN, WESLEY H., Grace, Cherry Valley, NY
 MOHN, MICHAEL C., Christ, Philadelphia, PA
 MORGAN, ELMER F., JR., case worker in West Philadelphia Mental Health Consortium
 MORTON, WILLIAM P., will continue graduate studies at Yale University
 PETTERSON, TED R., curate, St. Paul's, Chestnut Hill, PA
 SQUIRE, JAMES R., has been named Jarvis Fellow to Duke University
 TAYLOR, PHILIP J., JR., intern chaplain at Bryan Memorial Hospital, Lincoln, NB
 TEMME, LOUIS H., Christ, Oyster Bay, Long Island, NY
 TRUELOVE, KENNETH E., counselor for the State Bureau of Vocational Rehabilitation, North Philadelphia, and member of experimental Task Force for Non-Stipendiary Ministries
 WARNER, DENNIS H., will continue graduate studies in social work at the University of Pennsylvania

Deaths

CHADWICK, CLIFFORD
 FRALICK, CURTIS GENE, age 43
 JOHNSON, IRWIN C., age 76
 SLOAN, ROBERT ALLAN, age 44

Retired

ATKINSON, CHRISTOPHER J., retirement from St. Faith, Brookline, PA

The Episcopalian *PROFESSIONAL SUPPLEMENT*
A Service for working clergymen of the
Episcopal Church / Edward T. Dell, Jr., Editor
Communications: The Episcopalian / PS,
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Over 150 persons from Mississippi and surrounding dioceses signed up ahead of time for the special seminar on General Convention issues and paid \$10 apiece to cover expenses of the two-day session in St. Andrew's Cathedral parish hall.

A Power isn't something to be ashamed of. It's a fact of life. Who uses it for what purpose is distinctly a Christian concern. To refuse to use power is to renounce responsible action in terms of American society. Then you are practicing the Christian faith only in terms of family and friends.

Q Should deputies to Houston and members of Executive Council reflect the people they represent or their own personal judgment?

A 1. A deputy must be free to respond to what he perceives.

2. He should try to represent those back home but at the same time keep within the proper bounds of Christian conscience.

3. In the final analysis a deputy must vote his own conscience.

Q You've mentioned that we should give loyalty to our bishops. My ques-

Continued on page 29

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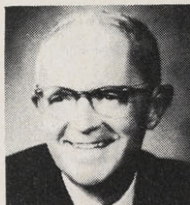
TOWARD CREATIVE URBAN STRATEGY

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The move to openness continues

A PEOPLE'S CONVENTION," said Bishop Roger W. Blanchard of his Southern Ohio diocesan meeting.

"There has not been much mind changing in the twelve months past but there are many evidences of heart changing. People accepted dissent without any desire to destroy the dissenter," said one observer of the **Oklahoma** convention.

These quotations summarized two notable trends emerging from reports of some thirty diocesan conventions meeting across the nation this Spring. As in the Winter conventions (*see May issue*), disagreement focused on some national Executive Council actions but was expressed in resolutions and memorials to the approaching General Convention in Houston.

A general attitude of "We'll wait and see what happens in October" permeated most of the Spring meetings. In addition, however, a number of dioceses have taken positive and creative action to give many more lay persons a part in diocesan decision making.

More Say for the Lay

This action ranges from the major efforts of several dioceses to encourage local lay participation in policy making and origination of program, to smaller but important steps taken in many other jurisdictions.

Connecticut's Department of Missions, for example, is in the process of restructuring to include a more representative membership and a new push in the area of "people-centered ministries."

In **Connecticut**, area councils and parishes are urged to identify needs and opportunities in their local communities which should involve the diocese. These are presented to the Department of Missions which makes recommendations for action to the diocesan executive council. This has already resulted in new funding of new programs.

Maryland adopted as its program for 1971 an unordered list of priorities. Each of seventeen regional councils is to set them in order of importance. The final diocesan program will be shaped from the seventeen sets of recommendations.

Delegates to the **Missouri** convention are now elected for a term of three years and may be called into session at any time. In addition to the annual meeting, they convene at least three times a year in convocations to conduct area-wide business. During May the seven convocations met to discuss diocesan goals and at the same time voted unanimously to send three additional special representatives to Houston. **Connecticut**, **Maryland**, and **Central Florida** also voted to send them. Most of the Spring meetings did not.

The Diocese of **New York** has undertaken a major reorganization to decentralize and at the same time create stronger ties among congregations in each area. Newly created regions will be responsible for planning, personnel, program development, and advice on expenditures from the diocesan program

budget within the area. The first regional assembly met June 1.

Oregon's special convention on restructure worked on proposals allowing greater participation for lay delegates. In **Southern Ohio** all parishes were encouraged to establish "issue" priorities on the basis of questionnaires sent out early in the year; regional pre-convention discussions of issues took place, everyone was given an opportunity to speak at the convention's legislative hearings; the agenda committee provided more time for discussion of substantive issues at the convention. **Vermont** also had open hearings on legislation.

West Missouri devoted an hour of convention time for group discussion to establish priorities of concern from the lists received from three pre-convention convocation meetings. **South Carolina** adopted the report of their restructuring committee, which sought to increase communications within the diocese at every level, and passed the canons for implementation.

West Virginia and **Vermont** passed canonical changes to give missions and parishes equal representation at convention. West Virginia also stated that delegates must be elected at the annual parish meetings with due consideration given to fair and proportional representation of men, women, and minority groups. Other dioceses reporting successful pre-convention regional type meetings and/or group discussions at convention on local or national church issues include **Colorado**, **Erie**, and **Pittsburgh**. **Northwest Texas** made plans for

By Martha C. Moscrip

group discussion at their '71 convention.

More Rights for All

A desire to include more people in decision making prompted conventions to actions broadening such opportunities for women, young people, and non-stipendiary clergy.

Arkansas changed the words "laymen" to "lay persons" in all applicable canons. **Harrisburg** encouraged the participation of women on parish vestries. **Maryland** is asking General Convention to remove all restrictions in the constitutions and canons of the Episcopal Church denying admission of women to Holy Orders, and **Southern Ohio** recommended beginning the active recruitment and ordination of women for the diaconate and priesthood. In **New Jersey** a woman was elected for the first time to the Standing Committee and another as delegate to provincial synod.

Oklahoma gave women the constitutional right to be delegates to convention, and **Pittsburgh** strengthened the canons to read "vestry membership must not be restricted by sex." **South Carolina** passed the first reading to allow women to be deputies to its convention, and women gained the right to serve as vestry wardens in **Connecticut**.

Arkansas passed the first reading of constitutional changes which would permit the Diocesan Youth Convention and the Convention of College students to elect representatives to diocesan convention with seat and voice. They also now have one non-voting representative each on Arkansas' Executive Council. **Colorado** passed the second reading to make 18 the eligible age for delegates to convention. **Connecticut** and **Erie** passed resolutions asking parishes to amend by-laws to permit communicants under 21 to be on vestries. **Harrisburg** recommended giving churchmen under 21 voice and vote in church affairs.

Iowa lowered the age for parish voting, vestrymen, and delegates to convention to 16; **Nevada**, to 18. **Rhode Island** referred the question of lowering the voting age to the Chancellor because the resolutions committee could find no age restrictions in the constitutions

and canons. **Southern Ohio** voted to require at least one member age 16 to 25 on the diocesan council.

As a result of a pre-convention campaign conducted by its Diocesan Youth Committee, **Maryland** elected a young clergyman to fill one of two vacancies on its diocesan council and a college student for the other. Maryland delegates also reminded vestries they could amend their charters to permit 18-year-olds to vote and serve on vestries now that the state law had been changed. **Long Island** called for preliminary steps to permit lowering of the voting age to 18 in case New York should amend its laws to permit it and memorialized General Convention to act to lower the age limitations for deputies.

Newark recommended that the counsel and vote of young persons be sought at every level of church life. **Puerto Rico** granted representation and one collective vote to seminarians in their diocese, while Newark enfranchised perpetual deacons. **West Missouri** gave the vote to clergy chiefly engaged in secular work. **Nevada**, which has twenty-three full-time priests and 110 active lay readers, appointed a lay vicar to a newly organized mission.

For the Professional

Several dioceses took action to improve professional standards for clergymen. This included increasing base stipends, and providing for continuing education and placement.

Arkansas, Erie, Iowa, Harrisburg, Maryland, and Nebraska raised minimum stipends. **Iowa** adopted a study on clergy compensation which urged the elimination of rectories and housing allowances and set a minimum of \$11,150 including cash salary, pension premiums, housing, and utilities allowances. **Colorado** delegates agreed to a proposal to publish in the diocesan journal "the total salary and applicable allowances" for each priest and deacon in the diocese. **Connecticut** announced that all full-time clergymen were now receiving the minimum cash stipend: \$5,400 for deacons and \$5,100-\$6,200 for priests. At the same time delegates acknowledged it wasn't enough.

Connecticut, Iowa, Harrisburg, and Newark acted to encourage the continuing education of clergy. In **Iowa**, study leaves are to be granted parish clergy, with compensation paid by the parish while his supply is paid by the diocese. Applications to the diocese must be in by December 1. The program will start in September '71.

Nebraska's convention agreed to the ordination of worker priests on a limited basis. In **West Missouri**, the non-stipendiary priesthood is being encouraged with regular training sessions in two locations.

Expressions of Discontent

Delegates to diocesan conventions expressed their displeasure, discontent, and sometimes confusion about the General Church Program during debates on budgets as well as in memorials and resolutions to the 1970 General Convention. In many jurisdictions budgets provoked long debate. Only two dioceses, however, reported trimming the amount going toward the General Church Program.

If income declines **Easton** directed its department of finance to reduce payments to General Church Program and diocesan objectives equally across the board. **New Mexico and Southwest Texas** voted to withhold the '70 quota for General Church Program payments, putting a portion of the funds in escrow until after General Convention meets. Their convention also changed their canons to make parishes and missions delinquent in the diocesan quota show just cause before being seated with vote at Convention.

On the other hand, **Fond du Lac** overpaid its quota to the General Church Program for the fourteenth consecutive year and **Idaho** passed a resolution establishing the priority of this quota.

Action on GCSP

Many dioceses petitioned the General Convention to amend guide-lines so that Convention Special Program (GCSP) grants can be made only with the approval of the bishop in whose jurisdiction the grant project originates. In

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The move to openness continues

some resolutions a bishop's decision could be overruled by a two-thirds vote of the national Executive Council or a simple majority vote of the bishops in his province. These conventions included: **Arkansas, Central Florida, Erie, Harrisburg, Long Island, Nebraska, Oregon, Northwest Texas, Vermont, West Missouri, and West Virginia.**

South Carolina memorialized General Convention to "reaffirm the authority of the diocese . . . and insist that the national Executive Council carry out only the programs and policies of the General Convention."

Erie, Central Florida, Oklahoma, and Pittsburgh sent memorials to General Convention requesting review of the Seattle criteria for GCSP grants or stricter adherence to those in existence. **Newark and Long Island** requested that General Convention broaden the criteria to include grants to local parishes, missions, and church related agencies already engaged in effective ministries to economically deprived people.

West Missouri requested that at least 50 percent of monies expended in grants-in-aid be to specifically church-oriented programs. Preambles attesting to support of GCSP in principle preceded many of these memorials. **Puerto Rico** approved a resolution supporting the Presiding Bishop and special programs of the Seattle General Convention and South Bend Special General Convention.

More Decentralizing

Several other resolutions illustrated the growing desire of jurisdictions for more regional control of the General Church Program and other policies.

Oklahoma petitioned General Convention to separate General Church Program funds into three categories: administrative activities; missionary activities; and special and optional programs. **Northwest Texas** urged selling the Episcopal Church Center in New York City and relocating in a more central region. So did **Rhode Island**, which also asked its deputies to support any General Convention moves toward decentralization. **Maryland** memorialized General Convention to amend the resolution concerning mandatory major medical insurance for clergy to allow dioceses to retain their original carriers.

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Connecticut asked General Convention to have all decisions on the COCU plan for union require a two-thirds approval of dioceses voting by orders within two years after any approval by General Convention. **Oklahoma** passed the first reading of a constitutional change that would allow the diocese to withdraw from the Episcopal Church if "union with other churches would require dropping essentials of Faith and Order."

Arkansas requested that the Church restore international mission to its former position of importance or better and also urged completion of a study of the role of the provincial synod, either giving it its true functions and responsibilities or eliminating it entirely. **Erie** suggested reducing the number of synod delegates to three. **Northwest Texas** asked that the present provincial structure be strengthened and continued.

Other memorials and resolutions went to General Convention concerning such things as clergy pensions, drug abuse, the Southeast Asia war, revising the hymnal, and reviewing the marriage canons—particularly as they relate to divorce. The conventions also handled regular housekeeping chores and expressions of opinion on events and social problems in their own jurisdictions.

In summary, it is clear that the Spring conventions pointed up the problems of authority within the Episcopal Church (see page 10). Many jurisdictions also moved strongly to show they are willing to trust their people and go to a good deal of trouble to help them get in the act.


Fall conventions will not meet until after General Convention in Houston. They will be reported in a Winter issue.

ON THE COVER

Three principals in the "Jackson Previews Houston" article, page 10, grace our cover. They are (from left): Bishop John M. Allin of Mississippi, the host; Dean John S. Jenkins of Jackson's St. Andrew's Cathedral, the moderator; and the Rev. Paul M. Washington, rector of the Church of the Advocate, Philadelphia, Pa., a panel member.

PICTURE CREDITS

Alice Kimoff: 30.
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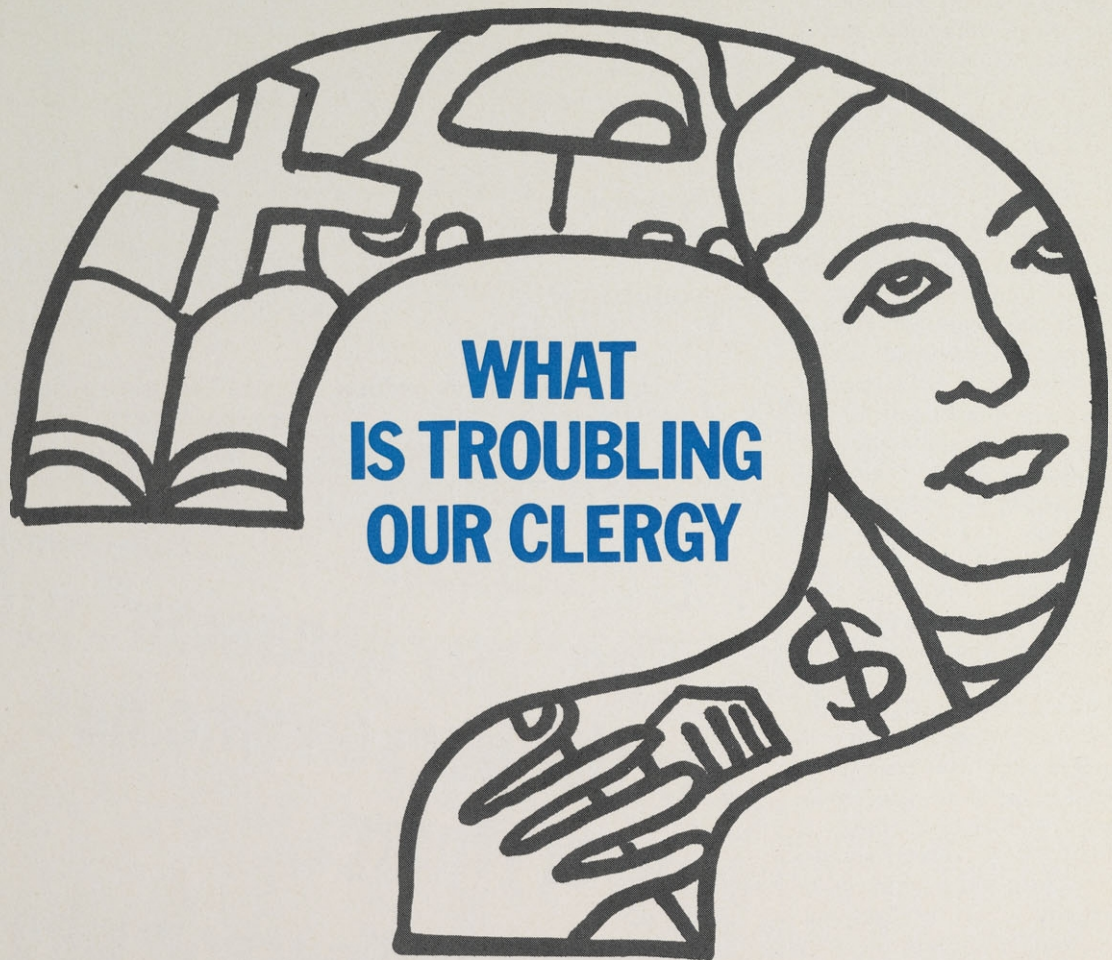
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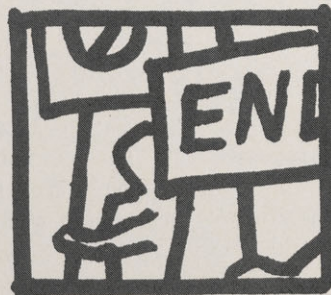
What would you prefer to do above all else if the choice were open?"

That question was put to Episcopal parish clergy as part of a national survey of the state of the ministry today. By definition, the sample did not include clerics who were so dissatisfied they had left the parish ministry. At the time of the study, all of the respondents were active in parish work.

We are, therefore, dealing with areas of discontent which may well result in a clergyman's departure from the parochial ministry. This is not a study of men who have already left the practice of their vocation.

How did they answer?

Thirty-two percent stated that above all else they would stay where they were. Thirty-eight percent would prefer a different parochial position.



Eleven percent would choose a non-parochial alternative. Four percent would choose the non-stipendiary priesthood and 2 percent would go secular. The remainder made other suggestions or did not respond.

Approximately two-thirds of the priests would opt for a change if the choice were open and more than half of these would prefer another parochial position. A low percentage, no more than 5 percent, would choose

exit from the ordained ministry at this time.

What are the sources of discontent?

Practically every study of the problems of priests puts finances in high priority. This study is no exception. In 1967, one-half of the parish clergy received a total remuneration (cash, housing, utilities) of \$7,560 or less. Clergy and their wives indicated that their greatest continuing deprivation was their lack of income.

Only in a comparatively few cases, however, was this deprivation described as a crisis. Rather, clergy and their families looked upon it as a chronic condition which they had come to live with in the same way a blind man lives with his lack of sight. For few priests do these deprivations reach such an acute stage that they are forced to a decision to leave the

Ready for a change: A national survey spells out the whys and where-to's.

active parochial ministry.

Clergy see the matter of community involvement as a lurking, if not yet actual, source of conflict. When asked to describe a controversial issue that could possibly emerge in their congregation or community in which they would have a personal stake or interest, two-thirds of the clergymen described it in terms of race and civil rights.

Another 12 percent cited a community issue or an ecumenical involvement as a danger. Clergymen see this as a most critical issue. One out of four have already faced it head on. Others have worked to avoid it cropping up. The 78 percent of the clergy concerned about the matter of community involvement confirm the conclusions of Jeffrey Hadden who, in his book entitled *The Gathering Storm in the Churches*, warns about this potential area of conflict.

The condition is aggravated by either the unwillingness or inability of vestrymen to see the potential crisis. Only 4 percent of the vestry members in the study saw the matter of community involvement as a serious, potential problem between priests and vestries. Only 2 percent of them would suggest to a young man about to enter the ministry that he might face a serious problem in this area.

The matter of community involvement points to another general area that is probably the most critical source of clergy dissatisfaction.

The parish priest lives within a framework where he must be responsive and responsible to different sources of demands, request, expectation, obligation, authority, and need. The bishop, other clergy, the congregation, the vestry, family, and the community all exert pressure upon him, upon his time, his efforts, his resources, his decisions, and his agenda.

Moreover, the clergyman stands alone in his attempt to sort out and to evaluate these pressures. He has no clearly defined standards of op-

eration, no clear lines of authority and responsibility from which to receive help. Further, he must work in such a framework on a personal budget he deems inadequate; in a deployment system that he overwhelmingly criticizes; with an education he considers inadequate; and with an agenda requiring him to spend most of his time doing things he least likes or values.

The question, then, rather than "How is he to perform well?," becomes, "How is he able to perform at all?"

In such a situation, conflicts are not only bound to arise, but they are likely to persist. Conflicts of values, priorities, performance, responsibility, and expectations are destined to arise between him and his family, his congregation, the bishop, the vestry, and his community.

Evidences of such conflicts are readily apparent when we look at what clergymen say are the most serious crises in their clerical careers. These include:

A. Conflicts with other people (fellow priests, vestries, lay persons, bishops, archdeacons, family), personal problems, faith and theological crises, parish finances, and administrative crises. Only two of these—conflict with vestries and parishioners and career decisions—had more than 10 percent response (14 and 12 percent respectively). The remaining eleven areas ranged from 2 to 9 percent. Men who can live and work in such a frustrating and debilitating situation either have exceptional skill and personal resources or must avoid conflict at almost any cost.

B. The clergyman's situation is also worsened by the fact that he has no clear sources of support. Most of the support priests feel they receive comes from their wives. For professionals to have no support from their professional structure places them in a tenuous position when they

must make and implement critical decisions.

C. When we asked clergymen, "In terms of your role as a parish priest, whose judgment concerning your work do you consider most valuable?," no type of person was named by as much as one-quarter of the priests.

Obviously, clergymen look to no one place for a source of judgment. No professional group has established standards up to now by which a man can receive cues for his performance or recognition for work well done. It is difficult to think of any other group of workers—whether professional, business men, or job holders of any description—who would have such a diverse source of support, performance evaluation, and judgment and yet would be able to operate efficiently.

D. Each priest, therefore, stands alone in defining his role, his tasks, and his priorities. Little wonder, then, that the study revealed little agreement between priests and vestries in the matter of the clergyman's role and performance. When the priest attempts to do the job as he sees it in a situation where the lay partners in his ministry have quite different expectations, someone is going to be unhappy.

These are principal sources of clergy discontent with which the Church must come to grips if it is to have an effective parochial ministry. More serious than the money shortage, or community involvement, is the need for the priest and the parish to have a clear role defined so both the laity and the clergyman may have effective ministries.

What possibilities for change come out of this information? Here are a few:

1. The parish priest is much more a practicing professional than a theologian, academician, or scholar. At the educational level, whether it be seminary or a program of continuing education, practical professional training rather than academic educa-

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What Is Troubling Our Clergy?

tion should be dominant.

The clergyman's assessment of his seminary education points clearly in this direction. Seventy percent say they are inadequately prepared in fields of social problems and communications. Six out of ten say their education had too little emphasis on Christian education, public relations, psychology and counseling, administrative and organizational techniques, and pastoral care.

In replying to the question, "In what specific areas do you feel the need of more training in order to better serve as a parish priest?" the largest percentage said they needed group work, counseling, youth work, sensitivity training, and psychology.

It's time the Church recognized that in preparing parish priests it is primarily preparing practical professionals. Perhaps one answer might be to separate the theological scholars and non-parochial priests from those headed for the parish ministry.

2. It is high time clergy developed some support and reward systems. Clergy associations are getting started in several dioceses. They need the encouragement and sanction of both the leaders of the Church and of the laity.

Clergy associations are a natural response to many needs clergy express in the study—for support, professional evaluation, and reward.

3. To help close the gap between the pulpit and pew, and to find a good definition, the groups the clergyman works with should participate in the discussions and decisions concerning his role.

4. As Jeffrey Hadden has suggested, clergy and the laity ideas of the clergy role differ significantly. In the highly critical area of race and community relations, clergy and laity are rapidly moving away from each other. The clergy sense this and have forecast a potential crisis in this study. The vestry members have not yet become a party to the understanding. Therefore, the clergy and the laity must get together locally in

ways which will enable priests to perceive more sensitively where parishioners stand on these as well as on other issues and will allow the laity to understand how the priests see the issues.

5. In the process by which a clergyman is assigned or called to a congregation both priest and congregation need much more open, frank discussion and negotiation of his role, his style of performance, and his general priorities.

These discussions should produce the priest's role description and one for his lay partners in the congregation. Both would be subject to review and evaluation.

6. The parish priest's financial position should be improved. This is a matter of justice rather than a way to lessen his discontent. In proposing better salaries and benefits, the Church-at-large should be well informed that the present situation is a serious, severe, and unjust deprivation hampering the effectiveness of the Church's ministry as well as cruelly straining the personal relationships and happiness of the clergymen and their families.

This article, the third in a series, is not an exhaustive research into the problems of clergy discontent. It is no more than a sample of a far larger body of material. It will have accomplished its limited purpose if it sheds some light on major problem areas which deserve the Church's most immediate and vigorous attention. ◀

CALENDAR OF EVENTS

AUGUST

- 2 TENTH SUNDAY AFTER TRINITY
- 6 TRANSFIGURATION
- 7-8 Convocation of the Cuban Episcopal Church, Habana, Cuba
- 9 ELEVENTH SUNDAY AFTER TRINITY
- 16 TWELFTH SUNDAY AFTER TRINITY
- 23 THIRTEENTH SUNDAY AFTER TRINITY
- 24 ST. BARTHOLOMEW THE APOSTLE
- 30 FOURTEENTH SUNDAY AFTER TRINITY



WORLDSCENE

Committee for Women: Next Stop Triennial

The Committee for Women (formerly General Division of Women's Work) met at Seabury House, Greenwich, Conn., June 9 - 11. Preparation for the Triennial Meeting in October took up a major part of their agenda.

Mrs. A. Travers Ewell, Presiding Officer for Triennial and chairman of the Triennial Planning Committee reported:

- Monday October 12, until 10:30 A.M., delegates and alternates to Triennial will be visitors to the House of Deputies at General Convention to observe the voting on the question of seating women delegates in the House.
- The 33rd Triennial will open at 11:00 A.M. in the Music Hall. Bishop Stephen Bayne will lead a meditation for this and succeeding sessions.
- During the week of meetings in Houston delegates must decide on the future of Triennial meetings. The Committee for Women has received many resolutions from dioceses, provinces, and other sources concerning Triennial. The Triennial Resolutions Committee will deal with these.
- Miss Frances Young, Executive Secretary of the Committee for Women, will report on the '67-'70 triennium, including the General Division of Women's Work which became the Committee for Women under the new structure of Executive Council.
- The UTO report for '67-'70 and allocations of grants for '70 are important agenda items at Triennial. The Committee for Women will also present guidelines for the UTO

Committee which will function in the triennium '70-'73. Seven provinces have elected representatives to serve on this committee, one is in the process of electing, and one will elect in Houston.

At the June meeting the nominating committee reported a slate of 12 names as nominees for the six posts now filled by women on Executive Council. They are: Mrs. Seaton G. Bailey, Griffin, Ga.; Mrs. Cyrus M. Higley, Norwich, N.Y.; Mrs. Harold C. Kelleran, Alexandria, Va.; Mrs. Barbara Harris, Philadelphia, Pa.; Mrs. Henry F. Allen, Boston, Mass.; Mrs. Earl Eisenhart, Jr., West Gate, Md.; Mrs. A. Travers Ewell, Miami, Fla.; Mrs. Henry G. Goss, Topeka, Kan.; Mrs. John S. Jackson, Jr., Portland, Ore.; Mrs. John O. Jones, Seward, Neb.; Mrs. Arthur McMoody, River Falls, Wis.; Mrs. J. Wilmette Wilson, Savannah, Ga.

The Committee for Women also:

1. **Received** a report from Mrs. Rudolph Mattesich on the Church Periodical Club and plans for its October convention in Atlantic City, N.J.
2. **Heard** from Mrs. Henry Goss that the recent Board of Managers meeting of Church Women United approved a goal for intercontinental mission of \$900,000 and that their next ecumenical assembly will be April 26-27, 1971, at Wichita, Kan.
3. **Accepted** in principle a resolution on domestic hunger, referring it to the resolutions committee for presentation.
4. **Heard** Mr. Leon Modeste, executive director of GCSP, thank the women of the Church for their financial help this triennium and listened to his account of some of GCSP's plans and problems.
5. **Passed** resolutions of apprecia-

tion to two retiring missionaries. Miss Catherine C. Barnaby, who has served in China, The Philippines, and Liberia, will retire December 31 after serving 45 years. She will continue to teach at the House of Bethany, Cape Mount, Liberia, on an "employed in the field" basis. Miss Eleanor L. Clancy, who has served in Cuba and the Panama Canal Zone, will retire December 31 after 31 years of service. She will continue to serve on an "employed in the field" basis at Colegio Episcopal, Panama.

6. **Adjourned** to meet next October 8 in Houston.

GCSP Committee Passes Grants

The General Convention Special Program (GCSP) Screening and Review Committee, which met June 29, passed nine grants and turned down one. In addition, the Committee asked Executive Council for a procedural change.

Screening and Review passed a resolution asking Executive Council to delegate the "responsibility for the certification of all grants in the next triennium" to the Committee which consists largely of representatives of poor people from various geographical areas around the country.

The final granting responsibility now rests with the Executive Council, but Screening and Review's proposal says that the change they ask would more properly carry out self-determination and allow community people to make their own decisions. The resolution asks that this procedure begin with the grants passed June 29. (Continued next page)

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WORLDSCENE

The GCSP is currently the only granting agency of Executive Council which must present its grants to the Council before they are certified. The resolution also calls for a quarterly reporting to the Council on grants made.

In a budget report, the Committee members were told that GCSP has \$65,884 available for funding for the remainder of 1970. The nine grants the Committee members passed total more than this amount.

In addition to passing the grants, the Screening and Review Committee also asked that the first payments of each be made as emergency grants. This was urged by GCSP staff members because of the fact that Executive Council does not meet again until October. The three-month delay, the staff said, would jeopardize most of the programs.

The nine grants passed are as follows:

► Southern Legal Assistance Project, Atlanta, Ga., \$30,000. The money will be used for legal defense for those who oppose the war and those who suffer from police brutality or repression.

► Black Awareness Coordinating Committee, Denmark, S.C., \$25,000. Originally started as a student organization at Voorhees College, this group is now a community-oriented organization which deals with adult education, food cooperatives, credit unions, and job training. Bishop Gray Temple, of South Carolina has indicated he strongly opposes the grant because the group held a sit-in on the campus of Voorhees last year.

► Jackson Human Rights Project, Jackson, Miss., \$20,000. This group was previously funded by GCSP in 1969 and runs a liberation school, a medical project, block clubs, housing information, and political action groups. Bishop John Allin of Mississippi has registered his opposition to this grant.

► Combat (Searchers for a Black Identity), Steubenville, Ohio, \$20,000. Combat was funded previously by GCSP and has recently begun work with 35 young blacks.

► Black United Front, Roxbury,

Mass., \$100,000. The Black United Front is a coalition of 100 community groups and is working for economic development. The Diocese of Massachusetts has made a grant to the group out of its urban crisis fund.

► Unicom (United Community), Detroit, Mich., \$30,000. Directed by a Lutheran minister, this group has trained 16 young, black people in journalism and has educational and gang work activities.

► BASIC, Hayti, Mo., \$20,000. Previously funded by GCSP, the Bootheel Agricultural Services, Inc., has 90 member families in a vegetable farming cooperative.

► Hyde Park Improvement Association, Augusta, Ga., \$10,000. This group, which had previous funding from GCSP (*see January, 1969 issue*), has worked on improving the physical plant of their community, welfare problems, youth group, and cooperatives.

► St. Landry Small Farmers School, Sunset, La., \$25,000. An offshoot of a former GCSP-funded project, Grand Marie Vegetable Cooperative, this group is setting up an eight-week training program for 200 small farmers.

The one proposal Screening and Review turned down was from the Kansas Health Workers in Topeka.

New Plan for Church Periodical Club

The Church Periodical Club will face some difficult decisions as it plans a new voluntary ministry at its Triennial Meeting October 18-21 at the Flanders Hotel, Ocean City, N.J.

The CPC, no longer funded in part through the General Church Program, decided to continue its work on a self-supporting basis after an emergency meeting in January.

New plans for outreach and penetration will be the goals of the coming Triennial at which the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey, will give the keynote address. The Rev. William C. Heffner, Executive Secretary for Asia and the Pacific in the Office of the Deputy for Overseas Relations, will speak at the banquet, and the Rev. Dr. Claude L. Pickens, Jr., a former member of Executive Council's

overseas department, and his wife will serve as resource people.

Mrs. Rudolf Mattesich, Club president, and Mrs. Elliot Wanamaker, General Chairman of the Triennial, urge all voting delegates—diocesan directors and authorized representatives—to attend this important meeting.

Ordinations Down In England

The work and structure of the Church of England will be drastically affected in the next five years by reduced ordinations and increased clergy retirement, according to the annual report of the Advisory Council for the Church's Ministry.

"Ordinations in 1970 and 1971 are likely to be about 410 and 390 respectively. The number of ordinations has not dropped below 400 since 1949," the report said.

Bishop Laurence Brown of Birmingham, who issued the report, said that the number of ordinations in the two provinces of the Church of England last year totaled 420—58 fewer than in 1968.

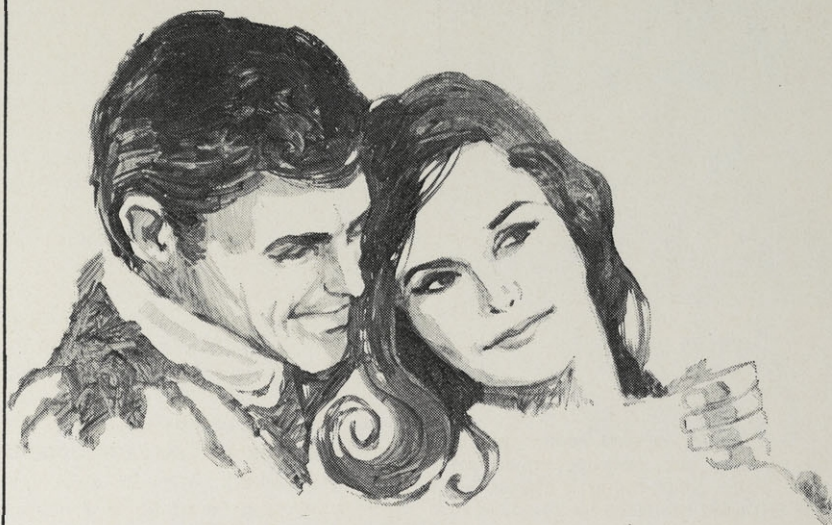
Indian Committee Makes Final Grants

The National Committee on Indian Work has announced approval of new grants from its Indian/Es-kimo Community Development Fund which was collected after South Bend.

The grants bring the total to \$105,032, thus exhausting the balance. The Committee will continue to act on applications as they are submitted, releasing grant money for those they approve as contributions are received.

The new grants are:

- ▶ Alaska Federation of Natives, Anchorage, Alaska—\$10,000
- ▶ Dresslerville — Reactivation of Old Community Well, Dresslerville Indian Colony, Nev.—\$940
- ▶ Red Scaffold Community Enterprise, Eagle Butte, S.D.—\$9,000
- ▶ National Council on Alcohol and Drugs, Minneapolis, Minn.—\$2,289
- ▶ Indian Ecumenical Conference, Crow Reservation, Harding, Mont.—\$3,000



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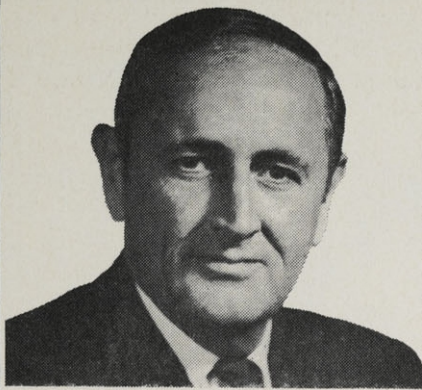


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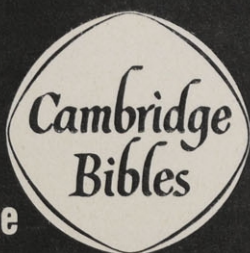
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In Person

Mr. **Walker Taylor**, Director of Executive Council's Services to Dioceses section, has submitted his resignation, to be effective August 1. Associate Director **George H. (Jack) Woodard** also resigned, effective June 30. He will join the firm of Consultation/Research Inc., Cambridge, Mass. . . . The Rt. Rev. **Daniel Corrigan**, acting dean of Bexley Hall, Rochester, N.Y., since September 1969, is now permanent dean of the seminary. . . . The Rev. **Michael Allen**, former rector of St. Mark's-in-the-Bowery, Manhattan, is the new dean of Berkeley Divinity School, New Haven, Conn. . . .

Mr. **Robert B. Doing** of Nokomis, Fla., succeeds Mr. **Fred. C. Gore** who retired April 24 as president of The Brotherhood of St. Andrew in the United States. . . . The Rev. **Robert A. Hoppe**, a United Presbyterian, is the new director of Project Equality, an interreligious organization operating the largest fair employment program in the U.S. . . . The Ven. **Edward W. Stiess**, Archdeacon of the Diocese of Bethlehem, will begin this September as Professor of Pastoral Theology at the Philadelphia Divinity School. . . .

The Rt. Rev. **J. Antonio Ramos**, Bishop of Costa Rica, has invited Miss **Kathleen White**, of St. Andrew's Church, Arlington, Va., to serve in a year-long project at two diocesan child care centers in San Jose, Costa Rica. . . . Mr. **Max Chopnick**, of New York City, an Episcopalian, is one of the eight new directors of the Layman's National Bible Committee. . . .

Captain **Dale Hallock**, director of St. Augustine's, a social service center in Buffalo, N.Y., recently received a Seven Year Award from the Episcopal Church Army. . . . The Rev. Dr. **Kenneth W. Mann** has resigned as head of Executive Council's Office of Pastoral Services to become program officer for the Academy of Religion and Mental Health in New York City. . . . The new president of the Japan National Christian Council is the Rt. Rev. **David M. Goto**, Episcopal Bishop of Tokyo. . . .

Grace Hill Settlement House, St. Louis, Mo., founded in 1903 by the Episcopal Diocese of Missouri, has won the Jane Addams Award for excellence from the National Federation of Settlements and Neighborhood Centers.

Free Booklet On Wills

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Blessings, Brandy & Bathtubs

Continued from page 7

Finally, in desperation, I beckoned a gentleman from the congregation to come and help me. He decided that the only course was to break the door in, and we rescued Meg, who has avoided the men's room like the plague ever since, which is just as well. The key was later found hidden away with the keys to the sacristy and the silver closet. Goodness knows, we wouldn't want any thieves break-

ing into the men's room!

Well, the point I'm making is that our behavior must sometimes be considered hardly the kind expected from the priest's family, but mercifully our congregations have always borne with us—bless their hearts!

Several people have told me that they couldn't stand to be married to a clergyman because they could never talk about religion all the time. Dear

me! I doubt that I could take that either. Fortunately, Charles has a variety of interests, as does every other man of the cloth I've ever known. I think it's hard for many people to realize that clergy are completely human—they don't even wear clerical pajamas to bed!

So, what's this strange union of ours like? Well, it's one of blessings, brandy, and bathtubs; diapers and dishes; luncheons, locks, laughter, and lots of love. And basically it's pretty much like a lot of other marriages—made in heaven. ◀

The Home Team Puts Questions *Continued from page 17*

tion is in connection with the Cambodia resolution from the Executive Council. Shouldn't we also give loyalty to our President?

A The members of the Executive Council, as individual Christians, believed in the name of justice that pressure needed to be brought on the President in this matter. Does the President stand under the judgment of God? Always. So if you believe greater justice needs to be established, you have the responsibility to make that position clear.

Q The impression, though, is that they are speaking for the Church. Doesn't this further widen the trust gap?

A No one can speak for the Church except General Convention. I would point out, however, that this is no greater problem in the Church than in any other corporate body today—such as a university.

Q Do you think Executive Council will support some of the structural changes that are going to be proposed in Houston?

A 1. Yes, I believe they will. The structural chaos must be solved, painful as that may be. There is so much loose motion now you can wear yourself out just thinking about it.

2. But studying our structural needs won't solve our problem. We must begin with the spiritual not the mechanical.

3. Yet love has finally to be expressed through structure. You either kiss your wife or you don't. The Spirit is in the Body of the Church, but the backbone, the structure, is so confused that the Spirit cannot be expressed. The Body can't move, can't express the Spirit intelligently.

Q Some of us feel the South is getting the crunch from just a few people at the leadership level. We seem to be doing all the suffering for the "Servant Church."

A I don't think you have a monopoly on sin in the South. You don't. Don't think that because there is suffering in the Church it is due to evil in one place rather than another. Or the wicked world in opposition to the righteous Church. That's not so. People in leadership positions are wrestling with how pain can be alleviated in the world by the Christian Church. I can assure you there is just as much pain at the top, those who must try to find out how we can all stay together and at the same time deal with the pain in the Body. But pain is creative. No suffering is wasted in God's economy.

Q Southern churchmen have been schooled for generations to believe that social action is not right. . . .

A That's not just Southern, sir. It is one of the things that has corrupted the Church throughout the whole world.

Q . . . We have been taught that it was all right to visit the sick and those in prison, or to have Christmas carols for young people in prison.

A Yes, and there is nothing wrong with Christmas carols—or with Christmas carols in prison. But we must also see that those young people don't get into prison in the first place.

Q Our whole life we have been trained to believe faith is built by one-to-one relationships. Now how can we suddenly work as groups and with groups, particularly when we know some of them are mobilizing hostility?

A The person-to-person relationship is the beginning. We must experience being loved and loving in return or we can't possibly believe God is a God of love. Then when that principle is extended to society, love is translated to justice. Justice is love at long range. It does not mean that the personal relationships are to be eliminated. On the contrary, they must be strengthened.

Q Why are there no blacks on our deputation to Houston?

A That question is a perfect illustration of why it was necessary for the Agenda Committee to recommend additional representatives again.

Another voice: And it illustrates what we keep saying. Don't give us solutions; let us be part of the process. ◀

Are Our Roots Starving Our Branches?

Continued from page 9

as they become identified in spirit and sympathy with people in the real world overseas as they gradually share together a new community that makes demands in the name of Christ.

We participate in this; we live in it; we depend upon the understanding and support of those at home who believe in it.

So—who will demonstrate for us and how can this demonstration be one that is not interpreted as rivalry with the anguished and deprived at

home? How can it be a legitimate part of a total commitment that the Church has everywhere?

Non-Americans in other countries are faced with problems as crucial as those at home. These problems, furthermore, are often similar to our own. The Christian voice needs to be heard in these, both for the sake of their problems, and who knows, maybe as part of the solution of our home problems as well.

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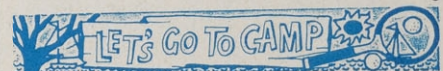
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