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THE Episcopalian

OCTOBER, 1971

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101 Ideas for Action

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7 Chances to rate yourself

2 Between the covers

1 Way to stop loneliness

PARISH RESOURCE SPECIAL

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monday
mornings
with
cassels

Put down the put down

THE COMMONEST OF ALL human sins is putting other people down.

It's so common that many of us who are guilty of this kind of psychological aggression never stop to think how wrong, how truly evil, it is.

You know what "putting down" means, of course. It's an exceedingly useful phrase that young people have added to the English language. It means substantially the same thing as "belittling" or "denigrating," but it's much more vivid. It manages to suggest both the motivation and the effect of remarks and gestures that are calculated to make another person feel stupid or inferior or gauche.

Some people use put-downs out of deliberate cruelty. But most of us put others down because we're trying to build ourselves up—to gain some edge of moral or intellectual superiority that will give us an advantage in our relations with the target of the put-down.

Put-downs may be directed at strangers or casual acquaintances. But they are most vicious when they take place in the context of an intimate relationship. Husbands use put-downs against their wives, and vice versa.

Some parents consider it almost a holy duty to put down their teen-age children whenever the slightest opportunity arises. Children subjected to this treatment quickly become equally adept at making parents feel foolish.

It is characteristic of the put-down that the person administering it thinks he's being terribly subtle, whereas the victim immediately recognizes the slap for what it was intended to be. To pretend you really didn't mean to hurt or embarrass someone, when in fact that was precisely what you hoped to do, is to compound malice with hypocrisy.

People who think of sin in terms of the earthier vices of the flesh may be surprised by the assertion that it's sinful to put another person down.

They should re-read their Bibles—especially the teachings of Jesus. He said the supreme moral law, the one commandment in which all other rules of human conduct are subsumed, is that people should love one another.

When Jesus spoke of loving others, He did not mean being fond of them or feeling affection for them. He meant that we have an overriding duty to deal kindly and charitably with everyone with whom we come into

contact—to treat others as we'd like to be treated ourselves.

Putting down is sinful because it is an offense against charity. It is essentially an unloving act, no matter how hard we try to justify it in our minds as a come-uppance which the other person needs.

With his extraordinary insight into human nature, Jesus recognized how easy it would be to rationalize a put-down by saying, "I did it for his own good." He forestalled that alibi by warning that none of us has any business trying to judge, criticize, or reform someone else. "Why do you look at the speck in your brother's eye but pay no attention to the log in your own eye?" he asked. "Do not condemn others, and God will not condemn you."

Does this apply even to parent-child relationships? I think it does. A parent has a duty to teach, correct, and admonish his children provided it is done in a spirit of genuine love. But he has neither the duty nor the right to condemn them, to judge them unworthy, to put them down. Perhaps if we could all grasp this truth, there would be less alienation and antagonism between generations. ◀

Switchboard

So that we may print the largest possible number, all letters are subject to condensation.
—THE EDITORS

DO WE LISTEN?

Some of the greatest musical works ever produced by Beethoven, Bach, and Haydn (among other giants) were produced *because* of the religious experience of the composer. The more serious and sincere the religious experience, the greater and more enduring the music.

That the Jesus Rock is considered a phenomenon in our time is more a sad comment on our culture than on the musical expressions of these groups.

When Handel's *Messiah* and Haydn's *Seven Last Words* won public acclaim, it was not considered a phenomenon. Why shouldn't the principles of 1660, 1770, and 1870 still hold true in 1971?

The test of truly good music is not its selling potential but its durability. If *Jesus Christ Superstar* can cut it as long as the *Messiah* has, they just might have something.

CHARLES M. ALBRECHT
Salt Lake City, Utah

I was most distressed to read the comments on *Jesus Christ Superstar* of a fellow reader [Switchboard, August issue]. She seemed to think the opera had humanized Christ to a degrading level. As I listen to it now, I find it far from that—rather it portrays unmistakably His position among the ignorant inhabitants of the earth.

I find all too many people consider Christ a lily-white magician. It is this alone they worship and refuse to heed His teachings, His pleas for kindness, love, and understanding.

I suggest that those appalled by the music of present day lessons would do well to hear the Moody Blues' album, *Question of Balance*. And please LISTEN.

CHRISTINE M. HEARN
Norwood, Mass.

TO CALL OR NOT

This is an attempted response to Mr. J. Bunker Clark's lament of the decline in the practice of "parish calling" (August, 1971, page 30). It is an old issue but apparently alive enough to make parishioners feel nostalgic and parish clergy feel guilty.

Within the past several years I have had the experience of serving, concurrently, two congregations, both in the same large city but of quite different human situations. One was made up of

lower-income Chinese-American families engaged still in the stereotyped businesses of laundries and carry-out shops. With these people I did find that frequent, systematic visiting was a helpful thing to do. Both parents were at home on most afternoons, as well as the younger children. Even though the visits were brief, they seemed to enjoy and appreciate these surprise pop-ins from their priest.

The second congregation was made up of mostly single persons who worked during the day and who lived in apartments in a rather non-communicative neighborhood. The ring of the doorbell in the evening is a fearful sound, not a pleasant one. This congregation, upon being polled by questionnaire, indicated it did not appreciate drop-in visits from the priest [or] anyone else. It felt there were other ways in which the priest could convey himself to them as an available person.

General parish calling? My own experience has indicated to me that it is of relative value.

HUGH DICKERSON
Baltimore, Md.

WOMEN AND THE PRIESTHOOD

I should like to know with what authority you state that "though Houston failed to pass a resolution allowing women ordination to the priesthood, this change is expected to come in 1973." Such editorialization patronizes the independent initiative of Convention.

What particularly distresses one is that a cavalier aside such as that which you printed appeared in an officially sponsored publication of the Episcopal Church. Whatever may be the private desires and intentions of those who write about these matters, they should not be represented as the inevitable mind of the Church.

GEORGE W. RUTLER
Rosemont, Pa.

If you want to convince the skeptical that THE EPISCOPALIAN is representative of the whole Church and not just a house organ for a particular group, you had best curb some of your writers. The August issue's Worldscene states that the Houston Convention "failed to pass a resolution allowing women ordination to the priesthood." Perhaps the Convention succeeded in defeating it! The article goes on to say that "this change is expected to come in 1973." Inasmuch as there are two sides to the issue, and the deputies who are "expected" to discuss it have not even been elected as yet, the statement is at best presumptuous.

ALFRED TRAVERSE
State College, Pa.

QUERY FOR CHRISTIANS

To Episcopalians who believe that the Church ought not to meddle in the affairs of South Africa directly or indirectly, may I share this information: "47 percent of all executions in the world are carried out in South Africa. In the year ending June 30, 1970, 80 people were hanged, compared to the 117 the previous year. This decline represents the first down-swing in the number of hangings since World War II. Six blacks were recently hanged in one day. . . ." These facts were reported in the June, 1971, newsletter of CALM, an organization against the death penalty in the U.S.A. If love is the boss principle of life, and if justice is love distributed (as asserted by Joseph Fletcher), and if all human life is sacred, what's a Church to do about such unjust and unloving practices? Remain silent or protest?

CHARLES V. WILLIE
Syracuse, N.Y.

PENSIONS AND POVERTY

Your July issue juxtaposed two articles which said much about the present Episcopal Church and its leaders.

In one, the Presiding Bishop faulted General Motors for its involvement in South Africa.

Continued on page 6

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U.S. Supreme Court Ponders Death Penalty

Thirteen Churches and religious organizations have filed a "friend-of-the-court" brief with the U.S. Supreme Court asking that the death penalty be ruled unconstitutional. Parties to the brief include: the National Council of Churches, the United Presbyterian Church, and the Executive Council of the Episcopal Church, with the Greek Orthodox, Roman Catholics, Friends, Lutherans, Brethren, Disciples of Christ, and Methodists also represented. The high court earlier announced it would hear four cases in October which raise Eighth Amendment issues in connection with the death penalty. Approximately 675 men and women now occupy "death row" cells in states which have capital punishment.

England: Surprise Announcement

The General Synod of the Church of England will hold a special one day session May 3, 1972, to take a final vote on the deadlocked issue of union with the Methodist Church. The same surprise announcement said the meeting would be held also to "give further consideration to the proposal to enter into full communion with the [newly created union] Churches of North India and Pakistan. The Synod, at its meeting earlier this year in York, remitted the plan of union with the Methodists to the diocesan synods for consideration. Dioceses are given until March 15, 1972, to express their views on the plan.

Refugee Relief Turns to India

By late August, Church World Service (CWS) had shipped over 4,000 tons of basic protein foods into the East Pakistan refugee zone. The relief agency had previously sent large supplies of medicines, including a million shots of anti-cholera vaccine, as well as shelter materials and \$100,000 in cash to CASA, the Indian relief agency. Field representatives of CWS in India reported recently that the number of refugees has passed the 8,000,000 mark. An end to the need for help is not in sight. Episcopalians support CWS through the Presiding Bishop's Fund.

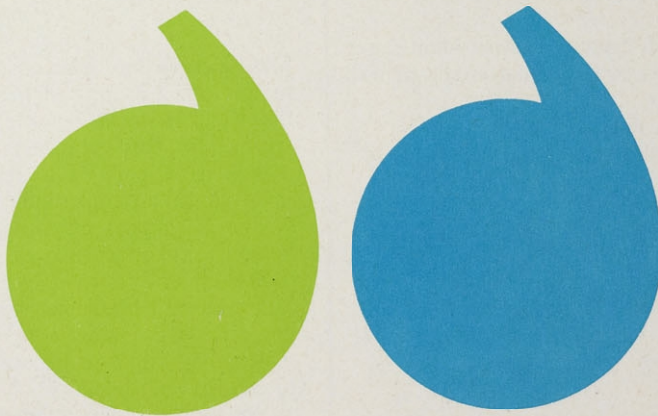
Happy Birthday Plans Progress

The committee planning the 150th birthday celebration of the Domestic and Foreign Missionary Society--to which each Episcopalian belongs--has designated the celebratory thank-offering to help certain dioceses to become self-supporting. Individuals, parishes, and other groups may designate birthday gifts to the Society for any overseas or aided domestic diocese, but the committee has suggested six principal recipients: *Igreja Episcopal do Brasil*, Arizona, Costa Rica, Hawaii, North Dakota, and Taiwan. The committee has sent to all parishes specific information about the work in these six areas as well as services for the anniversary. The latter are suggested for use on Sunday, October 31, the special day set aside for celebration of the Society's sesquicentennial (see *September issue*).



CURRENT DIFFICULT SITUATION

Most of the companies, after bad loss experience in the last two or three years, have become very tough in refusing to renew policies, or even in cancelling policies in the middle of their term. Perpetual policies of stock companies are in many cases being cancelled. Some companies shy away from church risks. Others refuse to insure risks in certain geographical sections of the city. Through it all, the Church Insurance Company has continued to take good care of us, and their steadfastness in providing full insurance at economical rates is most valuable.



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A Contributing Affiliate of The Church Pension Fund

Switchboard

Continued from page 3

In the second, without blush but with apology, THE EPISCOPALIAN reported that the average church pension payment is \$2,900 a year, or just under \$242 a month.

I do wish the P.B. would set his own house in order in the matter of "social justice" before he throws rocks at someone else's, however much it may deserve

a rocking.

It would be interesting to know the average General Motors' pension. I doubt it is poverty level or less.

JOHN P. ENGELCKE
Honolulu, Hawaii

CLERGY PENSIONS

In the June issue of THE EPISCOPALIAN [Switchboard] the Rev. Howard R. Kunkle quotes the report that projected incomes in 1975 for priests will vary from \$9,000 to \$17,000.

I would not dare suggest, as he does, that our affluent Episcopal Church have

a basic stipend for all clergy, but I do advocate a plan by which all clergy receive the same pension upon retirement.

Clergy pensions should not be salary-based. Why should a pension be based on the size and shape of a priest's rectory?

How does the Church Pension Fund work?

The lay people of each parish make payments into this fund based on the salary they are able to pay their clergyman. The clergyman himself does not finance these payments. But when he retires, his pension is based on his salary. A priest who, by chance, has served a rich congregation receives a much larger pension than the priest who has served poor people, just as faithfully and in many cases with greater difficulty and self-sacrifice.

Let's end the hypocritical discussion and do something about our retired clergy and their widows who are trying to live on a meager and inadequate pension.

The solution is obvious—the Church Pension Fund should be a common pool, the pension based on number of years of service.

MARY B. ECHOLS
Auburn, Calif.

Mrs. Echols has graciously forwarded to this office a copy of her response to the Rev. Howard Kunkle's letter. We appreciate this courtesy because it makes us a part of a discussion that involves our organization.

The all-important answer to better benefits is better salaries, and an inducement to better salaries lies in a salary-based benefit program. If we can get all clergy salaries to the level at which they ought to be, we will be able to improve all benefits.

We are not advocating voiding minimum benefits because the Church has traditionally felt it must provide minimum benefits for the low paid and/or short service clergyman whose formula benefit would produce an extremely low pension. What we are advocating is that all clergymen are paid a decent wage which will allow them to be paid the normal benefit, not the minimum. The key is better salaries.

The Fund actually is a "common pool" and always has been. If a man's benefit falls below the minimum, it is increased to the minimum from the pooled funds. The difference between our interpretation of a "pool" and Mrs. Echols' is that we include the salary one earns in his active ministry as a qualification whereas Mrs. Echols' would have everyone with the same service receive the same benefit, this benefit

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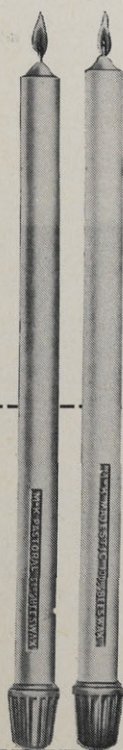
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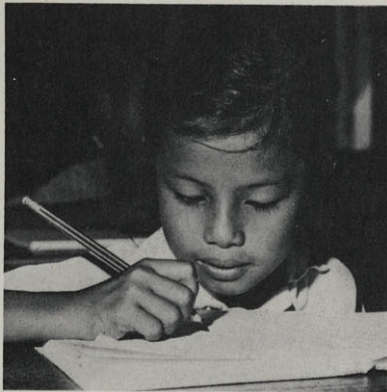
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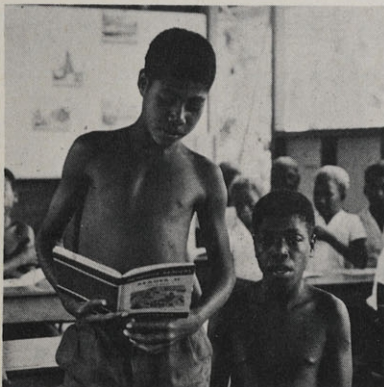
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Editors' Notes

Last November we commented in an editorial that the complete General Church Program voted by the Houston Convention amounted to \$10 per communicant per year. "If each one of us made out a \$10 check to the Domestic and Foreign Missionary Society . . . we could take care of this challenge and get on with the Lord's business in parish and diocese through our regular pledges and plate offerings without a lot of agony and soul-searching."

Led by Mr. Alan Crawford, Jr., of Devon, Pa., who started the \$10 Challenge with a \$30 gift, some fifteen hundred families and individuals responded with more than \$18,000 for the work of the Society to which we all belong.

This Fall the \$10 Challenge idea seems even more sensible because it coincides with the 150th birthday of the Society. Undesignated Birthday gifts to the Society [815 2nd Ave., New York, N.Y. 10017] will provide capital funds for six areas with heavy mission obligations—Arizona, Brasil, Costa Rica, Hawaii, North Dakota, and Taiwan (see **RELAY** section). But if there's another part of the Church's domestic and foreign work that interests you more, designate your anniversary gift for use in that field. That's your right as a member of the Society.

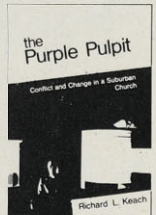
We hope you will find this Parish Resource issue helpful as the Church accelerates into high gear after a reasonably quiet summer. For the past few years we have concentrated on national concerns in October, with the Seattle, South Bend, and Houston General Conventions in the offing. This year, however, parish life itself seems to be the major national issue before the whole Church. We will continue our emphasis on parish affairs in the months to come. ◀

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THE CASE FOR **SOBER** OPTIMISM

I CONTEND that to be soberly optimistic about the Church and its future is to be realistic, even taking into account all the difficulties the Church is facing.

I am not one to turn my back on the many and troublesome problems the Church is confronting. I know that pessimism about the Church is rife, and I am not arguing for a false, Pollyanna-like optimism. Quite the contrary. We must all frankly face the fact that the Church at large is in a mild ecclesiastical recession.

1970 marked the first year for many a decade when the Christian Church failed to grow in proportion to the growth of the general population. The National Council of Churches and our own Executive Council have drastically cut their staffs in anticipation of "shortfalls" in pledges and contributions for 1971. Quite a number of churches across the country have been closed. Within the last two or three years we have closed several in our Diocese simply because the few Episcopalians remaining in those congregations, located in changing neighborhoods, did not warrant the huge subsidies necessary to keep them open; besides, these people have access to other Episcopal churches nearby.

I am reminded that attendance at Sunday worship is down in many places; as a matter of fact, one clergy-

man told me rather ruefully that one new church member had said to him, "I love to come to your church because I am allergic to crowds."

There are other discouraging signs, too. But let us keep these pessimisms in proper perspective. Remember that every institution that is smacked with the brush of "the establishment" has also come under heavy attack: the government, national, state, and city; business and the professions; the family; high schools, colleges, and universities. Actually, when one ticks off that kind of list, one sees the Church coming off rather better than most in these days of anti-institutionalism.

Sober Optimism About Today's Church

Look at some of the reasons we may view the present-day Church with realistic and sober optimism. I see the Church of today more alive to the personal problems of men and women and boys and girls and to the social issues of our corporate life than I have ever known it to be. The various denominations, including the great Roman Catholic Church, which thanks be to God has at last discarded its aloofness and exclusiveness, are coming closer and closer to each other in

the unity of the spirit, in the bond of peace, and in common and united effort in ecumenical endeavors.

With so many good things going for the present-day Church, I deplore with all my heart the defeatism that all too often I hear expressed by clergy and laity. Someone reported to me that a bishop in a large diocese recently told his clergy that in ten years half of them would have to make their financial living in some secular capacity outside the structure of the Church. To me, this is utter nonsense. We ought to be careful how we talk—just as in America we could talk ourselves into an economic depression, so we church people could also talk ourselves into a real ecclesiastical depression.

I am thinking of a church leader whom I once heard deplore that "the good old days of religion are gone."

Well, on this particular occasion there was no opportunity for me to question the speaker, but I wish I had been able to ask him when those "good old days of religion" existed.

Did those "good old days of religion" exist in 1800 when only 7 percent of Americans belonged to any church, whereas today 63 percent of the population of these United States belong to some church? Did he refer to the "good old days of religion" in 1855, let us say, when only a relatively few Christians were opposed to

By Leland Stark

the abominable practice of human slavery?

Did the "good old days of religion" exist around 1890 and 1900 when the owners of factories and mines, without any wince of conscience, could employ young children for a pittance to work ten hours a day for six days a week and when enlightened Christians, all too few in number, having challenged these inhuman practices, were denounced as radicals or anarchists?

Were those "good old days of religion" in the 1930's when about 42 percent of the people of this land belonged to some church or another instead of the 63 percent who now belong? That was also the time when no self-respecting Episcopalian woman would even dream of committing the cardinal sin of appearing in church without a hat—look around you now and see how many have fallen from grace!

When did those "good old days of religion" exist? Never!

For my part I prefer the tough realities of the Church today and the honest grappling, with all its fumbling mistakes, that the contemporary Church is taking with the real issues of our burdensome times.

If you want favorable statistics, go back to the years of 1946 to 1956. But today it takes real commitment to be a good parson and real dedication to be a devoted lay person. I like it better this way.

Sober Optimism and The Church of the Future

What of the future? Can we view the Church of the future with sober optimism?

Well, why not? That is, of course, if we still believe in the presence and the guidance of the Holy Spirit of God. And if we don't, what are we doing here?

Of course, the Church of the future will be different from what it is now. It always has been. A living, vital Church is always in the flux of change. If you really believe in the power of the Holy Spirit of God, you can count on the resilience of the Church, remembering how it has always been

brought safely through the astonishing and critical and horrendous periods of its nineteen-and-a-half centuries.

Think of its first 300 years when for a person to admit he was a Christian was often to invite death by torture—and yet the Church emerged stronger than ever. Today we look back at those first three centuries as the most glorious of the Church's history.

Think how the Church survived the great schism between East and West in 1054. It endured through the ghastly horrors of the Crusades and the Inquisition. The Reformation saved the Church from the unbelievable corruption and appalling decadence of the fifteenth and sixteenth centuries.

About 1750 the great skeptic Voltaire stated: "Ere the beginning of the nineteenth century Christianity will have disappeared from the face of the earth," a dire prediction that makes us smile today. At about the same time the famous philosopher David Hume made a similar ominous forecast that the Church would perish in his generation.

I confess I once belonged in those ranks. When I returned to college as



The Rt. Rev. Leland Stark has been Bishop of Newark since November 1, 1958. His article has been adapted, with permission, from his 1971 annual address to the diocesan convention. He is a civil rights advocate and in his 1967 convention address made a strong plea to President Johnson to work toward a negotiated settlement of the strife in Vietnam.

a sophomore in 1929, I was a belligerent agnostic and not only freely predicted that the death of the Church was imminent but also did everything I could to bring it about. And here I am today in a Church far, far stronger and larger and more influential than when I was making those dire prophecies.

Someday not far hence, in the providence of God, under whose leadership I know not, this beloved Church of ours is going to be swept by a great wave of evangelism.

Granted that today evangelism is an unfashionable word and even, for some, an uncomfortable concept. In the Episcopal Church evangelism is the line of most resistance, and in our current preoccupation to improve our society we have been muting it. It will not long stay muted, however, for evangelism is no less than the sharing of the gladness of the good news of the Gospel of Jesus Christ with one another and with those who know Him not at all. Such a message can never be outmoded.

I predict for our beloved Church a new kind of evangelism, not mass evangelism but one that speaks with a quieter and more commonsensical voice which will lift us and many outside the Church to a new kind of heightened dedication to Jesus Christ as Lord and Savior. I cannot predict how or when or by whom this new movement of evangelism is coming, and I shall welcome your thoughts and insights upon it, but I know in my heart of hearts it is coming, and I praise God that it is.

Some years ago I was privileged to know the late great Dr. Arthur H. Compton, the Nobel Prize physicist. I shall long remember what he said to me one day: "Leland, your work and mine have much in common. Every important discovery I have ever made, I gambled that the truth was there, and then I acted on it in faith until I could prove its existence."

In the future of the Church, I am gambling that the truth of Jesus Christ is there, and I am acting on it in faith. And I am certain time will prove the existence of that truth. Join with me in that gamble! ◀

THERE IS a fundamental equality of vocation among all Christian people, of whatever sex, job, race, and class. We are all called to be first class human beings, part of the New Humanity in Christ Jesus. This is the highest calling open to us all, so splendid and so important all other distinctions ought to be trivial in comparison. But they are not.

In particular, difficult problems still exist, as they have for centuries, in relationships between clergy and laity and between laity and structures of the Church. Many lay people are now disillusioned and almost past caring about church institutions. They too easily dismiss them as irrelevant and drift off into some kind of “churchless Christianity.” Most attempts to relate the structures to their concerns and needs have failed.

Two different solutions have been tried in the last half century in order

The 99%

Both these styles have unfortunately produced some serious problems that cannot be resolved unless we analyze in some detail just what we mean by the “laity.”

In the whole Church (the *laos*, or People of God) about one percent are ordained clergymen and ministers. The other 99 percent, whom we normally call the laity, are made up of several different kinds of Christian people.

Roughly about 10 percent are what we may perhaps distinguish without offense as the “churchly” laity. They are the indispensable people who keep both local parishes and national committees going by all kinds of “church work.” They are not normally ordained (except for Presbyterian and other elders), but they are assistants to and partners with the

their Lord in their local church structure for they are not too “churchly” minded. Many of them, let us admit it, do not offer much conscious service to God at all. They are rather nominal church people though it is always theologically wrong to write them off as having no potential for Christian and human service.

A good proportion of the secular laity—perhaps 25 percent of the total, which is a large number of people in North America—do wish to serve God faithfully in one way or another. They will do this, primarily, not in church organizations but in the secular structures of their lives: above all else in their home and family relationships, in their jobs—many of which may involve them in deep pastoral responsibilities—and in their public and political responsibilities as inhabitants of a city and county and country and as members of a global society.

They Are God's Agents

The secular laity are not called by God to any lower standard of discipleship than clergy or churchly laity. They are not limited to any less Christian standards of life and witness. They are indeed God's first line of agents in the world. He has placed them and can use them in secular structures where the clergy can seldom penetrate.

They must be encouraged and educated and equipped for this essential role of a Christian presence in secular structures, not considered “disloyal” because they are frankly too busy to serve on church committees. Their often inarticulated theological insights are desperately important if the whole Church, from the World Council down to the local congregation, is to remember its essential vocation to serve humanity outside its own walls and buildings.

Rough Percentages

In the light of this understanding we can perhaps see why it has not been satisfactory either to give the laity their own separate church organization or to offer them representation on general church synods and committees.

The Most

DANGEROUS

is the lengthening distance between the church leader's ear and the secular layman's heart.

to overcome these difficulties. Often the laity have been given their own separate structures while the main organization of the denomination is unchanged. Examples of these are the various men's fellowships and Mothers' Union groups. These have been (especially in the case of some American women's groups) large and distinctly wealthy.

In the last few years there has been a strong reaction against such separatism. For example, most of the recent restructuring plans of the World Council of Churches and the United Church of Canada have stressed strongly the need to integrate laity into all boards and committees, to abolish separate organizations, and instead to give lay people more seats on general church bodies.

clergy in all kinds of useful “house-keeping” work. They keep the church plant going; they work in the Sunday school; they organize the choir; they help raise the money.

Many of them today have criticisms to offer, but on the whole they find their church a good and satisfying place in which to work for the Lord. This is a major sphere of service for them, even though they are also concerned to discover their responsibilities as parents, employees, and citizens.

The Secular Laity

But they are only some 10 percent of the whole Church of Jesus Christ. The rest, whom we may perhaps call the “secular” laity, do not find their main place of service and witness for

News & Notes

► PRIDE, the Diocese of Pennsylvania clergy association, announces with pleasure the funding of a project which will design, test, and publish a set of compensation standards and performance criteria as a basis for remuneration for clergymen. The study will be done under the direction of Edward N. Hay & Associates, a national management consulting firm. Funding of \$15,000 is provided by The Church Pension Fund, The Episcopal Church Foundation, and the Tri-Diocese (Ohio, Southern Ohio, and Pennsylvania) Clergy Deployment Program.

Members of PRIDE have conducted a year-long feasibility study for the new system of remuneration, which has already cost over \$3,000 and 525 man-hours of time. The study,
Continued on page 12-B

Social Security Changes Proposed for Clergymen

Ministers would be able to make voluntary agreements with their churches to treat them as employees for Social Security purposes under a bill pending before a Senate committee.

The 1954 Social Security Act classifies clergymen as "self-employed." Congress decided that to treat them as employees "might involve a situation in which the federal government was imposing a mandatory tax upon churches in possible violation of the First Amendment," said the sponsor of the bill.

Senator Claiborne deB. Pell (Democrat-R.I.) added that "this treat-

ment of ministers as self-employed persons has imposed a number of hardships" on them. He said they were required to pay a higher Social Security tax even though, in many cases, clergymen are employees "just as choirmasters or janitors."

The Pell bill would make it possible for a minister to pay only the employee's part of the tax, with his congregation (or school or hospital if he is a teacher or chaplain) paying the employer's part.

If passed by Congress, the measure would be optional. It is awaiting the attention of the Senate Committee on Finance.

Clergymen are not currently required to be under Social Security. They may elect the eventual benefits but are excluded from entering once they decide to stay out. A bill before the House of Representatives would allow clergymen to change their minds. The bill, submitted by Rep. Edwin B. Forsythe (Republican-N.J.), would amend the act so the original decision not to participate could be revoked at any time.

A spokesman for the congressman said the matter was brought to the Quaker lawmaker's attention by a Lutheran church in his (Sixth) District, which indicated its pastor had exempted himself, before coming to that church, from the Social Security program because he could not afford to pay both the employer's and employee's shares of the Social Security tax.

Since he is able to afford the tax payments in his new parish, the congregation requested assistance from Rep. Forsythe in making it possible for the clergyman to enter the program.

Under the bill, a clergyman could make his coverage under Social Security effective beginning with any prior taxable year by paying the requisite back taxes.

The bill has been referred to the House Ways and Means Committee, whose chairman is Rep. Wilbur D.

Continued on page 12-B



Presiding Bishop John E. Hines, left, and the Rev. Roddey Reid, Jr., center, examine the first of 3,000 clergy profiles printed from data stored in an IBM360 computer. Richard Iverson, of Information Science, Inc., designers of the storage-retrieval program, explains the details of the print-out to Bishop Hines and Mr. Reid. Bishop Hines pushed the green button which began the print-out process. Mr. Reid, director of the Clergy Deployment Office, says another thousand profiles are being processed.

News & Notes—cont.

Continued from page 12-A

whose basic information will be the foundation for the further exploration with Hay & Associates, centered around: accountability, responsibility, creativity, skills needed and tasks performed.

The goal of the study is a set of guidelines on salary factors and performance for clergymen which benefits from compensation and performance standards in other professions and industry. The result of PRIDE's undertaking is expected to be available to groups in the National Network of Clergy Association, as well as to dioceses or others interested in making use of it.

► Twelve clergymen in the Diocese of Northern California are reported, in the NNECA newsletter, as having formed a clergy association which meets bi-monthly. President is Martin H. Knutsen, 275 E. Spain St., Sonoma, CA 95476.

► Regional organizations of ten denominations, including the Roman Catholic Church, in five southwestern states are backing a career development center for clergy and lay professionals. The Rev. William M. Gould, Jr., of Fort Worth has been named director. The center is expected to be located in the Dallas-Fort Worth metropolitan area.

Mr. Gould is the associate general presbyter of the Union Presbyterian of Central Texas, representing both the United Presbyterian and Presbyterian, U.S. (Southern) Churches.

The Southwest Career Development Center expects to begin operations by December 1. It will offer testing, counseling, and other career-planning help to clergy and professional church laity in Texas, Arkansas, Louisiana, New Mexico, and Oklahoma.

The denominations taking part are the Christian Church (Disciples of Christ), American Lutheran Church, Episcopal Church, Lutheran Church in America, Lutheran Church-Missouri Synod, Presbyterian Church, U.S., Roman Catholic Church, United Presbyterian Church, United Church of Christ, and United Methodist Church.

► During November the Washington-based Mid-Atlantic Career Center will conduct its first group program—a pre-retirement, five-ses-

The Rectory: Next Lib

BY JEAN GRISWOLD

Adapted from *Monday Morning*, 22 March, 1971. Used by permission.

You recently published a "Mistress of the Manse" article, written by that rose-color-spectacled, daffy dreamer who believed that we wives of the clergy should be satisfied with an occasional husband. I have been livid ever since that anyone—writer or reader, wife or husband—could rationalize satisfaction with such an arrangement.

Spurred by women's lib and my background as a psychiatric counselor, I cannot stifle the urge to share the clinical evidence that this "mistress" bit is filled with emotional ills. A half-time relationship with a husband who might get around to me if the time permits (...and other things are not so pressing) breeds discontent in all but archangels, of whom I know none. After all, at our wedding we were pronounced "man and wife," not minister and mistress. And, lest we forget, my husband, the great marriage counselor (aren't they all?), advocates the importance of a 50/50

relationship. There is going to be a plethora of hurt mistresses of the manse if they don't take the bull by the horns (if they can catch him), be they new brides or old, and renounce the self-denying attitude that "everyone is more important than I am."

The biggest mistake made in this ethereal bliss (?) called married life is to be the bride of such dedication that you retreat into the hallowed walls of the manse while the eager, blushing, new minister, in his inexperience, attends to the 24-hour urgencies of his work. You are kidding yourself if you believe that this abundance of unselfishness is saint-like and a contribution to marital affairs.

Woe to the couple—lo, many—who think it is the will of God to minimize their own needs in terms of time together, be it doing and going or quietly sharing. How quickly the paths of the husband and wife will go their own separate ways, and the drawing together, which is the rock upon which the years are built, disintegrates.

The pattern is established early. It is hard to change. It doesn't improve by itself.

So, gather ye 'round, ye victims of what the ministry does to your once tender, caring, solicitous, interested, "God's gift" to the ministry and you. Execute your plan with skill.

Make him take you to the park to read under the trees; tell him you need him to carry those groceries out of the supermarket; lure him to the beach just for one day (which will seem like a week of sunning your cares away); tell him you can't walk off those extra pounds alone; convince him he needs a night at the movies (regularly) to see how the other half lives. He needs it if he is going to be in this world.

Forget what the others think. Rationalize away what you have labeled "selfish" in the past, knowing that this togetherness and refueling is essential for survival—yours and his and *yours* together for the moment and, even more, for the future—before it is too late.

Let him know that you are not satisfied with that "mistress" label, and he shouldn't be either. You need a husband (and your children need a father), and he needs more of you (not only in the wee small hours when he finally makes it to bed).

It is your responsibility to make this demand, today and always—so he gets used to it—ere the years slip away and him with them.

SOCIAL SECURITY CHANGES

Continued from page 12-A

Mills (Democrat-Ark.). Interested clergymen and congregations could increase chances of favorable action by the committee by writing Rep. Mills, the congressman's spokesman said.

sion seminar for Episcopal clergymen and their wives. The seminar is sponsored by the Washington Episcopal Clergy Association, the diocesan Commission on the Ministry to the Aging, and the Joint Commission (Dioceses of Washington and Maryland) on the Ministry.

The Center opened in January, after two years of research and planning by a task force, under the direction of the Rev. Barton M. Lloyd, former Virginia Theological Seminary faculty member. Ecumenical sponsorship includes area judicatories of Episcopal, Church of the Brethren, Lutheran, Presbyterian USA, Roman Catholic, United Methodist, and United Presbyterian Churches. The Rev. John C. Harris, Bishop Creighton's assistant for Clergy Development, is chairman of the Center's Board of Directors.

The Diocese of Washington is com-

Continued on page 44-A

The older style men's and women's organizations have had great value in the past, but they have often been dominated by keen churchly laity and little in touch with more secular laity. Sometimes, indeed, they have developed almost a "club" life of their own and their members a fierce loyalty to their own organization without much understanding of the whole Church's ministry.

Thus the number of proposals to abolish separate lay organizations and societies (some of which have admittedly grown a little tired in their leadership) are understandable. Unfortunately, the simple remedy of just adding extra laity to all the other boards and structures of a denomination may make things worse rather than better.

Churchly Difficulties

Unless there is great care and much good fortune, the laity who are nominated for membership of general church boards and committees may come almost exclusively from the 10 percent churchly laity. These men and women are well known to the clergy (naturally important in church nomination and selection procedures, no matter how "democratic" the system of church government). These are the people who are likely to have the time and inclination to give yet more effort to church work. They go to conferences. They are the laity you notice.

Even such lay delegates may have difficulties in working in partnership with clergy in church decision-making. They often find the procedures, the language, the time-keeping and political skills of church bodies difficult to follow. There is not necessarily much wrong with these procedures and skills, but they are a special professional growth. Church decision-making is a complicated art in its own right, and the influences in the corridors of church power have to be understood. Clergy are normally good at such skills.

Finding the Time

If churchly laity find the procedures and politics of church committees difficult, secular laity may easily feel

that they are almost incomprehensible if not positively distasteful. Some admirable men and women somehow combine a deep involvement in their jobs, political parties, and homes with devoted and skilled service to church boards and councils. With the strains and complications of modern political and industrial life, this is now more and more difficult.

Even in the past, those laity who were prominent in both church and secular life often paid a heavy price in the strains this double role placed on their personal and family responsibilities. Today a man who is immersed in industry or politics will not normally be able to find the time to serve on church bodies. Even if a member of these, he will not be able to give them enough time and energy to master their careful and often distinctly slow procedures and their power structures. Agendas often will be on church housekeeping and seem little relevant to his concerns. He will soon resign.

Possible Remedies

Nothing useful can be done until we struggle to have both the theology and the psychology of clergy/laity relationships straight. Some clergy really do not believe that a secular layman may have a commitment to Jesus Christ equal to theirs. Many lay persons lack a sensitive understanding of the difficult strain of being ordained. We must be equally sensitive to what "leadership" should mean today either in a parish or in a giant denomination. Secular people assume that leadership comes from "competence," from knowing your facts and knowing how to relate to people. What does this mean for church leadership?

An Attempt to Listen

Both clergy and churchly laity need to make careful and deliberate attempts to consult with secular laity, not primarily to get them to "lend a hand" with parish or diocesan house-keeping problems but in order to listen to their problems, their insights, and their criticisms.

It is unfortunately true that many sincere and veteran church leaders

have still to be convinced there is a need for this kind of listening! Yet without trying to understand the secular laity and their professional jargon, their environments, their styles of work, and their attempts at Christian witness, the institutional Church has no chance whatever of ministering to them in the future.

Their theological and ethical insights, their visions and fears for the future, their demands for sharp efficiency—all these are indispensable for the whole Church's understanding of her role today and tomorrow.

But to bring such secular laity into her effective life and thinking requires much more than just asking them to join a committee.

There is a whole art in listening to them and talking with them, such as many of the German and Dutch lay centers have learnt over the years. They need sometimes to be allowed

...GAP

By Mark Gibbs

to raise the questions, to set the pace and style of the discussions, and to choose a milieu in which they feel free and open and able to speak out.

Such a consultation of the secular laity will not happen automatically. Without special provisions and care, it will not happen at all. At national level, Churches often need a special consultative body of able secular laity, meeting not too often, to offer advice and comments on church policies and priorities. The same kind of consultations should happen, less formally, locally and in metropolitan areas.

The Crucial Point

Why bother? Why is all this necessary? Because of the theological truth with which we started. Because

Continued on page 51

After more than two centuries in the New World, a small, struggling Episcopal Church USA began to spread its work with the creation of the Domestic and Foreign Missionary Society in 1821. In 1835 each member of the Church became a member of the Society, and the first Missionary Bishops set out to spread the Gospel to West and South. This section recounts adventures of some of these pioneers—Jackson Kemper, Joseph Talbot, George Randall, James Otey, Leonidas Polk, John Ver Mehr, St. Michael Fackler, Thomas Scott.

from Ocean to Ocean

PART THREE Westward Leading...

During the next twenty-five years the Church made its most notable advance in the West. It often arrived simultaneously with other denominations and sometimes moved as early as the first settlers. Since the Domestic and Foreign Missionary Society could provide missionaries, only lack of money, internal dissension, and too few clergy could be blamed for the Church's modest gains.

The officers of both the Domestic and Foreign Committees faced financial crises year after unrelenting year. In 1840 a missionary wrote the Domestic Committee he had received but \$65.25 in six months from his people. He lived chiefly on bread and potatoes and had suffered almost three months from chills and fever.

The nation suffered a financial crisis in the early 1840's, but in 1843 no domestic missionary had been recalled nor a draft dishonored. The domestic secretary wrote: "Apprehensions which seemed to fill the minds of some with dismay are giving place to a more entire reliance on the Spirit of God."

He also stated the clergy were too timid in making collections. One priest went on record: "The laity generally are willing . . . and would, I believe, give tenfold more to General Missions if the clergy would do their duty, undeterred by the dread of sensationalism."

A period of prosperity blossomed in the nation in 1845, but missionary interest and support remained low. "The whole amount of receipts from families during the past year might have been given by twenty individuals of the city of New York without entitling them to any of the rewards promised to Christian self-denial," stated the Domestic Report for 1853.

Dissension within the Church as a whole and the Society in particular was rampant between 1835 and 1860. Low Church stood against High Church; the Oxford movement challenged evangelicals; the House of Bishops and the House of Deputies were jealous of their prerogatives; the Domestic Committee and Foreign Committee regarded each other with jaundiced eye; North and South nursed growing differences of political opinion—and the Church and her mission suffered.

By **A. Margaret Landis**

As in every age, the clergy who preferred security in established parishes far outnumbered those whose spirit of adventure was sustained by an abounding faith in the Lord, enabling them to move westward blazing trails for the Church.

"The Consecration of Missionary Bishops not having specific dioceses is, I think, new in the Church; but in the circumstances of your country it seems to me a happy novelty. The ministry of the Apostles must necessarily have been of that character." So wrote Lord Bexley, Philander Chase's friend and Kenyon College's benefactor, to Dr. James Milnor (*see September issue*).

The Church's greatest westward-leading pioneer was Jackson Kemper. Born Christmas Eve, 1789, in Pleasant Valley, New York, the son of a Continental Army officer and grandson of an officer in the Army of the Palatine, he graduated from Columbia College in 1809.

Since U.S. Episcopalians had no theological seminaries at the time, he studied theology with Dr. John Hobart and Bishop Moore of New York. In 1811 he was ordered deacon by Bishop White and became assistant at Christ Church, Philadelphia. At that point he broke from tradition.

Jackson Kemper was a born missionary, and twenty years at Christ Church did not curb his fervor. Within a year of coming to Philadelphia, he had helped organize the Society for the Advancement of Christianity in Pennsylvania. As its first missionary he spent a summer traveling through the southern and western parts of the state. He repeated the tour in 1814, including the "Connecticut Reserve" in Ohio.

Jackson Kemper propelled aged Bishop White into missionary activity. Together they visited the country parishes near Philadelphia, confirming and encouraging. Together they traveled more than 800 miles through western Pennsylvania, the first tour then 77-year-old Bishop White had made through that part of his diocese.

In 1831 Kemper accepted a call to St. Paul's Church, Norwalk, Connecticut, but he did not stay long. In 1834

he and Dr. Milnor made a tour of Ouisconsin at the behest of the Society.

His consecration in 1835 to be Missionary Bishop sent him to Indiana, a 20-year-old state with half a million inhabitants, most of whom lived in log cabins in clearings. Roads were almost impassable and wolves, deer, and buffalo plentiful. The Episcopal priest in Indianapolis was, until Kemper brought another, the only one in that state.

He went on to Missouri where he found a parish but no clergy, so he became rector of the church at St. Louis and found an assistant, the Rev. Peter Minaud.

During the following year Bishop Kemper toured Illinois—supplying for Bishop Chase who was in England—and Iowa but still found time to return east for men and money. By January, 1837, he had secured incorporation for Kemper College—not his choice of name—near St. Louis. Then he toured Kansas. "What a proof of the sluggishness of our [the Church's] movements is the fact that . . . I have been the pioneer from St. Charles up the Missouri!"

Kemper spent four months of 1838 traveling from Louisiana to Florida, visiting and confirming in nearly all the parishes.

That year General Convention admitted Indiana, Louisiana, and Florida as new dioceses, and Bishop Kemper declined to become Indiana's diocesan, content to be acting bishop until the Rev. George Upfold was elected in 1849. Maryland also elected him diocesan.

In 1832 Michigan had five congregations beyond Detroit; it formed a diocese which General Convention admitted into union. Bishop McIlvaine gave episcopal oversight, but the diocese realized its need for a bishop and elected the Rev. Samuel A. McCoskry of St. Paul's Church, Philadelphia. He was consecrated on July 7, 1836, three weeks after an Act of Congress reduced Michigan's size by removing the Ouisconsin Territory. After considerable debate, General Convention decreed that Bishop Kemper should have jurisdiction over Ouis(Wis)-consin.

The Church's only active work with Indians was the Oneida Mission near Green Bay when, in 1838, Kemper consecrated Wisconsin's first Episcopal church building, the Hobart Church.

In 1840 Bishop Kemper again went east for money and men. At General Seminary he won three volunteers for Wisconsin, men influenced by the Oxford movement and desiring a semi-monastic life: James Lloyd Breck, William Adams, and John Henry Hobart, Jr.

They spent the first year pioneering and then settled on a 500-acre tract purchased by Bishop Kemper at Nashotah Lakes. Assuming responsibility for the Church's work in the surrounding area and with six men studying for the priesthood, they began Nashotah House, a seminary to train men for the western reaches. By 1844 eighteen of its thirty students were preparing for holy orders.

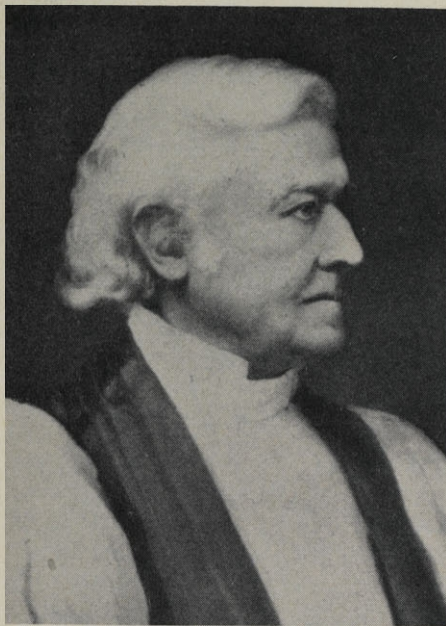
Adams left in 1843 to return in 1845 as a teacher. He abandoned the monastic ideal in 1848 when he married Bishop Kemper's daughter, Elizabeth. Hobart left after two years; and the adventurous pioneer, Breck, likened by J. T. Addison to an early Celtic missionary, left in 1850 to conquer Minnesota and more untamed wilderness.

Bishop Kemper spent 1841 in Wisconsin, Iowa, Indiana, and Missouri, trying to stay a week in each parish and mission station. Missouri became a diocese but waited until 1844 to elect the Rev. Cicero S. Hawks its first bishop. Bishop Kemper's interest lay more and more with Wisconsin, and he bought a house near Nashotah.

By 1847 Wisconsin was organized as a diocese with Kemper as provisional bishop, but for seven more years he continued to search for wilder regions before accepting election as diocesan. Iowa and Minnesota claimed much of his time and energy.

Iowa was frustrating: he had no resources, the population shifted continuously, and the Mormons kept making inroads. Nonetheless by 1851 it had six missionaries; four years later it was a diocese with a bishop, the Rt. Rev. Henry Washington Lee.

The Rev. Ezekial G. Gear was Min-



Jackson Kemper, our first Missionary Bishop, plied his trade from Canada to the Gulf Coast, from the Alleghenies to the Rockies.

nesota's only Episcopal priest when Breck arrived in 1850, and his mission at Christ Church, St. Paul, served much of the state. Breck founded two branch missions among the Chippe-way Indians and began Seabury Divinity School at Faribault.

In November, 1855, the Rev. Timothy Wilcoxson walked the twenty-five miles from Hastings, Minnesota, to conduct the first Episcopal services in the new settlement at Red Wing. Christ Church, Red Wing, was founded primarily through the work of one layman, Dr. Augustine B. Hawley. Told that only Methodists could succeed in this frontier town through which he was passing, he rented an office, established his medical practice, founded an Episcopal church, and persuaded the Rev. Edward Randolph Welles (later Bishop of Wisconsin) from Waterloo, New York, to be rector. On June 26, 1859, Bishop Kemper made his first visitation to the parish.

Minnesota held its first diocesan convention in 1857 with representatives from thirteen parishes, and in 1859 it elected the Rev. Henry Benjamin Whipple, one of the great church leaders of the West, to begin a forty-two year career as Bishop of Minnesota.

In 1856 Bishop Kemper joined Bishop Lee of Iowa on a visit to Nebraska. They held services in Omaha—a town of tents and booths—and then went south into Kansas.

After Kansas became a diocese in 1859, Bishop Kemper "retired" to Wisconsin. He had served twenty-four years as missionary bishop, founding six dioceses and multiplying two clergy into 172. He continued as Wisconsin's diocesan until he died at Nashotah in 1870 at the age of 80.

According to Bishop Doane, "A missionary bishop is a bishop *sent forth* by the Church, *not sought for* of the Church; going before to organize the Church, not waiting till the Church has partially been organized; a leader, not a follower."

Jackson Kemper was truly a missionary bishop.

And Bishop Talbot said: "No bishop in the line of our American episcopate

has succeeded in concentrating upon himself more entirely than he the love and veneration of the Church."

Upon Bishop Kemper's resignation, the 1859 General Convention divided the unorganized West into two missionary jurisdictions. Convention elected Henry C. Lay to the Southwest and Joseph Cruikshank Talbot to the Northwest. Bishop Lay subsequently became Bishop of Arkansas.

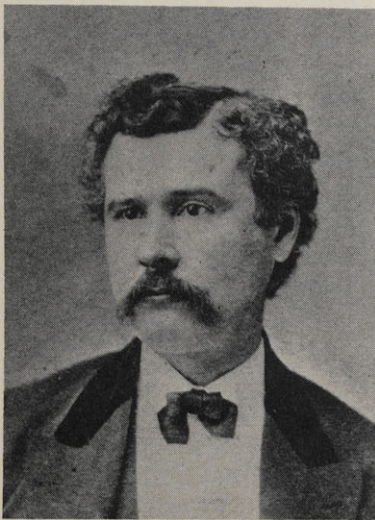
The Northwest was composed of Nebraska, the Dakotas, Wyoming, Colorado, Utah (then including Nevada), and Montana—a total of 750,000 square miles extending to the Continental Divide. In an era before railroads, Bishop Talbot was asked to visit New Mexico and Arizona in his spare time. With his appointment, the American episcopate became coextensive with the boundaries of the United States.

Talbot, referring to himself as "Bishop of All Out Doors," found his territory impossible to administer. He settled at Nebraska City, on the Missouri River, and concentrated on that state. Nonetheless he made a major episcopal visitation through his territory and three forays into Colorado.

Father Kehler of Denver City reported the bishop was not content "with the bare performance of his episcopal acts but desired to visit my members at their homes . . . and learn their religious character."

The Rev. John H. Kehler of Maryland moved to Denver City at the age of 63, probably at the invitation of his son, the sheriff of Arapahoe County (then the whole of western Kansas). Father Kehler conducted the first Episcopal service in Colorado on Sunday, January 29, 1860. Denver City was three years old, and Father Kehler was his son's deputy.

A Col. Curtis recorded early services he arranged to be held on the second floor of a Denver gambling saloon: "On the first Sunday the gambling was carried on on the first floor while preaching was proceeding on the second. The flooring was of rough boards with wide cracks between them, and every word uttered by the occupants



Dr. Augustine B. Hawley, stubborn layman, arrived by Mississippi riverboat to bring the Church to Red Wing, Minnesota, in 1857.

of the saloon, including those at the gambling tables, was as plainly heard by the congregation as the sermon.

"On the next Sunday the gambling was suspended for an hour while the preaching proceeded, which was considered quite a concession at that time."

St. John's in the Wilderness, Denver's first church, was aptly named.

In 1865 Bishop Talbot made his last report to General Convention before becoming Assistant Bishop of Indiana: "Every part of this vast field must be traversed, if at all, by horse-power. Between the great centers of population, the country is an unbroken wilderness.

"The Missionary Bishop must ride 600 miles from Nebraska, over the wilderness, to reach the populated portions of Colorado; 1,000 more to get to Montana; and thence another 1,000 from Montana, through Utah, into Nevada; and in every one of these, even in Utah, now open to missionary labor, his personal labor, his personal presence is required, if the Church is to be established and the souls to which he is sent are to have the ministrations of the Gospel.

"It surely cannot be that the Protestant Episcopal Church in this country will think her duty done to these portions of her missionary field by leaving them, as they now are, under the care of a single Bishop, resident 2,000 miles from the western limit of his jurisdiction. It would be reasonable to expect efficient Episcopal oversight and administration of the Diocese of Massachusetts or New York from a Bishop resident in London."

The Rt. Rev. George M. Randall succeeded Bishop Talbot, but his territory was just a bit smaller—"Colorado and parts adjacent, with jurisdiction in Colorado, Montana, Idaho, and Wyoming." Of Wyoming he reported in 1866: "After diligent enquiry and research I have been unable to discover any such territory in these parts." Wyoming became an official territory two years later, and in the Spring of 1868 Bishop Randall found it.

As for Colorado, Bishop Randall discovered seven parishes and five min-

Continued on page 46

Have you ever tried giving new life to an old child?

Luis is a nine-year-old who never had a childhood!



There are many children like him, grown old before their time. Stunted by hunger, numbed by the harsh life in the barrios and slums of South America and Asia.

Imagine! Children who don't know what it is to have enough to eat, who have never seen a doctor or the inside of a school. Malnutrition. Disease. Poverty. It can age anyone before his time.

By becoming a Foster Parent you can give a new life to one of these old children. You can help bring food, clothing, medical care and hope to families the world has overlooked. You can bring the Luises of the world laughter . . . perhaps even a toy to play with. You can help his family to help themselves. For just \$16.00 a month you can work a miracle! Won't you make room in your heart for one more? Send a gift of life and love . . . and give a child back his childhood.

FOSTER PARENTS PLAN, INC.

352 Park Avenue South, New York, New York 10010

I want to be a Foster Parent for a year or more of a boy _____ girl _____ age _____ country _____ Where the need is greatest _____

I enclose my first payment of: \$16.00 Monthly _____ \$48.00 Quarterly _____ \$96.00 Semi-annually _____ \$192.00 Annually _____

I can't become a Foster Parent right now but I enclose my contribution of \$ _____ Please send me more information.

Name _____

Address _____ Date _____

City _____ State _____ Zip _____

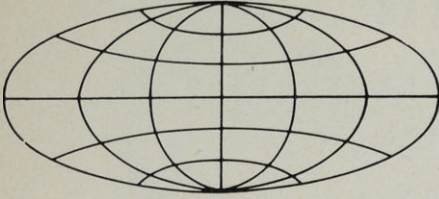
PLAN operates in Bolivia, Brazil, Colombia, Ecuador, Peru, Indonesia, Republic of Korea, the Philippines, and Viet Nam. PLAN is registered with the U.S. State Department Advisory Committee on Voluntary Foreign Aid. Contributions are tax deductible.

In Canada, write 153 St. Clair Ave. West, Toronto 7, Ontario

EP-4-101

MISSION

INFORMATION



Hi-

To those not familiar with this Mission Information newsletter--a warm welcome. Hope you find these bits and pieces of news about our missionaries, their work and their problems, their comings and goings, interesting and useful. For instance:

DR. SAMUEL PICKENS was the first missionary from our Church to the Church of South India, where after a year in language school (1960) he was assigned to St. Martin's Hospital in Madras for 8 years. And he keeps asking for more--perhaps a trait inherited from his father, the Rev. Claude Pickens, Jr., long-time China missionary. "Dr. Sam," his wife, and four children have now returned to India for another five years. This time he will work at the Christian Fellowship Leprosy Hospital in Tamil Nada, specializing in reconstructive surgery. A sidelight on their life in India is the staggeringly high income tax they must pay there: on a gross income of \$8,000 their tax is \$5,123. And we complain!

FOUR DIOCESES IN THE CARIBBEAN area will be requesting permission from the House of Bishops, when it meets the end of October, to elect their own bishops: Colombia, the Dominican Republic, Panama, and the Virgin Islands. If permission is granted, Panama will elect on November 12, Dominican Republic on November 13, and Colombia on November 19.

FURTHER SOUTH IN THE AMERICAS, the Rev. Arthur Rodolfo Kratz was elected on June 19 to succeed the late Presiding Bishop Egmont Krischke as Bishop of Southern Brasil. The Rt. Rev. Plinio Simoes, senior bishop of the Church, will act as Primate until the next Synod. In the meantime, Bishop Simoes has launched a plan called MOUVEMENT D4 which, under the leadership of four diocesan working teams, will evaluate the whole mission in Brasil--Christian education, liturgy, evangelism, finances, canons, the works. "I'm sure we won't find all the answers," writes Bishop Simoes, "but I earnestly hope that new directions will help the Brazilian Church fulfill its mission to our people."

"...A spirit of hope and commitment is surging around the world. But in the United States a deep gloom hangs over the people. Americans are acquiring a reputation as the world's greatest cynics and pessimists. Listening to the self-indulgent whinings of many urban Americans is becoming a colossal bore...Pessimism has always been intellectually fashionable. The tragic end-

ing is still sure to evoke good critical response. So brainwashed is the Western world by this heritage of pessimism that only a few intellectuals dare publicly express hope and idealism or project a new revolutionary spirit in keeping with our revolutionary times.... The cynicism of liberals is as damaging as the self-righteous chauvinism of conservatives. Relentless despair erodes self-confidence and the will....What we need today is vision and hope and commitment" (from F.M. Esfandiary, author of *Optimism One*.)

"BEHIND THE HANDICAP," says the Rev. Samir Kafity, "is the child." And behind a fine project in Beirut is Father Kafity, Lebanese vicar of an Episcopal congregation there. St. Luke's Center now is at maximum capacity, with 34 mentally retarded children of half a dozen nationalities enrolled. Plans are being made for enlarging the facilities and increasing the Scholarship Fund....The Lebanese Junior Red Cross has organized a Spring and Summer program, when the children join their friends from the Red Cross clubs of Beirut for monthly recreational programs and outings by bus to "far-away places." The Center also serves as a training unit for students from the School of Nursing at Beirut's American University and from the *Ecole d'Educateurs Specialises*.

THE REV. RAYMOND OPPENHEIM and his wife, Winifred, are at Georgetown University for the next four months, taking intensive courses in Russian in preparation for their assignment to the Moscow Chaplaincy early in 1972. The Oppenheims have been in Allakaket, Alaska, at St. John's-in-the-Wilderness and will be "on loan" from the Diocese of Alaska to the ecumenical chaplaincy in Moscow until 1974.

DR. CHARLES GOODWIN, one of two resident faculty at St. Michael's Seminary in Seoul, lectures in Korean to the school's eight students. "Of the nine languages I've studied, Korean is the most difficult." The nine include Russian and Coptic. He's working now on the tenth--mastering Chinese characters. Dr. Goodwin tells us that ecumenism in Korea is an uphill fight, chiefly because of sects and denominations who insist on "the credibility of the whole of Genesis and the edibility of the whole of Jonah."

An article in the *Los Angeles Times* asks if you've ever wondered what happened to the Samaritans? "When Luke recorded the familiar Parable, there were more than 500,000 Samaritans. Today, only 419 survive. Accepting only the first five books of the Old Testament as their total Bible and the Laws of Moses as the only Divine revelation, they remain a stubbornly schismatic sect." Not quite the way we use the word, is it?

Look for another Mission Information column in our December issue.

IN PRAISE OF PARISHES

By Robert Ayers

EACH ONE OF US has moments when he yearns to slip into a vaulted cathedral and, fixed in sacred time by some ceremonial in the dim distance, quietly to sort out priorities of the spirit.

Cathedrals speak of lofty aspirations, the permanence of God, and the brief life of man. At least, that is what many of us think we think about cathedrals.

A parish, by contrast, can be a place where our meeting with other people, in a God-aimed context, receives the principal emphasis. In a parish one ought to know other people—not all, not totally, but enough to provide continuity in life from week to week.

There they come, warts and all, our fellow parishioners, special with shaving lotion and the morning air's fresh-stiffness, humanizing slowly as a result of the application of sacrament and coffee, current representatives of the tribe that instructs in responsible expectations.

These people, whom we know and by whom we are known, are in themselves sacraments. That is, they are means of the expression of God's loving grace, His forgiveness, His encouragement.

From knowing them we learn the inappropriateness of despair and self-hatred. They, human as we know ourselves to be, keep on. They take those sacraments, sing those hymns, recite those creeds. They, warty as we, show us faith and hope and, sometimes, love. In the continuity of experience we learn forgiveness, acceptance, and occasionally the sense of advance.

A parish is a place where you learn to appreciate people, where in a guided context an expanding range of understanding can be gently exercised. Fortunately the boy or girl who grows up in a parish! I once remarked to my father at a church supper that I supposed my awareness of an increasing number of intriguing females in our parish was due to my own expanding horizon of possibility. "Wait till you get to my age" was his reply. Now I am, and I see.

In a world of turmoil, the parish is a solid arena where society's disharmonies may be discussed and where persons can find holy support and acceptance to enable them to function in life at large. There the possible is explored, held to the grindstone of the demands of holiness and faith. In a parish one can learn self-confidence in a context of loving reality.

Parishes make few pronouncements to the press and have consequently little "credibility gap." Parishes do the hard work of the "small-world" and have clearer operational goals with more immediate rewards or rejections than any other level of the Church.

That is good. So are they. God willing, parishes will be available to us for a long time. ◀



What's cooking this Fall? Turn the page for our special Parish Resource section with ideas galore for every type of situation . . .

Every parish is a res

► St. Stephen and the Incarnation, Washinton, D.C., has long been an incubator for liturgical experimentation. Now other parishes may learn from these experiences.

Father William Wendt and Vienna Anderson, creator of colorful vestments, have held week-long conferences on liturgical renewal in the Diocese of Florida and at the Third Province Conference at Hood College.

In Florida the team convened in two daily sessions to plan an imaginary celebration of Pentecost. Banners and mobiles, vestments and celebration "modules" (photo boxes) were part of the exercise.

Since that time the Diocese of Florida has decreed 1972 a year for liturgical experimentation, and the St. Stephen's team has been invited back.

St. Stephen's is now developing an "export-import" bank for the exchange of ideas with people in other parishes.

Contact: The Rev. William Wendt
St. Stephen and the Incarnation
3421 Center Street NW
Washington, D.C. 20010

► Hot mid-day meals five days a week for 32 persons is the heart of a program at St. George's Church, LeDroit Park, Washington, D.C., an area where a third of the population is over 65 and many people have limited incomes. Education and social activities are also provided by this parish, which has an active Senior Citizens Club.

St. George's program benefits from the skills of ten Howard University School of Social Work students and

the University's medical facilities. When possible, staff is drawn from among the elderly themselves. The Diocesan Council gave a \$19,100 Missionary Development Fund grant for the program.

Contact: The Rev. Gregory Maletta
Diocese of Washington
Church House
Mount St. Alban
Washington, D.C. 20016

► The word "vocation" comes from the Greek word "voco," meaning calling, and the Church of the Holy Spirit, Houston, is helping point young people toward their callings by sponsoring weekly counseling sessions for 10 or 11 weeks.



7 Chances to Rate Yourself

Wes Seeliger, the Texan with a sense of humor as big as his home state, returns to our pages with his incisive wit to ask the question, "What is the Parish Church?" Glimpses of his cartoons spread through the next 24 pages will give you some chuckles and a chance to rate your parish against Mr. Seeliger's ideal: "a community called by God to BE the good news in a world where there is so much bad news."

Instituted in 1968, the program has assisted more than 40 senior high school students. Adult aides, with "a willingness to listen with their hearts as well as their ears," are assigned to each student. No attempt is made to tell the student what career to choose, but students may go to a nearby college for interest tests, analysis of the results, and a personal interview with a trained counselor.

Contact: R. Stanley Bair
Church of the Holy Spirit
12535 Perthshire St.
Houston, Texas 77024

► Christ Church, Charlotte, N.C., recently held six "zone" suppers to improve communications between the 1,900 member congregation, the clergy, and the vestry. Areas were chosen by post office zones, questions were submitted ahead of time, and Disney movies and babysitters were provided for children.

Contact: The Rev. H. E. Waller, Jr.
Christ Church
1412 Providence Rd.
Charlotte, N.C. 28207

► St. Alban's Church, Reading, has a Rural Poverty Elimination Program that serves Berks County, Pa. An administrator, a member of the parish executive committee, three parish members, and the vicar oversee the program, which has a part-time day care center for pre-kindergarten children.

An accredited teacher from the parish and volunteer aides staff the program. Retired parish men build equipment for the center. One morning a

week mothers can learn meal-planning, sewing, budgeting, home decorating, and hair styling. Parishioners tutor adults to help them get high school equivalency diplomas.

The local Episcopal Churchwomen gave \$1,500 last year to start the project, and contributions have been solicited from other parishes.

Contact: The Rev. R. Franklin Gose
St. Alban's Church
Wilshire Boulevard
Reading, Pa. 19608

► When a teacher says, "The children come back because they want to," and another adds, "It's so important that I want to be there," something exciting is happening in church school.

That something is happening in an Ashland, Va., parish spurred by the Block Plan for church schools devised by the Educational Center of St. Louis.

The church school year is divided into five "blocks" of classes, each one running for a period of five weeks for a total of 25 teaching Sundays. A teacher can volunteer to take one block, teach for five Sundays and not have to take a whole school year.

Imagination and creativity are bywords of the Block Plan. Some teachers write their own course outlines; others have creativity sessions. One class produced color slides depicting the use of symbols in worship; two classes created banners.

Contact: The Rev. Hill C. Riddle
St. James the Less
Beverly Road
Ashland, Va. 23005

One Way to Stop Loneliness

MANY PEOPLE LEAVE CHURCH after Sunday services feeling just as lonely as they were when they came in. Perhaps this is not too noticeable in a small congregation, but it certainly applies to large parishes.

Ushers can create a degree of hospitality that seems to soften the otherwise overwhelming sense of being lost in the crowd. And when the pastor stands at the door and greets members of the congregation as they leave, perhaps calling them by their first names, some of the loneliness disappears. Even a smile and a handshake help. But these may be, perhaps, the only touch of person-to-person relationship in the whole one-hour experience. They aren't enough, however. Only genuine fellowship in the Spirit will erase loneliness.

The early Church had that Spirit. We read of small groups and intimate meetings that went on for hours. On one occasion, St. Paul arrived in a town at 8 o'clock in the evening, really warmed up to his message at midnight, and finished at daybreak. What a thirst for knowledge about Jesus and a warmth of fellowship the early Christians enjoyed! We continue to long for this closeness today when the impersonality of living drains the joy from our very existence.

Continued on page 22



What would you give for the opportunity to sit around a table with Jesus and ask Him whatever you wanted? Would it not change your life? Would it not give you strength to live by that nothing else could provide?

I have seen what “upper room listening groups” can do to fill spiritual needs and loneliness in life. I have heard people say, “For the first time I am beginning to realize what the Church is all about.”

How can you do it? Gather no less than eight and no more than fourteen people with as mixed experiences, ages, races, and persuasions as possible. This number allows for good group dynamics and also for baby sitter problems, sickness, overtime, etc. Hold the meetings in people’s homes, with seating so all can see each other.

A good beginning time is 8:15 P.M. Two hours is long enough, with a cup of coffee or tea and a cookie or two at the beginning so people can leave promptly at the end.

A pastor can be a help in recruiting people and getting the group going but can be a deterrent later. After the first two introductory meetings, pastors are necessarily dispensable. The group exists to *be* a lecture and to *be* questions and answers. Pastors, after the introductory sessions, tend to inhibit this *being*. A group soon begins to realize who its natural leaders are.

Begin with prayer. Gradually initial uneasiness about free prayer will be overcome, but at the beginning stick to the Prayer Book. One or two prayers or collects are sufficient. First, penitence. Second, invocation of the Spirit. Third, most appropriately, the prayer Jesus taught, the Lord’s Prayer.

Have someone read aloud the scriptural passage assigned for the preceding week.

Then ask questions. Your pastor can help you choose passages, about a chapter at a time, and phrase the “probe” questions (about five will do). What does the verse mean to you? Do you feel that you daily share Jesus’ life? Ask for specific examples of Jesus’ sharing his life with you. Do you really believe prayers are answered? Do you really believe in miracles?

Beware of letting the group become a social club or clique. An upper room group is for those who “seek, knock, and ask.” You will get out of it what you put in daily. Quick readings of the scriptures before you dash off to a meeting won’t work.

During the week find some time alone to slow your mind down and read the assigned part of a chapter of the New Testament, Gospel or Epistle. Read it once; think about it; read it again. What part arouses your curiosity? Make a mental picture of the passage.

As you repeat this procedure daily, you will find that different passages pique your curiosity. After spending ten or fifteen minutes meditating, write down the feeling the encounter with the ultimate Truth has aroused in you. It may be guilt, hope, insight. But grasp it.

Your notebook may become increasingly personal. Husbands and wives may not want to show theirs to each other. But it becomes your book of life, your life.

Time’s up. Thank God for the visit. Back into the world but less of it than before.

What do you need? A notebook, pencil, Prayer Book, paperback version of the New Testament, and a jointly-owned Bible Commentary. Barkley’s small digest-size, one-volume commentaries on each book of the New Testament are available from Westminster Press, Witherspoon Bldg., Philadelphia, Pa. 19107.

Once the cause of loneliness—spiritual starvation—has been removed through the upper room group, the word spreads and new faith is found. Just the way it began. Just the way we must live it and pass it along.

—THOMAS J. PATTERSON

MORE THAN LIP SERVICE

► A year ago the vestry of St. Andrew's, Newcastle, Me. 04553, agreed to sponsor a series of 10 training sessions for the people of the Newcastle-Damariscotta area. Held under the auspices of the Maine Drug Abuse Council, the sessions inform people about drugs and their abuse.

For 10 consecutive weeks last summer, 50 to 75 people attended. The Rev. Samuel G. Henderson, Jr., then became president of the newly formed Lincoln County Drug Action Center, which immediately listed a 24-hour answering service to help people with drug problems and began distributing posters and booklets giving factual information about drugs. The Council also has a film library, and Father Henderson and others speak on the subject throughout the area.

► Twenty-four hours a day, seven days a week lay volunteers in Hunt-

ington, W. Va., man a telephone line to talk to people who need to talk.

Begun last November, CONTACT-HUNTINGTON is a cooperative venture of local churches. Over 500 calls per month cover a wide range of subjects: drug abuse, family problems, adolescent adjustment, sexual inadequacies. A local psychologist gives a six-months' training course to all volunteers, and the Rev. Robert D. Cook, rector of St. John's, Huntington, assists in the training.

Contact: The Rev. Robert L. Thomas, Trinity Episcopal Church, 520 11th St., Huntington, W. Va. 25701

► Financed by donations, the Peace Operations Center sponsored by All Saints' Episcopal Church, 132 N. Euclid Ave., Pasadena, Calif. 91101, helps people interested in working for peace to do just that.

A Steering Committee composed of parishioners governs the Center where volunteers gather each Sunday evening to develop plans for the coming week. Task forces on news, letter writing, prayer, ecumenical relations, research, education programs, and draft study are active. The Rev. William W. Rankin is the contact person.

► Eighty-five persons of many ages attended a weekend ecology camp in Eastern Oregon. Living in an abandoned Job Corps Center near a bird sanctuary, participants could study botany, ecology, soil management, erosion, and local wildlife. The Rev. Tom Winkler, St. Paul's Episcopal Church, Nyssa, Ore. 97913, organized the trip.

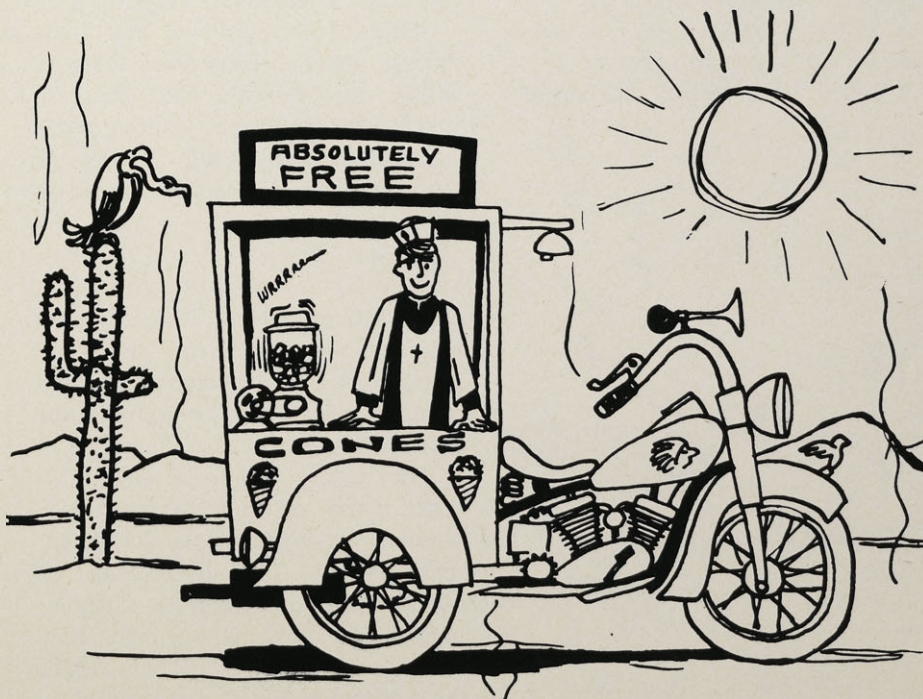
► The Rev. Don C. Shaw, formerly a director of Episcopal Charities of Chicago, now heads a clinic which performs vasectomies—male sterilization—in that city.

"Contrary to what most people think, it is the middle and upper classes who are contributing most to the population explosion in the U.S.," Mr. Shaw says in explaining that the clinic, which has a staff of six physicians, is primarily for middle class men.

Cost of each operation is \$150; the clinic can handle 30 cases weekly.

► Celebration House, Spokane, Wash., is a youth center located in the "caring shadow" of Spokane's Cathedral. A three-story, five-bedroom house has been transformed into a facility which has an art center, a rap room, a coffee house, a TV room, an office, and a snack bar, as well as a recreation room in the basement.

Contact: The Rev. Mart K. Craft, Canon Missioner, Cathedral of St. John the Evangelist, E. 127 12th Ave., Spokane, Wash. 99202



Is your parish . . .

A SNOWCONE STAND which lives in the deserts men make for themselves? Are you a people who offer cold water to the thirsty, friendship to the lonely, and concern to the forsaken?

Having Stewardship Problems?

Between You and Him

Stewardship is based on the premise that those who are part of any church community are persuaded that God provides all, are at least somewhat thankful for it, and have a desire to show thanks.

Following is a stewardship program based on this premise.

Give in secret, as follows:

1. Decide to return for God's work proportionate to what He has given you. Proportionate means as you have received, a percentage of your earnings or income rather than a fixed dollar amount which may be too high or too low as circumstances change. A percentage promise, prayerfully and carefully made, can always be kept.
2. Make a pledge or promise to God directly, in prayer. It is His business and yours, no one else's.
3. Offer this to God off the top of receipts, as the first-fruits of your labor (present or past/retired).
4. Write down and sign your inten-

tion/promise, i.e.: "I promise, God willing, to return to Him 10 percent of what I received, off the top, in thanksgiving for His blessings without number." Then place this promise in an envelope, seal it, and offer it with others during Lent.

The envelope will not be opened. The pledge is between you and God. The sealed envelope symbolizes trust in God to provide for the needs of His ministry.

Put your name and address on the outside of the envelope so the treasurer can assign you a number and offering envelopes.

5. Each parishioner will receive a quarterly report for tax purposes, and no one will know except you and Him how well you've kept your promise.

That's it; no canvass, no letters asking for a pledge payment. Any embarrassment regarding your pledge is between you and the Lord.

Can this work? It has. Our parish has not canvassed in over two years but ended 1970 with a cash surplus

and is ahead of expectations in 1971. Of course it works, because it is God's program, dependent solely upon Him.

—THE REV. TIMOTHY S. RUDOLPH
St. Martin's Episcopal Church
777 Southgate Ave.
Daly City, Calif. 94015

Building Awareness

A new stewardship program in the Diocese of Central New York operates on two interwoven principles: 1) if you can get the Church in front of people, they'll respond; and 2) the parish is the basic building block of the Church.

Both principles are basic to Central New York's program of communication, which uses many forms. The Stewardship Awareness Campaign, begun in 1970, builds on this communication and provides each parish with tools to stimulate interest.

"One of the greatest and least thought about mission fields today is within the Church's own membership," says Mr. Robert Fulton, communications consultant. "That's the 71 percent of the people who never come to church."

To get at that great majority, stewardship is not just a once-a-year thing in Central New York. The diocese uses the talent it has within and outside its own membership and spends money—\$45,000 so far on the Stewardship Awareness Campaign.

The diocese produces eight cassettes a year on church issues which are available to parishes on a \$15 subscription basis. They are recorded on one side only so vestrymen can send back the questions and comments they record on the other side. Ten issues of the diocesan publication, *The Messenger*, go to all families, and a diocesan newsletter goes to 600 leaders.

In 1970 the diocese made a pro-



Is your parish . . .

A ROSE GARDEN? A well tended, neat, and beautiful place where people go to cultivate warm, pleasant, soothing emotions.

fessional movie, *Salesmanship, Not Guns*, consisting of "man in the street" interviews about the Church. It was seen by some 5 million people on area television stations.

How did Stewardship Awareness start in Central New York? By a realistic look at the stewardship facts.

From 1966 to 1969 diocesan income went steadily downhill. The figures were put through a computer programmed to project prospects for the next five years. The computer projected a 1970 income of \$283,000 if nothing were done, down from the 1969 low of \$357,000. When plans for a campaign were included in the programming, the computer projected a \$315,000 return. The actual figure for 1970, when the campaign was completed, was \$315,224.

In 1970 Central New York invited Mr. Huntington Hanchett, a stewardship consultant, to help start its campaign. He met first with all the diocesan clergymen, then with lay leaders who in turn trained canvass chairmen. Each of the diocese's 19,000 families received a special brochure and a record.

For 1971 Mr. Hanchett produced a cassette tape, and on September 7 each of the diocese's ten district stewardship chairmen had a meeting for parish canvass chairmen. They listened to the Hanchett tape which advised them how to run a campaign but stressed "Forget the vestry's desperate need for money. What we're really talking about is concern for people."

Two nights later these same people met Mr. Hanchett for a second two-hour meeting at which he offered advice and answered questions. When the canvass chairmen left, they took another set of how-to cassettes for canvassers in each of their parishes:

A special issue of Central New

OCTOBER, 1971

Too little. But not too late.



The wounds of war are everywhere in Vietnam. □ There are 25,000 amputees, young and old . . . 2,500,000 refugees. Homes and farms are destroyed, families torn apart. Disease and hunger spread. □ The Presiding Bishop's Fund is trying to do its share. Through Vietnam Christian Service, we help to provide bread for 25,000 children each day, to supply medicines and train doctors and nurses, to send material aid to 60 hospitals, orphanages and schools, to make loans and conduct child assistance programs for families. □ It is too little. □ But it is not too late to do more — if you will help us. Won't you send a check or money order to the Presiding Bishop's Fund? □ Before it's too late?



here is my contribution to:

**THE PRESIDING
BISHOP'S FUND
FOR WORLD RELIEF**

Name _____

Address _____

City & State _____

(Please make checks payable to the Presiding Bishop's Fund. Mail to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, N. Y. 10017.) Contributions are tax deductible.

E-10-71

York's *The Messenger* will go out early to all families to give them a basis on which to talk to the canvasser on October 31, Every Member Canvass Sunday.

"The Church is in the communications business," says the Rev. John Ineson, stewardship chairman, "to bring people in communion with each other and with God."

More information on Central New York's campaign is available from Mr. Robert Fulton, 935 James St., Syracuse, N.Y. 13203.

Parable of the Letters

Frank Bragg tells a true story in *The Jamestown Churchman*, the diocesan paper of Southern Virginia. It goes like this:

At the last moment before a vestry meeting a vestryman asked that the agenda be changed so a sealed letter he had received could be discussed. The envelope was opened to disclose a \$100 check and a letter from an anonymous donor:

"I have been highly blessed by our Lord with good health, a happy fami-

ly, and the conviction that if we trust Jesus and return to Him some of the worldly goods He has bestowed on us, we will be blessed and prosper and be able to return more to Him.

"Use the enclosed check as you think best, but I do ask that you decide just where it can best be used in the work of our Lord at this meeting."

The letter, signed by A. D. Owner, was discussed, and the vestry decided to use the money for capital improvements.

After the other vestry business was completed, the same vestryman who had brought the first letter said he had another one. This one contained a check for \$150. And a letter:

"I feel very strongly that our Church, that is, we Christians dedicated to Jesus and His work in the world, should give and work outside our parish bounds just as we expect our parishioners to give of their goods and themselves outside the walls of their homes."

The letter continued, saying that if at least 10 percent of the first check had been used for work outside the parish, this one could be used as the vestry saw fit, less \$25 for the rector's

discretionary fund.

If, however, all the first check was used within the parish for commitments already made, then the second check should be used outside the parish solely for non-parish activities, with \$25 going to the rector's discretionary fund. ◀

Into the Trap

With few exceptions the Christian church has been motivated to go into all the world because of her devotion to Jesus Christ. There have been a few exceptions, and these have made the missionary program of the church open to attack at a crucial point. When one casts his bread upon the waters, it sometimes returns many fold. Frequently, this has been the experience of missionary endeavors. However, in calling attention to these "returns" from missionary effort, the church has come dangerously close to making the "returns" the reasons for mission.

The Church of England was caught in this trap when it undertook a missionary project to the American Indians in the sixteenth century. As the following quotation shows, the appeal was based primarily on the value such an undertaking would be to England's commercial trade:

"It is easy to conceive, what an increased demand for European goods this would occasion. Should the spirit of cultivation take place among the Indians, the demand for utensils of every kind would be great indeed! If, therefore, 7,500 £ [pounds] a year, properly applied, would be a probable means of laying a foundation for propagating the gospel and introducing agriculture among them, what government upon earth would hesitate a moment to make the trial?"

God gave because he "so loved the world." There is no higher motive for Christian giving than to remember the grace of God in Jesus Christ. Can it be done? It can. Such giving has been demonstrated many times throughout the centuries of the Christian church, beginning with the church at Corinth.

—LUTHER P. POWELL in
Money and the Church

NOTICE

to the congregation of
Christ Church, Dearborn, Mich.

The parish office telephone switchboard is now equipped to take your calls regarding the recent wage-price freeze. We have been flooded with calls by communicants wanting to know if they may increase their pledges during the 90-day period.

I have communicated with the Secretary of the Treasury, and he wishes to commend this parish for holding the line of giving in recent years during a time when all other indices of wages and prices have skyrocketed.

So far as I have been able to determine, however, pledges and gifts are exempt. It seems that never has the federal government taken seriously the possibility of an outpouring of sacrificial Christian charity which would truly lead to an inflationary spiral of such dimensions as to reach to heaven.

Sincerely yours,

Carl S. Shannon, Jr.

Rector

How we do our Thursday Church

NORWICH, VERMONT, THURSDAY, MARCH 4, 6 P.M.: Vermont's most crippling storm in a hundred years, but over forty people fight their way to St. Barnabas' Church. Reason? Well, it's time for Thursday Church.

Why would anyone be so foolish as to drag his family out on a night like this simply to eat a meal, sing some songs, talk about Courage (or Death or Vietnam), eat a crust of bread, sip wine, and go home?

This question has been nagging at me for the past two years, ever since Thursday Church began. It all started as a way to deal realistically with trying to be a parish in a rural-suburban college community where families have little or no time simply to be with other families. As a result, family worship is a thing of the past in many homes although there are still those who can and do attend Sunday Church when they are in town.

For those who either can't or don't, Thursday Church came into being. It is all so simple. Everyone brings whatever he plans to eat as well as utensils. Tables are set up, drinks provided. When the meal is finished, everyone puts his dirty dishes away, cleans up the leftovers, and the singing begins.

Music at Thursday Church consists of anything from current folk rock to the old favorites of yesteryear, accompanied by three guitars and a bass played by two local school teachers, a medical school professor, and the local director of Outward Bound.

Depending on who brings his slides, the "educational" part of the evening can be a trip to anywhere. We've visited an India medical mission, gone to Japan "People to People," seen a dentist's mission to a Korean hospital, shared the Church's mission to Southwest Africa, visited Iona and Coventry Cathedral, to name a few. Perhaps one of the local clergy will

spark a discussion of what it means to be a Christian facing death, the draft, school problems, you name it.

We have one rule on Thursdays: everyone is finished by 7:30 P.M. And so, discussions are cut short and wiggly children become silent as the minister prays over the bread and wine, informally and reverently. The bread and wine are passed around the tables. "The Body of Christ." "The Blood of Christ." And then it's home again.

An hour and a half. What does it mean? The increasing number of single adults who have come remark, "Boy, if I thought the Church was like this, maybe I'd become interested again." Parents say, "My children insist that we come." The teenagers enthusiastically bring their friends.

People whose families are grown

come to "share in the joy of families being together and having fun." For the accent is definitely on joy. The one criticism so far was made by one family which found "there were so many people coming that we don't know everyone any more."

Thursday Church means many things to many people. Not all of those who come are members of St. Barnabas'. Many worship elsewhere on Sundays. Others worship nowhere.

Forty came the night of the big snow, about twenty-five or thirty less than usual. If we're lucky, there may be thirty in Sunday Church. St. Barnabas' is not engaged in a numbers game, but when the "tail wags the dog," one is forced to ask why.

—BARBARA L. MILLER

Box 306

Norwich, Vt. 05055



Is your parish . . .

A MATERNITY WARD where new people and new ideas are born? A place where God frees people from bondage to the past and hope springs? See John 3:1-22.

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The Foundation is a national, nonprofit laymen's organization dedicated to the future of the Episcopal Church. Your donations are urgently needed so that The Foundation may continue to help the Church solve some of its most pressing problems.

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In addition, The Foundation has made grants and loans to a wide variety of pilot projects, each of enormous significance to

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The Episcopal Church Foundation

Attention William A. Coolidge, President
The Episcopal Church Foundation
815 Second Avenue, New York, N.Y. 10017

Dear Mr. Coolidge: Please send me, without obligation, information on how I may contribute to the future of the Church through The Episcopal Church Foundation.

Name _____

Address _____

City _____ State _____ Zip _____

1 St. Mark's Church, St. Albans, W. Va., did away with its regular mite boxes for Lent last year and adopted, instead, a "Love Box" system for parishioners. Standard six-ounce drinking cups and tops were distributed to families. Each family then decorated its cup and filled it in various ways. Some families put an extra plate at dinner and donated the cost of the meal; others took the family on a bottle-collecting walk and placed the deposit refunds in the Love Box.

A parish family Love Pot was used at various church functions during Lent for an extra gift.

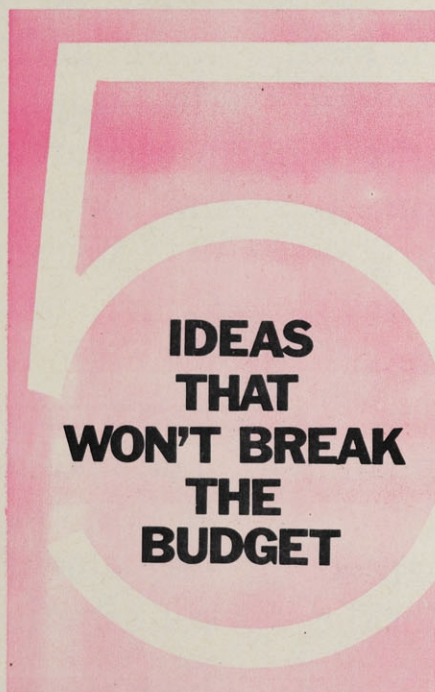
Families presented the loving cups on Easter, and the money was used to establish a playground and recreation spot in Amandaville, an area adjacent to St. Mark's.

2 Why not put parish houses to use as hostels for traveling Episcopalians? For a nominal fee, suggests the Rev. William Brison, Emmanuel Episcopal Church, 977 Hope St., Stamford, Conn. 06907, parishes could offer kitchen and toilet facilities which are not usually used in the summer anyway.

In a recent letter to *The Living Church*, the Rev. Timothy S. Rudolph, St. Martin's Church, 777 Southgate Avenue, Daly

City, Calif. 94015, offered his church for just such a venture.

3 Why shouldn't more churches be "Come As You Are?" Any parish could encourage people to come dressed as they'd like. In Albuquerque, N.



M., the Rev. Lawrence Green, pastor of the Community Church, does just that using a facility common to many communities.

The church, opened in a one-time outdoor theater, has room for 700 cars. Mr. Green preaches from the roof of an old refreshment stand. "It will provide worship for persons who do not go to church regularly,"

Mr. Green said, "and will help the handicapped, those too old or ill to sit in a regular pew, mothers-to-be, and parents of small children."

4 Old St. Anne's Church, Middletown, Del., developed an idea to beat the weekend exodus of parishioners in the summer months. People from several different congregations came to a midweek evening service each week from June to September. Combining scripture, preaching, and hymns, St. Anne's also had a few special gospel hymn programs. Parishioners from all participating congregations brought their regular offering envelopes, and the envelopes were returned to the individual parish treasurers. The same system could work for special ecumenical or interparish services during the winter months.

5 The Youth Fellowship of St. Martin's Church, Radnor, Pa., expressed its concern for environmental improvement by sponsoring a glass recycling project. The members placed barrels in the parish basement where parishioners may put discarded glass bottles and jars. The Fellowship sorts them and breaks them up, taking the crushed glass to a recycling plant in a borrowed truck.

Is there enough bread for your children?

HOW HAS YOUR PARISH met the new opportunity of admitting the young and unconfirmed to the Holy Communion?

Perhaps your rector was well prepared with a catechism and ready answers for anxious parents.

Or perhaps he was caught off guard as I and several thousand other parish priests were.

My own 6-year-old son, Robert, broke the issue open in our parish. One Sunday during the Offertory procession he asked plaintively of his mother in his all-too-audible soprano, "I WONDER IF THERE WILL BE ENOUGH BREAD FOR THE CHILDREN TODAY?"

Those words fell upon us with the weight of a thousand meteors.

That very morning at coffee hour, Robert's visibly shaken parents talked with other mothers and fathers about Robert's question.

The result of that earnest discussion and of several more was a family oriented church school program which focused on the Eucharist as the central element in our parish life which makes us one family.

We did not admit the children to Communion immediately. Other parents and I talked at length about the promise and the problems inherent in such a move.

A couple of Sunday church school sessions were spent in "Eucharist building." One week the families fashioned an altar and vessels with familiar items from the church kitchen. Another week we took the children on a walk through the church itself, into the sanctuary and the sacristy.

The children handled the vessels and examined the vestments. They tasted some altar breads. "Yecch!," said my other son.

Several families spent a weekend at our Diocesan Conference Center. Most of the time we talked together and as individual families about "church" and "worship."

Perhaps the second best thing to come out of that weekend was that children saw their mothers and fathers really involved in and serious about "church." For some children and their fathers, this was a first.

The best thing to happen was the Sunday Eucharist. We didn't use the chapel—didn't even use regular vessels, altar breads, or vestments.

Most of Saturday various groups put together the sev-

eral essential items. Two or three persons made a loaf of bread—from scratch. Several adventurous souls tried to crush grapes for wine. That effort was an unmitigated failure, so we substituted some left-over claret from the previous evening's dinner. We built an altar under the trees. Someone figured out intercessions apropos to the occasion and to our community. One thoughtful teenager wove a paten out of vines.

The 1928 Prayer Book liturgy was used because we didn't want to strain at new words but, rather, to concentrate on the action.

The kids jumped up and down in excitement as we made our procession to the place where the altar had been built. The excitement continued more or less unabated throughout the celebration—and not one parental hand was extended in rebuke.

Father Paul Nancarrow, his wife, Debbie, and their beautiful children joined us for the liturgy. They brought their family pet, Cuddles, a giant-economy size St. Bernard. And when the peace was given, someone gave it to Cuddles, too.

We passed the bread and wine and communed each other. "Paul, the body of Christ for you." "Shirley, the body of Christ for you."

From that day on, parents were free to bring their children to the rail for Communion back home. At this date, most have.

We spent about three minutes during one church school session going over with the children the communion-rail manners: how to hold one's hands, how to guide the chalice, and how to intinct when one has a cold.

Now there is always enough bread for the children—and enough enthusiastic children to make one believe that the holy, catholic Church might be very much alive in 2001, A.D.

—HARRY T. COOK, II, *Emmanuel Church*
18430 John R. Street, Detroit, Mich. 48203





When many hands are better than a few

► In Nashville, the Diocese of Tennessee and seven parishes participate in a team ministry to approximately 2,380 families who live in the Edgehill community of South Nashville.

Christ Church has a community center to provide hot breakfasts for children. Church of the Advent founded an Episcopal Furniture Center where furniture is collected, stored, and distributed in cooperation with the Nashville Housing Authority. St. George's provides funds for transporting the elderly to shopping centers.

Advent, Christ, St. Philip's, and three Churches of Christ provide Meals on Wheels for the disadvantaged and elderly which are delivered daily to 40 homes by volunteers. They are prepared in the Senior Citizens Center.

Advent is working to begin free dental service and a Rap House for teenagers with drug problems. The Diocese of Tennessee has provided a priest to work with Advent.

An unforeseen dividend: Advent increased its giving to the Episcopal

Development Commission Fund by 20 percent last year, increased its giving to the diocese by the same amount, and recently reported its largest United Thank Offering in years.

► A tradition in the Diocese of Newark is Legislative Caravan Day, a day when members of the Diocesan Department of Christian Social Relations sponsor a journey to the New Jersey state capital in Trenton to voice their ideas to legislators.

The Episcopal representatives—this year numbering 150 and led by Bishop George E. Rath—meet with legislators and express their opinions on bills which affect human welfare.

Before the journey the chairman of the CSR department prepares a mimeographed summary of pending human welfare legislation and mails copies to all who have signed up for the trek.

Contact: The Rev. Canon Benedict H. Hanson, Diocese of Newark, 24 Rector St., Newark, N.J. 07102.

► The Twelfth Street Mission on the grounds of Trinity Cathedral, 1103 Main Street, Davenport, Iowa 52803, serves as a drop-in center for the elderly. A cooperative venture of nine churches, the building is reserved for senior citizens on Mondays through Fridays from 1 to 3 p.m., but it is also used for youth activities. Staffed by hostesses from all the cooperating churches, the center offers companionship, games, snacks, singing, and conversation.

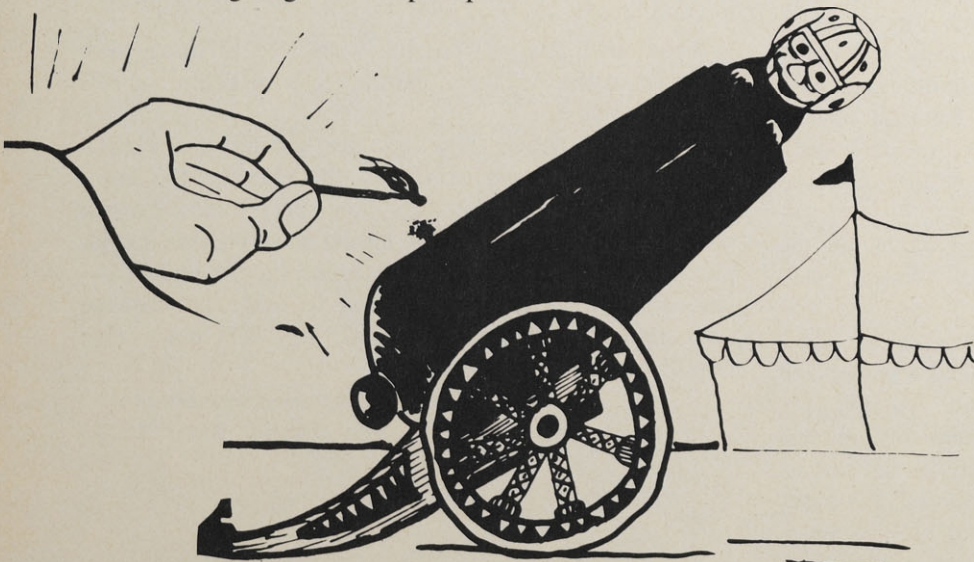
► Many of the small towns of Bergen County, N.J., have little to differentiate them except their names and arbitrary border lines. The communities suffer some of the same problems, but until the Pascack Valley Center began in September, 1967, officials of each of the towns had no easy way to work together.

After the Rev. A. Wayne Schwab studied lay academies in Germany, England, and Sweden and suggested the Center, eight churches and two synagogues took up the idea. With the church groups acting as "neutral moderators," community leaders meet with mayors, school board presidents, and planning board chairmen in a confidential, no-pressure atmosphere.

The Pascack Valley Center has sparked a youth guidance council, a "hotline" to assist people with problems, and a mental health clinic.

Contact: The Rev. A. Wayne Schwab, St. Paul's Episcopal Church, W. Grand Ave. and Woodland Rd., Montvale, N.J. 07645.

► NARCO (Narcotics Addiction Rehabilitation Center Organization), Atlantic City, N.J., began in February, 1969, with an outpatient facility. After about 45,000 man-hours of volunteer labor between September 1 and December 29, 1970, and \$10,000



Is your parish . . .

AN EXPLOSION? Is it a community who celebrate and participate in God's ever expanding creation through worship and service (two sides of the same coin), moving to the very edge of the new world God creates each day?

worth of material, NARCO transformed an old roller skating rink into a full-fledged drug treatment center with three dormitories, 36 treatment rooms, educational and vocational workshops, library, kitchen, dining area, and staff facilities.

NARCO is operating at 75 percent capacity for inpatient care. Approximately one-third of the inpatients are on Methadone maintenance, and their in-resident requirements range from 15 to 30 days. Eighty-five percent of these people are currently off heroin and are gainfully employed. Two-thirds of the residents hope eventually to lead drug-free lives. Their program ranges from a minimum of 90 days.

With a current budget of \$15,000 per month, NARCO's funding came from a 1970 UTO grant of \$20,000, \$5,000 from the Diocese of New Jersey, and hundreds of dollars from parishes and missions throughout the diocese. It recently received a \$117,000 state grant.

NARCO receives free medical service from seven area physicians, including a psychologist. Forty high school and junior college teachers volunteer their time for in-resident classroom work.

Future plans call for establishment of a Halfway House separated from the current facility for patients who have no homes to which to return.

NARCO members are currently involved in large-scale ecological clean-up work in Atlantic City, reclaiming glass bottles and scrap metal and general slum area clean-up. An application is pending to obtain a 90-foot surplus patrol boat from the U.S. Navy which NARCO will use as a floating ecology laboratory to monitor and evaluate water pollution, an increasing problem along the Jersey coast.

Contact: The Rev. Canon William H. Paul, NARCO, 2006 Baltic Ave., Atlantic City, N.J. ◀

HINTS FOR PARISH HEALTH

By Loren B. Mead

FEW PEOPLE WANT REVOLUTION in their parishes. Most people seem to want those things they value in their parishes preserved. What's more, they want them to become the base of a better, more fulfilling parish life.

There's the rub. How do parishes become better, more fulfilling centers of life?

Our Project Test Pattern, working in parishes all over the country, finds one outstanding common feature. People in parishes—lay and ordained alike—want those parishes to be more fulfilling than they presently are. No one is happy with the way Christian education is being done in parishes. Nobody feels we are doing an adequate job of evangelism.

Between those who want congregations to take stands on social issues and those who do not is a wide gap of misunderstanding—but both wonder why the Christian impact upon such issues as peace, poverty, and racism is so small. Those who work for corporate action wonder why they seem to have such little effect. Those who want the individual Christian's act of witness to count wonder why the individual feels so helpless to change what is going on.

We have found people who prefer the Prayer Book services to some of those under trial use, but we have found no one who did not at least want the Prayer Book services to be more vital.

We are finding an immense power in the Church. We find people who decidedly want their Church to be a source of strength in their lives, a center of value in the world, a center supporting humanity in an inhumane world, a center witnessing to Jesus Christ in a world that has lost its directions.

With all this pressure for a better Church, what's getting in the way?

Well, parish change, Project Test Pattern is finding, is desperately hard. The issues involved in many places, however, are strikingly similar. We are beginning to suspect that these same issues may also affect the many places we do not know about. Certainly we are finding these issues trouble to all kinds of congregations—big and small, rural and urban, rich and poor. And they reach right across denominational lines.

Each congregation faces change with a different set of problems since every congregation is an unique group of

people with an unique history and experience of the faith, even though they share much with other congregations.

Project Test Pattern is dealing with the full complexity of the change process in a number of parishes, trying to do the basic research that will bring benefits to any congregation wishing to avail itself of them. Meanwhile, some of the complex issues are coming clearer. We have found some of those troublesome things that keep dedicated Christians at loggerheads about how to bring their parish to effective action.

We offer, as a kind of “first statement” about how parishes change, these ten hints for parish health.

1. Start Where You Are

This is not as obvious as it seems. Many congregations plan to start when a new rector comes, or after the new vestry is installed, or after the building is paid for. You will find no place to start but where you are. If you can't start moving toward parish effectiveness from there, it is highly unlikely that you will start when “that day” arrives. Jesus tells a disturbing story about a man who spent his time building new barns, never suspecting he would be called to account before he was ready.

2. Use What You Have

Start with what you have—the people, the ideas, the opportunities, the physical things. What you have is what God wants you to use. Remember the story about the lilies and the birds? If you have more than two people, a bottle of wine, a loaf of bread, and a Bible, you already have more than He said you'd need.

3. Stop Looking for Magic Answers

God is likely to intervene in what you are doing in unpredictable ways, but rarely has He been known to do so in ways that encourage people to avoid sweat, pain, and dedicated work. Lots of strategy for parish effectiveness seems based on a belief that “God won't let things go to rack and ruin, so let's wait till He fixes things up.” Other strategies seem built around the idea that somebody new (“If that new dynamic lawyer who just moved to town will join the confirmation class!”) or something new (“If the new apartment building goes up, all those new people will come in!”) or in a new program (“Maybe a preaching mission will turn the trick!”) will make it happen. A major step toward making parishes more effective is turning away from these simplistic answers. Basically they all say “Let somebody else take responsibility for mission—that lawyer, the zoning board, some exciting preacher, God—anybody but me.”

4. Be Willing to Ask for Help

We cannot make it without help. Christians are most nearly anti-Christian in their feeling that somehow they must solve their own problems. The theological word for it is “pride.” We have found few (I say “few” because there may possibly be one, but I can't recall it) parishes that did much about changing their level of effectiveness without getting some help. Sometimes it is a consultant of some sort, sometimes the helpful shepherding of a bishop, sometimes a local layman from another church. But it is important that the congregation (or someone or some group in it) recognizes a problem and asks for help. Even if the problem is “We just don't know what's wrong!” One particularly dangerous spiritual disease is the one that gives lip-service to asking for help but does it this way: “Let's get so-and-so in to help us evaluate what we've done, just as soon as we lick this problem.” That is another way of asking somebody to come in and tell us what good boys we are and is a pretty ineffective way of getting help. When you need help is when you are working on a problem.

5. Recognize the Importance of the Past

We all get to where we are through a complex interaction with the events of the past. Much in the past should be honored, but everything in the past can help us learn to do a better job. Too few parishes honor the past by trying to learn from it and building upon it.

6. Learn from Experience

This is the “present tense” application of #5. Whatever we do in our parishes should be looked at as something we want to learn from. That means we must break our habit of either blaming or praising people for everything. Usually when something goes wrong (an every-member canvass, for example, that bombs out), everybody is polite on the surface, patting “old George” on the back for a valiant effort, while in committee meetings everybody says, “old George sure did blow that one.” If a parish can begin to learn from experience, “old George” could become immensely valuable leading a hard study of what went wrong and how it could be made better.

7. Get Ready for the Long Haul

If you sign on to build a genuine Christian community, you sign on for life. You may want to adjust your commitments so you work in spurts. Lots of people find they work best on short-term specific tasks rather than long-range, long-term tasks, and that is fine. But changing congregations is long and hard. If you're interested in a task of setting things in order in the next three months, choose another place to use your energy.

8. Give Lots and Lots of People-Support

Most people are doing about all they can handle, maybe even more. Not much is going to happen until we really begin supporting and encouraging each other in trying to change. The guy who sticks his neck out is likely to get it cut off. It

TOM SKINNER & KEITH MILLER

Speak out on racism

Tom Skinner, a young, black evangelist and former Harlem gang lord, draws a vivid picture of what the black revolution is all about. He hits hard, minces no words, and drives his points home amid the cheers of young people at Urbana Mission.

Keith Miller, a white, middle-class author of best sellers, tells the Episcopal General Convention how he personally reacted to the racial problem over the years. Intensely personal and warm, he indicts his own indifference to the tragic race situation and describes the agony he has suffered as he has tried to see the situation in a new light.

Both men speak powerfully, from different perspectives. Together — Miller and Skinner — the impact is overwhelming!

An excellent study guide including biographies of both men, quotes from the tapes, helpful suggestions for group sessions, and a bibliography makes this two-cassette package ideal for your group.



Tom Skinner



Keith Miller

takes courage to do what he's done—back him up, even if you have questions about where he'd like things to go. Plenty of clergy are eager to help things begin to change, but they are either discouraged because they've been disappointed before or they are scared everybody will run off when the going gets tough. Passing resolutions and re-organizing won't amount to a hill of beans unless we build some personal support system for each other.

9. Make the Journey as Important as the Destination

Perhaps it is no longer possible to be precise about our ultimate destinations. We must, in such a world, keep remembering Christianity was known in its earliest days as "The Way." We have always used images of journeys to depict the way we go through the world: *Pilgrim's Progress* or *Journey in Faith*. But what is important is how we move toward where we're going. How does your parish go through a year? How are the vestry meetings? What happens to people at the annual bazaar? How are decisions made about the mortgage or the building program? All of these are of ultimate importance. No "twenty-year plan" is worth building a community of people who crucify and mistreat each other. No "great hour of mission sharing" is worth ignoring the needs of people who live in the same block as the church. Getting there is much, much more than half the story.

10. Give It All You Are

All you really have to give is yourself. Be prepared to get involved with all you are. Play-acting gets in the way, slows things down. Your real feelings count and make all the difference. If you are confused or angry about what's happening in your parish, not much will happen until you share your confusion or get your anger out in the open. The parish will not be what it can be without your peculiar contribution. The other side of the coin is those others who may be confused or angry who need your support to express it. Part of doing your thing is respecting and honoring other people's ideas, even when you are secretly sure yours are better!

If these early hints of discovery have a theme, it is that congregational development usually involves hard work and that lots of people want to see it happen. We still have much to learn about how parishes actually change. We continue to try to learn and to share. Individual congregations, no matter how bad they may seem to be, have immense stores of personal faith and dedication. Individual congregations, no matter how good they may seem to be, have immense resources yet untapped. Everywhere, people who care are waiting for someone to start.

How about you?

444K

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Does your minister need you more than you realize?

Consider his situation. He's no stranger to "executive" stress and strain. The pressures of his work are possibly equal or greater than those you yourself experience.

In a recent nationwide study of minister stress, individual ministers candidly spoke of tensions in their profession: "Almost wanted to leave the ministry—felt I could not trust even the leadership of the church."

"I just didn't know what I was doing or supposed to do."

"Tried to be forgiving, patient and understanding.

Didn't work. I resigned."

"... my career had come to an end because my denomination generally and legalistically shows no understanding or compassion . . ."

There is something that laymen can do. Start by answering these questions candidly:

Does our congregation talk with the minister instead of about him?

Do we agree with him on common goals for the church? On church project priorities?

On what's expected of him and what he expects from others?

Does he receive sufficient clerical help with church office operations?

Can he depend on enthusiastic volunteers to assist with fund raising, visitation, evangelism and church school teacher recruitment?

If your answers are "no", changes need to be made.

You may be the key. He won't reach out for help. But he'll welcome support nevertheless. He's a man of the cloth—but he's still a man.

Think about it.

Reprints of this public service message for distribution to your local church officials are available on request.

MINISTERS LIFE and casualty union

Ministers Life Building • Minneapolis, Minnesota 55416



Four on community housing

LOW-INCOME HOUSING is a project most often tackled on the diocesan level or by a group of parishes, sometimes ecumenically. No exact figures are available, but it appears that many church groups have such projects: some for the elderly, some for families left homeless by urban renewal, and many taking advantage of federal funding regulations.

Four projects outlined below give an idea of some of the problems and successes church people encounter in providing additional housing in their communities.

1 With an \$84,000 interest-free loan made through the Executive Council, Self-Help Enterprises, Inc., built 11 homes in North Visalia, Diocese of San Joaquin.

After a VISTA volunteer organized the project, participating families pledged 500 hours of working time to make the project a reality. With consultation from the Executive Council, members of St. Paul's Episcopal Church and Bishop Victor M. Rivera helped the project along. St. Paul's also provided plants and shrubs for the houses when they were built.

Payments run from \$65 to \$80 per month for 30 years. Cost of the houses is \$11,500 for three bedrooms and \$12,500 for four.

Contact: The Rev. Stanley Sinclair, St. Paul's Episcopal Church, 120 N. Hall St., Visalia, Calif. 93277.

2 A piece of state legislation had to be changed before low-cost housing could be built in Charlottesville, Va. A local contractor, Mr. Robin Lee, a member of St. Paul's, Charlottesville, is president of the Jordan Development Corporation, which is building 22 detached single family homes.

Members of St. Paul's, part of a Housing Task Force, originally be-

came involved in resettling 13 families whose houses were closed. When City Council refused to act on a fair housing ordinance, members of the Task Force went to the Virginia General Assembly, which eventually changed a law prohibiting the building of public housing in Charlottesville without a public referendum on the site.

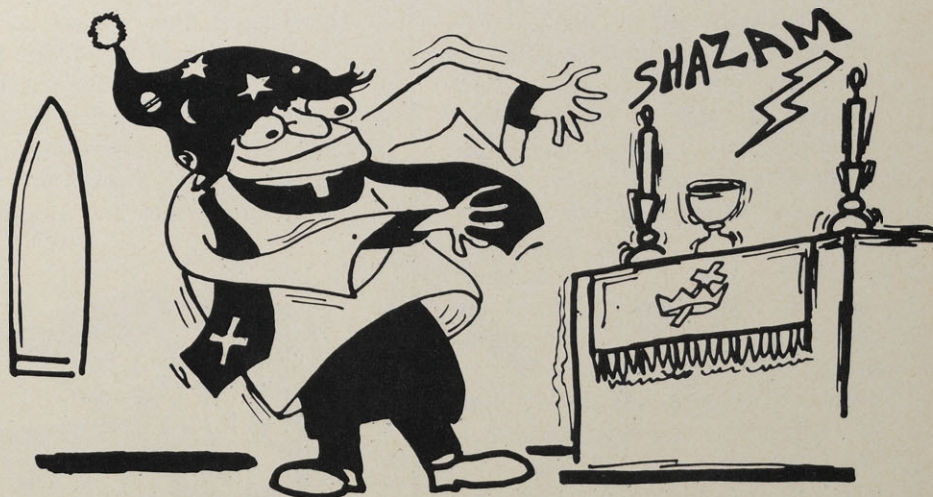
The Charlottesville Housing Foundation, formed by the churches of that city, began development of the 22 houses. The Diocese of Virginia made a \$10,000 interest-free loan and a local Unitarian Church made a 5-year, \$25,000 interest-free loan to build the houses, which rent to families with incomes of \$6,000 or less at a monthly rate of 20 to 25 percent of total income. The houses are worth \$17,000 to \$21,000.

Contact: Mr. Robin Lee, St. Paul's Episcopal Church, 1700 University Ave., Charlottesville, Va. 22903

3 In Memphis, Tenn., the churches' responsibility did not end with construction of a \$2.2 million apartment

complex. Built with private capital insured by the FHA and under the sponsorship of the Shelby County Episcopal Planning Commission (SCEPC), the Tulane apartments house 200 families. Occupants pay minimum rental fee or 25 percent of income, whichever is greater, and are assisted by a federal rent-supplement program. When a family's income reaches the point that it can pay 90 percent of the total rent, the supplement is withdrawn. The tenant can remain in the apartments if he wishes by paying the full rental, but most renters move on to private housing. Several families have purchased their own homes for the first time in their lives.

One feature at the Tulane apartments which helps occupants increase their incomes is an Episcopal-sponsored day care center at which families may leave their children while they work. SCEPC raised \$11,500 from area congregations for the day care center. Matching federal money on a three-to-one basis made up the initial budget of \$46,000.



Is your parish . . .

A MAGIC SHOW? Is Sunday morning the one segment of the week for weird, mysterious, and medieval things in your life?

The Board of Directors urges Episcopalians to "adopt" a child for \$12.50 a month, one-fourth of the cost of his care.

The Tulane experiment, opened in 1969, has been so successful the SCEPC just finished building another project for 200 more families. And a 212-unit facility for the elderly is now on the drawing boards.

Contact for Housing Information: Mr. Paul W. Brown, Suite 1811, First National Bank Bldg., Memphis, Tenn. 38103.

For Day Care: Mrs. Harold Crawford, 4617 Leatherwood Rd., Memphis, Tenn. 38117.

4 Abandoned shells of former homes used to stand in the 1600 block of Page Street, not far from the Church of the Advocate in North Philadelphia, Pa. Thanks to the efforts of the Advocate Community Development Corporation (ACDC), 15 new three-bedroom houses, called the Thomas K. Moore Project, were completed in the Spring of 1971.

Christine Washington, wife of Advocate's rector, is president of ACDC, which now has 50 members who serve on five committees. The 15 houses, which cost approximately \$440,000, were built with a state grant, two bank loans, private and organizational contributions, and a job training grant to teach young people building trades. Model Cities provided subsidies to help people buy the houses.

ACDC is providing quality homes within the financial needs of area residents who can, if they wish, reduce the cost of buying a home by contributing labor. Members of ACDC planned the interiors of the homes and aided in choosing building materials.

The corporation hasn't stopped there. Current plans call for more construction in 1972. In the meantime, ACDC plans to make the Thomas K. Moore project the hub of ACDC's efforts in a neighborhood in which housing is a number one problem.

Contact: Mrs. Alma Davis, 2218 N. Franklin St., Philadelphia, Pa. 19133

Have you tried a day care center?

CAN A LITTLE BOY MAKE IT in the world if his mother leaves him with his elderly grandmother all day while she works and his grandmother copes with his four-year-old energy by keeping him in bed until noon?

Can a suburban church support mission in the inner city when its parishioners have different life styles and skin colors from their urban counterparts?

Can a mother or father have much self-respect if he must cope with caring for six children on a limited income with no help from anyone?

Can an urban church stay alive if its parishioners have moved to the suburbs and have no ties to the surrounding community?

The expected negative answer to those four questions is not true in Bridgeport, Connecticut, where an urban and a suburban parish joined with parents and their children to bring hope to each other.

The Kingdom has not yet arrived in Bridgeport where St. Mark's Day Care Center, with the help of suburban Trinity, Southport, has opened. But signs of healing show through.

The service St. Mark's provides thirty children from the surround-

ing area is important and heartening; but the mutual respect, the sharing, and the hope for renewal that St. Mark's and Trinity Episcopal Churches have fostered since they began their joint venture is an unanticipated bonus.

Like people in parishes around the country, the people of St. Mark's and Trinity were stunned by the assassination of Dr. Martin Luther King in 1968. St. Mark's was trying to figure how to make a healing witness when it received a letter from Trinity's vestry: "The death of Dr. King has served to resurrect, within each of us, an urgent sense of recommitment to the common humanity which binds men of all races. We would like to reaffirm the ties of fellowship [between] our two parishes. . . . There must be, and there are, things we can do, and things we can overcome, together."

They came together, and after a survey of 200 families showed great interest in child care, a joint committee of the two vestries undertook the project. They plunged into the hows and whys of health and fire codes, educational standards, frustrations of red tape, and the joys of working together.

St. Mark's undercroft was not suitable, so they began what seemed a futile search for a building. Then Providence stepped in, according to the Rev. Clarence Coleridge, St. Mark's rector. He learned the four-story house across from St. Mark's was for sale. Eventually the owner agreed to sell at a low price "because it will be used for community service."

"Right then and there we decided to buy this \$30,000 building when we



didn't have 30 cents in our pockets," laughs Mrs. Frankie Williams, a St. Mark's vestrywoman.

The two vestries set out to help Providence a bit. Mr. David O. Smith, Jr., a Trinity vestryman and director of fund development for the New York Urban Coalition, aided by Trinity's rector, the Rev. Francis X. Cheney, put his fund raising talents to work. Eventually Trinity raised \$20,000. With the help of a large challenge gift given on a 3:2 matching basis, \$15,000 was added to the fund.

St. Mark's vestry voted unanimously to donate \$5,000, saved for a down payment on a rectory, and Father Coleridge and vestryman Clarence Williams went to the diocese for help. The diocese responded generously. An additional \$1,000 raised by Trinity's young people added up to enough to purchase and renovate the building.

Since the two vestries had moved quickly, the day care center was the first in the area and therefore was the first eligible for state aid, which it received after a long wait.

The vestries hired Mrs. Velma McCarroll, a director of boundless energy and years of experience in child care and education. She opened the center in April of 1970 with six children; by September, 30 had enrolled.

Mrs. McCarroll quickly saw that whole families needed assistance. She formed a PTA. Parents constitute one-third of the center's Board of Directors. Mothers in the group organized a sewing class, and two women awed the group this year by making lined corduroy suits.

Family planning, community projects, and an after-school program quickly put the center at the heart of the community.

Children get, in addition to loving care, physical, dental, and social services. Fees range from \$2 to \$15 per week, depending on ability to pay.

One of the reasons for St. Mark's success is the continuing interest of the mothers and fathers. "My two boys were timid and didn't talk to anyone when they first came here," a father reports, "but now they get along well with the other children, and one of them tells me 'Next year I'm going to

go to Big School.'"

Another sign of St. Mark's health is the attitude of the white, middle class volunteers from Trinity who help with the children.

Mrs. Janet Smith and Mrs. Bonnie Yarrington, co-directors of the volunteer program, tell the women they are doing no one a favor by working at St. Mark's.

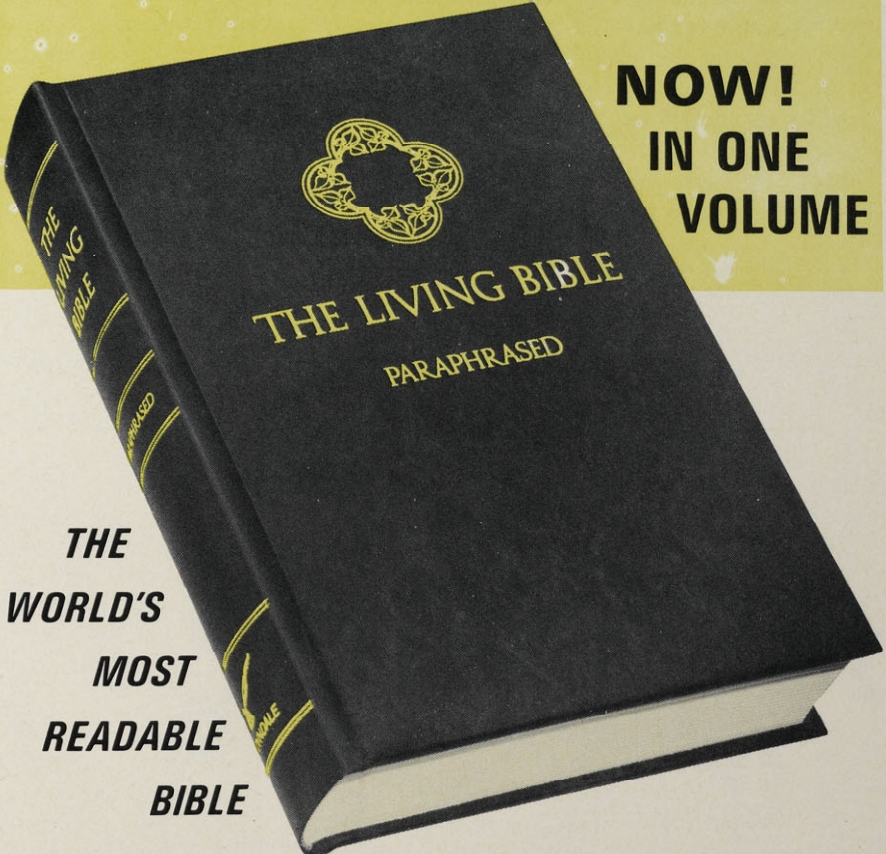
"I don't worry about turnover," Mrs. Smith reports. "We're down to a dedicated hardcore of women who understand they get more out of it than they give."

The suburban and urban lifestyles don't always mix. The volunteer directors admit they've had women who were upset when "children didn't say 'thank you very much' when you put

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When the going gets rough

► In Columbus, Ohio, a large number of “runaways” are finding short-term emergency housing and crisis counseling at Huckleberry House. Huckleberry House also offers preventive counseling to both young people and parents and an educational program to civic groups, churches, and schools. It is presently funded by a state mental health grant and receives ecumenical support through the Metropolitan Area Church Board of which the Diocese of Southern Ohio is a member.

For more information, write: Mr. W. Douglas McCoard, Executive Director, Huckleberry House, 1869 Summit St., Columbus, Ohio 43201

► Runaway House, a similar operation in Washington, D.C., recently received a grant of \$10,000 from the diocese’s Missionary Development Fund.

Contact: Mr. Joe Riener, Runaway House, 1609 19th St. NW, Washington, D.C. 20009

► “Rabbit” is the youth drop-in center of the Church of the Advent, 3760 Dover Center Rd., Westlake, Ohio 44145. An attempt to reach young people caught up in the drug subculture, “Rabbit” is Advent’s contribution to the effort of four Episcopal Churches in the county to counsel troubled youth. “Rabbit” has sheltered about 280 runaway youngsters in the past year.

The Rev. Edward M. Perkinson says the center has had a number of successes, among which was the support vote of 130 to 30 from a white, middle class congregation.

their orange juice in front of them.”

Mrs. Yarrington adds, however, that women willing to work under Mrs. McCarroll’s guidance come away enriched. “Mrs. McCarroll is so frank with us. When one of the kids

is biting and kicking and we don’t know why, she explains that his mother is having a baby and he feels out in left field. Then it’s easier to take the biting.”

“And the volunteers don’t throw

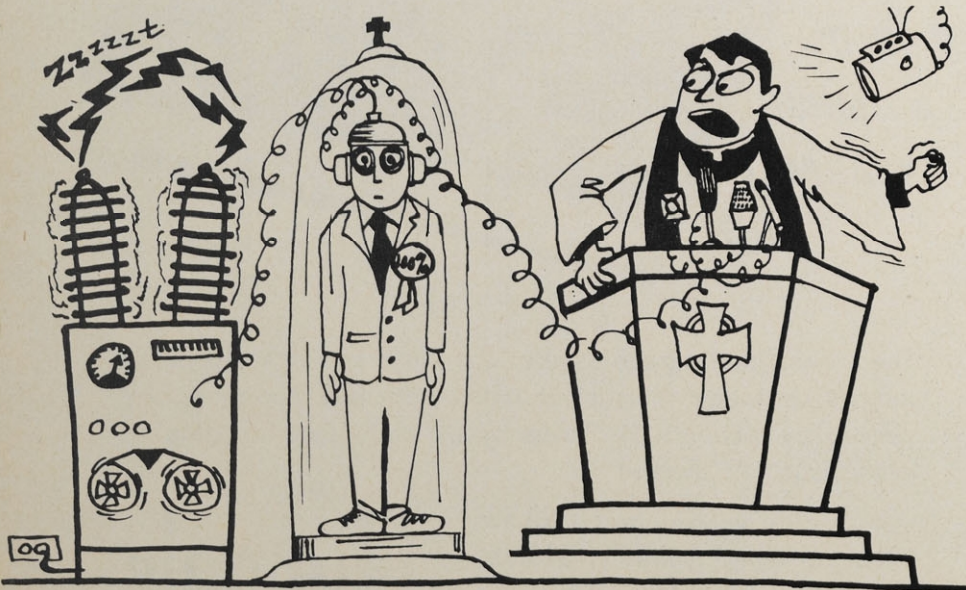
their notes away,” Mrs. McCarroll quickly interjects. “Sometimes, without saying a word, I see a volunteer take a child off to a corner to talk.”

The two churches have also gained in spirit. Mr. Samuel Crook, a St. Mark’s vestryman, says, “The Episcopal Church is too old for some people. We don’t do enough for youth. It’s a cold Church. Sometimes you can go to church for years without knowing people’s names. This program helps show we’re alive.”

David Smith adds another side effect: “It’s harder for our kids to accuse their middle class parents of not living their Christianity when they see we are involved.”

Mr. Crook sees a long range objective. “People must come to see that you just can’t run away. You’ve got to stay and work things out.”

To spread the St. Mark’s Day Care Center idea, Mr. Smith began Urban Outreach, which is now working on six more such centers. For information write Mr. Robert Foxen, Executive Director, 181 Willow St., Southport, Conn. 06490.



Is your parish . . .

AN ANSWER FACTORY where smart shepherds (clergymen) tell dumb sheep (communicants) what to think, what to do, and how they should feel?

3 Groups that Go

● Founded in England in 1883, the Church Army is a "Society of Christians committed to the widest possible social and evangelistic ministry."

The Church Army offers six to nine months of full-time study at regional training centers for Episcopal men and women or others willing to worship in the Episcopal tradition. The training costs \$2,500. The Army cannot guarantee salaried church-related jobs but assists graduates to find either volunteer or secular work.

The Church Army also has a VISTA-like program, the Volunteers Corps, in which people of varying ages work for a summer, a year, or, for conscientious objectors, two years, either in their own communities or elsewhere in the United States.

The Church Army publishes guides to the proposed Eucharistic lectionaries and distributes music for various liturgies.

The Church Army brochure is available for 10 cents a copy or five cents for 10 or more from: Church Army, 815 Second Ave., New York, N.Y. 10017.

● Begun in 1968, FLOC (For Love of Children) is a mission to homeless youngsters. Now with 15 active mission groups and 163 members from about 30 churches—some of them Episcopal—FLOC members try to improve the child welfare system in Washington, D.C., where FLOC is located.

Members not only appear at legislative hearings and study reforms for Family Court but also have their own foster parents program.

Children from Junior Village, the city-run institution for homeless youth, find a loving atmosphere in FLOC group foster homes or with

foster houseparents. In addition, FLOC has a tutoring program and summer camp and works with the city Social Services Association to help children.

A recent FLOC newsletter told members how to avoid the pitfalls of "naive-do-gooders" or cynics. "If we keep our balance of inward and outward journey, we will not fall into either pit. . . . Our first priority will be our commitment to Christ, under which we are not required to be successful necessarily but rather fruitful. The success comes, but as a by-product, and we are free to enjoy it."

Write: FLOC, 2025 Massachusetts Ave. NW, Washington, D.C. 20036

● Sixteen churches of eight denominations sponsor the Kum-Ba-Yah Ecumenical Center in Lynchburg, Va. The Lynchburg Christian Fellowship (LCF), umbrella organization for Kum-Ba-Yah, is five years old and has a yearly budget of \$60,000, all raised from contributions.

Housing is a primary concern of LCF, and the organization recently opened Shalom Apartments, 46 units on 2 acres which rent from \$95 to \$111.50 a month.

Assisted by federal money, the housing program also has the support of Housing Aides, Inc., which makes and underwrites loans for security deposits and moving expenses. Housing Aides is headed by William P. Scudder. Stock is sold for \$25 a share.

Money for incidental expenses for housing is raised by selling housing notes in denominations from \$100's to \$1,000's, which can be purchased with six percent interest payable semi-annually or with no interest, according to the buyer's wishes.

LCF also has a pre-school program, summer camp, task forces, and helps to sponsor the Shellout Falter, a coffeehouse.

Write: Lynchburg Christian Fellowship, 4415 Boonsboro Rd., Lynchburg, Va. 24503

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2 Between the Covers

PARISHES ATTEMPTING TO DO a thorough job of preparation for use of the New Trial Services approved by General Convention in 1970 will welcome *How and Why* by Alfred R. Shands and H. Barry Evans (\$2.25, Seabury Press, New York). This introduction to the three new trial Eucharists and the Daily Offices of the Episcopal Church is simple and pastoral in scope, emphasizing and delineating the role of the layman as a partner with his clergyman in the

work of the trial liturgies.

The authors rightfully describe the book as a "reader's guide" rather than a "leader's guide." No discussion questions, "warm up sessions," or role-playing suggestions get participants into the material. Rather "it is intended that a group in the parish can read together a chapter at a time with a copy of *Services for Trial Use* beside them for reference." Teenagers and adults, together or separately, will find the material clear and stimulating.

The suggestions allow for local parish ceremony and custom, and the text acknowledges the full range of attitudes about the liturgy, from those who don't want any change at all to Rock Mass devotees.

A list of resources for worship in the back of *How and Why* is one of its most valuable contributions. The listings include not only books but, more importantly, visual and musical material. The Rev. Robert W. Estill, of the Standing Liturgical Commission, says in his excellent forward, "The trial services *can* become the exciting kind of services we have hoped all parish worship might be. But we will have to make them so."

This book should help.

Seabury Press' new curriculum for first grade draws upon the Bible, the church year, and the experiences common to first graders to provide a good church school year for 6-year-olds. It includes the teacher's manual, *Love and Trust*, for \$3, and a packet of teaching aids for \$5.95.

Since much of the material in the packet would also be useful in some other classes and at home, these items may be purchased separately. They include: Learning with Art, 11 excellent prints of the works of well known painters chosen for use with preschool and elementary children in church, school, and home, \$5; Families at Work and Play, over 75 large four-color cut-outs by Moneta Barnett and four special mounting sheets, \$2.95; and last, but especially good, "Me!", an anthology of delightful poetry for this younger set compiled by Lee Bennett Hopkins and illustrated by Talivaldis Stubis. The packet edition is paperback. The hard cover edition for individual purchase is \$3.95.



Is your parish . . .

A BOMBSHELTER? A safe place to hide from the dangers and demands of a frightening and changing world?

1) To set up a counseling group or improve one you have, write to William Temple House, 2134 N.W. Marshall St., Portland, Or. 97210, for a *Handbook for Volunteers*.

2) St. Luke's Braillists, Annunciation Chapter, 900 N. Green Bay Rd., Waukegan, Ill. 60085, lends Braille books and will give, free, portions of the Book of Common Prayer, the Psalter, hymnals, and church school text books.

3) Pennsylvania State University has a graduate program in religious studies offering master of arts and doctor of philosophy degrees. Write Dr. Luther H. Harshbarger, Dept. of Religious Studies, Pennsylvania State University, N431 Burrowes Bldg., University Park, Pa. 16802.

4) Pilot issue of a new publication for church educators, *Share*, the ecumenical successor to *Findings*, is now available free for reading and reaction from 815 2nd Ave., New York, N.Y. 10017. When regular issues start, *Share* will cost \$2.50 a year for 4 issues.

5) The Library of Congress has 48 regional libraries for the blind and physically handicapped. Tapes and records are lent to any handicapped person.

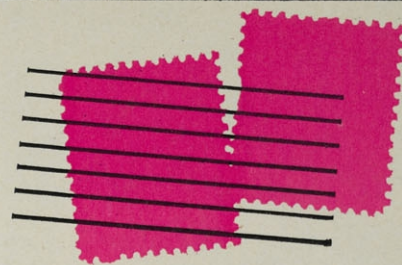
6) Dr. Massey H. Shepherd of the Standing Liturgical Commission has prepared two cassette tapes on liturgical revision and renewal, now available from the Parish of the Air, Episcopal Radio-TV Foundation, 15 16th St. N.E., Atlanta, Ga. 30309. Write for brochure.

7) All kinds of ways to celebrate life are contained in the July, 1971, issue of *Youth* magazine, Room 1203, 1505 Race St., Philadelphia, Pa. 19102. Published by the United Church of Christ and the Episcopal Church.

8) Try a film on ecology: *Is This Our Father's World*, Family Films, 5823 Santa Monica Blvd., Holly-

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ADDRESSES FOR ACTION



wood, Calif. 90038. Write for brochure.

9) Scholarship aid for women who want seminary training; advanced degrees in social work, teaching, and religious education; and continuing education is available from the Board of Managers, Church Training and Deaconess House, 202 W. Rittenhouse Sq., Philadelphia, Pa. 19103.

10) Films on social change and the black culture, the prison system, women, ecology, drugs, capitalism and poverty, and many more are available from American Documentary Films, Inc., 379 Bay St., San Francisco, Calif. 94133 or 336 West 84th St., New York, N.Y. 10024. Rental prices range from \$10 to \$100; tapes cost \$4; records from \$3.50 to \$5.95.

11) Persons interested in problems of the aging can join the Episcopal Society for Ministry to the Aging (ESMA) and should write to the Rev. Clarence Sickles, ESMA, Heath Village, Schooley's Mountain Rd., Hackettstown, N.J. 07840. Dues are \$5 a year for individuals and \$50 for institutions, dioceses, and parishes.

12) The Joint Strategy and Action Committee, Inc., has a bulletin, "The Church in Rural America,

Shortchanged but Catching Up," which includes addresses for pamphlets, suggestions for money raising, models for action. Write for Vol. 2, #5, November, 1970, Room 1700, 475 Riverside Dr., New York, N.Y. 10027.

13) "Mission Information" is a service for parishes and individuals who want the latest facts on overseas and domestic mission. Its editor, Jeannie Willis, starts a column in *THE EPISCOPALIAN* this month (see page 18). For the newsletter write Mrs. Willis at 815 2nd Ave., New York, N.Y. 10017.

14) "Listen to Them," a 22-page pamphlet written by the Rev. Myron W. Fowell, Churchman's League for Civic Welfare, Room 714, 88 Tremont St., Boston, Mass. 02108, is a good reference for clergy and others who work with drug abuse problems.

15) The Central Committee for Conscientious Objectors has many years of experience in draft counseling and a *Handbook for Conscientious Objectors* available for \$1 from 2016 Walnut St., Philadelphia, Pa. 19103.

16) The Seabury Press has a \$9 "Youth Ministry Kit" available from Seabury at 815 2nd Ave., New York, N.Y. 10017. The *Youth*

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Ministry Notebook V is also avail-
able at the same address for \$3.50.

17) The Rev. George Entwisle, St.
Paul's Church, 200 Jefferson Ave.,
Endicott, N.Y. 13760, has written a
pamphlet aimed at maintaining the
spiritual objectivity of a funeral
service.

18) If you're a plan-ahead person,
you should know about "Summer
Service Opportunities," a pamphlet
available from Specialized Ministries,
United Church of Christ, R.D. 2,
Pottstown, Pa. 19464.

19) "Win With Love" gives names
and addresses of radical renewal
communities around the country.
Free on request but \$1 donation
suggested. Write Emily Waymouth,
Free Church Publications, Box
9177, Berkeley, Calif. 94709.

20) Arrange for a "Faith Alive"
weekend in your parish. The Faith
Alive movement centers on personal
witness, prayer life, and Christian
fellowship and is led largely by lay
people. Write Faith Alive, P.O. Box
21, York, Pa. 17405, for brochure
and further details.

21) Persons interested in volunteer
service should get a copy of "Invest
Yourself," a pamphlet available
from The Commission on Voluntary
Service and Action, Room 830, 475
Riverside Dr., New York, N.Y.
10027.

22) "A Synoptic of Recent Denomi-
national Statements on Sexuality,"
compiled by the National Council of
Churches, delineates what the Epis-
copal Church, United Presbyterian
Church, United Church of Christ,
Lutheran Church in America, and
the Canadian Council of Churches
have to say on such subjects as
homosexuality, abortion, and steri-
lization, etc. Available for \$1 from
the Dept. of Educational Develop-
ment, Room 711, 475 Riverside Dr.,
New York, N.Y. 10027.

23) The Union of Black Episco-

pals, 1200 N. Broad St., Philadel-
phia, Pa., 19121, offers white par-
ishes help in overcoming racial
enmities. For information on what
resources are available at what
cost, contact the Rev. James E. P.
Woodruff.

24) *Drugs in Today's World* is a
series of five color/sound filmstrips
for upper elementary and junior high
level children. Three records and a
teacher's study guide are also avail-
able. Order from Cathedral Films,
Inc., 2921 W. Alameda Ave., Bur-
bank, Calif. 91505. Cost of the set is
\$49.50.

25) The Church Periodical Club
has representatives in each province
of the Church and is the only organ-
ization in the Episcopal Church
which supplies free printed material
to those who cannot otherwise ob-
tain it. Write CPC at 815 2nd Ave.,
New York, N.Y. 10017.

26) A total list and short descrip-
tions of the grants made by the
General Convention Special Pro-
gram in its first three years is avail-
able from Mr. Howard Quander,
815 2nd Ave., New York, N.Y.
10017.

27) The National Committee for
Indian Work has a newsletter which
is available to anyone who would
like to see it. Write Mr. Kent Fitz-
gerald, 815 2nd Ave., New York,
N.Y. 10017.

28) If you have liturgical texts and
tunes you would like to submit to the
Joint Commission on Church Music,
send them to the Rev. Norman
Mealy, 404 Summit Rd., Berkeley,
Calif. 94708. Suggestions for texts
or tunes to be included in *More
Hymns & Spiritual Songs* should go
to Dr. Lee H. Bristol, Jr., 210
Mercer St., Princeton, N.J. 08540.
(Send photocopies; MSS are not
returned.)

29) "Luke 4:18," sponsored by the
Committee of Southern Churchmen,
is a special ministry of reconciliation

News & Notes, cont.

Continued from page 12-B

mitted to using the career consultant services offered by the Career Development Service in Princeton, N.J., until October, 1972. Negotiations are underway, however, to affiliate the Washington and Princeton operations into a single corporation, with centers in two locations to be used interchangeably as convenient.

► A job-seeker could deduct fees paid to a counseling group, the IRS rules.

In a similar situation last year, the IRS contested the deduction but lost in Tax Court. The current IRS ruling involves a taxpayer who paid a fee for a "basic psychological examination" and for counseling on whether he was likely to cut the mustard as an executive. The outfit also sent out job applications for him, and one letter led to a job. His fee was payable whether he landed a job or not, however.

The IRS ruled the fee deductible as a business expense and repeated its traditional distinction between expenses of securing a job (considered deductible) and those of merely seeking a job (nondeductible, the IRS says).

--from Wall Street Journal

► ACID (Diocese of Missouri clergy association) reports in the NNECA Newsletter on its meeting studying the calling process with Bishop George E. Cadigan and representatives of four parishes which have recently called new clergymen. Inferences to be drawn, according to the report, include:

(1) The quality of the calling process is dependent upon the degree of sophistication of the leadership in the congregation, but one could be impressed with sensitivity to all points of view, thoroughness, and the seriousness of purpose which animated these four committees (representing four congregations which fairly accurately characterize the texture of the Diocese). After all of the so-called "objective" standards have been examined, when it comes down to two or three equally "qualified" men, the determining factor is feeling, hunch, intuition.

(2) There needs to be a mutually acceptable way for the clergy association to consult with the committee in the early stages of the calling process for a man not only becomes the minister of a congrega-

tion, and Calvary, Menard, TX, to St. Christopher's, Killeen, TX

BROWN, Charles H., from Advent, Houston, TX, to Diocese of Oklahoma

BROWN, James B., from St. Andrew's, New Orleans, LA, to Department of Missions, New Orleans, LA

BUCK, William C., from St. Paul's, Dallas, TX, to St. Paul's, Central City, CO

BURNS, John M., from Trinity, Menlo Park, CA, to Christ, Portola Valley, CA

BURNS, William P., from Christ, Liggett, KY, to Holy Cross and Valle Crucis Mission School, Valle Crucis, NC

BURTON, Perry C., from Epiphany, Kirkwood, MO, to Redeemer, Baltimore, MD

BUTLER-NIXON, Grahame G., from St. John's of Lattingtown, Locust Valley, NY, to Grace, Newark, NJ

CANNON, Charles W., from Trinity, San Jose, CA, to St. Andrew's, Ben Lomond, CA

CARLSON, Walter D., from St. Stephen's, Pittsfield, MA, to Trinity, Bayonne, NJ

CARTWRIGHT, Howard M., from St. Andrew's, Fullerton, CA, to Diocese of Los Angeles and St. John the Evangelist, Needles, CA

CHILTON, Donald O., to Grand Forks Air Force Base, ND

CLABUESCH, Ward H., from St. Luke's, Allen Park, MI, to Christ, Dearborn, MI

CLARK, Richard W., from Christ, White Haven, TN, to St. George's, Clarksdale, MS

COBB, Edward G., from Grace, Paducah, KY, to St. Paul's, Kenbridge; Gibson Memorial, Crewe; and St. Andrew's, Victoria, VA

COLE, Anson D., from St. Barnabas', Cortez, CO, to St. Paul's, Marcos; Colorado State University, Cortez; and St. Andrew's, Denver, CO

COMPTON, Maurice S., Jr., from Trinity, DeRidder, and St. John's, Oakdale, LA, to Christ, Covington, LA

COX, Clyde H., Jr., from Trinity, Portland, ME, to All Saints', Worcester, MA

CREWDSON, Robert H., from Christ, Brandy Station, VA, to St. Paul's, Haymarket, VA

CUNNINGHAM, Arthur L., from All Saints', Carmel, CA, to St. James', Monterey, CA

CURTIS, Richard A., from Cathedral of St. James, South Bend, IN, to St. Mark's, Howe, and Howe Military School, Howe, IN

DALES, Randolph K., from Christ, Exeter, NH, to Holderness School, Plymouth, NH

DEAN, Waid H., from Diocese of Georgia to The Pastoral Counseling Centers, Augusta, GA

tion, and Calvary, Menard, TX, to St. Christopher's, Killeen, TX

BROWN, Charles H., from Advent, Houston, TX, to Diocese of Oklahoma

BROWN, James B., from St. Andrew's, New Orleans, LA, to Department of Missions, New Orleans, LA

BUCK, William C., from St. Paul's, Dallas, TX, to St. Paul's, Central City, CO

BURNS, John M., from Trinity, Menlo Park, CA, to Christ, Portola Valley, CA

BURNS, William P., from Christ, Liggett, KY, to Holy Cross and Valle Crucis Mission School, Valle Crucis, NC

BURTON, Perry C., from Epiphany, Kirkwood, MO, to Redeemer, Baltimore, MD

BUTLER-NIXON, Grahame G., from St. John's of Lattingtown, Locust Valley, NY, to Grace, Newark, NJ

CANNON, Charles W., from Trinity, San Jose, CA, to St. Andrew's, Ben Lomond, CA

CARLSON, Walter D., from St. Stephen's, Pittsfield, MA, to Trinity, Bayonne, NJ

CARTWRIGHT, Howard M., from St. Andrew's, Fullerton, CA, to Diocese of Los Angeles and St. John the Evangelist, Needles, CA

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CURTIS, Richard A., from Cathedral of St. James, South Bend, IN, to St. Mark's, Howe, and Howe Military School, Howe, IN

DALES, Randolph K., from Christ, Exeter, NH, to Holderness School, Plymouth, NH

DEAN, Waid H., from Diocese of Georgia to The Pastoral Counseling Centers, Augusta, GA

Continued overleaf

CHANGES

Continued from page 44-A

deKAY, Eckford J., from Trinity, Mt. Vernon, IL, to Dean of the Cathedral Church of St. Paul, Springfield, IL

deTAMBLE, Forbes R., from St. Agnes', Gastonia, NC, to All Saints', Fort Lauderdale, FL

DILLARD, Starke S., Jr., from St. Alban's, Harlingen, TX, to St. John's, Worthington, OH

DILLARD, Thomas A., Jr., from St. Luke's Hospital, New York, NY, to Episcopal Mission Society, New York, NY

DRINO, Jerry W., from St. Andrew's, Saratoga, CA, to St. Philip's, San Jose, CA

DUFFY, Robert D., from St. Andrew's, Providence, RI, to St. Mary's, East Providence, RI

EDWARDS, Lynn C., from St. John's, Donora, PA, to Good Shepherd, Pittsburgh, PA

ELLIOTT, Joseph W., from St. Paul's Memorial, Tucson, AZ, to Grace, Tucson, AZ

ELWOOD, Richard H., from Kent School, Kent, CT, to Christ, Tyler, TX

ENG, Lincoln P., from Diocese of Olympia, WA, and St. John's, Tacoma, WA, to St. Bartholomew's, Beaverton, OR

ENGLISH, William H., from Diocese of Rochester, NY, to St. Stephen's, Wolcott, NY

FARNSWORTH, John V., from St. David's, North Hollywood, CA, to St. Matthew's, Pacific Palisades, CA

FERRIS, Esmond D., from St. Edward the Confessor, Westminster, and Diocese of Los Angeles, CA, to St. Luke's, Monrovia, CA

FORBES, Charles A., Jr., from Diocese of Olympia, WA, to St. Philip's, Marysville, WA

FORD, James W., Redeemer, Ansted, and St. Martin's-in-the-Fields, Summersville, WV, will now serve only Redeemer, Ansted.

FORD, Richard B., from St. Mark's, Santa Clara, CA, to Trinity, Menlo Park, CA

FORD, R. Lawrence, from Calvary, Louisiana, MO, to All Saints', Miami, OK

FRAZIER, Samuel K., Jr., from Diocese of Washington, to St. John's, Washington, DC

GALATY, William L., from Grace, Oak Park, IL, to Holy Trinity, Skokie, IL

GALLAGHER, Elvin R., from Holy Faith, Santa Fe, NM, to All Saints', Boise, ID

GERE, Frederick H., from St. Andrew's, Saratoga, CA, to Epiphany, San Carlos, CA

GERTH, Walter A., from St. Thomas', Ennis, TX, to St. John's, Fort Worth, TX

GROSE, Fayette P., from St. Paul's, Smithfield, NC, to Redeemer, Lorain, OH

HALL, Robert M., Jr., from St. John's, Fort Hamilton, Brooklyn, NY, to Grace, Clover Lick; St. John's, Marlinton; and St. Martin's-in-the-Fields, Summersville, WV

ISON, Luther O., from Trinity, Escondido, CA, to St. Mark's, Van Nuys, CA

JAMES, Joseph E., from St. Mark's, Teaneck, NJ, to Christ, Milford, DE

LOWRY, Don E., from Trinity, Swarthmore, PA, to St. Philip the Evangelist, Washington, DC

MARTIN, James, from St. George's, Bismarck, ND, to St. Mary's, Guelph, and St. Mark's, Oakes, ND

MILES, Richard F., from St. Luke's, Kearney, NE, to St. Paul's, Goodland, KS

MOORE, Peter Campbell, from Sandia School, Albuquerque, NM, to St. Michael and All Angels, Albuquerque, NM

NORRIS, Rollin B., from Christ, Bloomfield Hills, MI, to St. Paul's, Port Huron, MI

QUICK, Spencer R., from St. Alban's, Williamsport, and St. Ann's, Smithsburg, MD, to Director of the West Kentucky Ministry Plan, Owensboro, KY

VAIR, Douglas R., from St. Barnabas', Florissant, MO, to Christ, Warren, OH

WASHINGTON, Warner, from Grand Forks Air Force Base, ND, to Tarleton State College and St. Luke's, Stephenville, TX

WILKINSON, Donald C., from Trinity, Columbus, OH, to Epiphany, Kirkwood, MO

ZACHER, Allen N., Jr., Director of the Pastoral Counseling Institute, St. Louis, MO, to also Prince of Peace, St. Louis, MO

John's, St. James', and Resurrection, Dallas, TX

HUGHS, Leslie C., to Christ, Schenectady, NY

ISEBELL, John E.

KAHL, Robert Mathew, Jr.

KNAPP, Clayton E., to Christ, Duaneburg, NY

KRUTZ, Charles Dana, to Christ, Dallas, TX

LAMBERT, John Peck, to St. Margaret's, Lawton, OK

LARKIN, Patrick C., to St. Anne's, Memphis, TN

MARTIN, Edward Evan, Jr., to St. John the Baptist, Milton, DE

MARTIN, Kevin Eugene

McDOWELL, Joseph L.

McELRATH, James Lewis, to St. Matthew's, Enid, OK

ORR, Robert K.

PATTEN, William T., to Grace, Paris, TN

PELKEY, Wayne, to Nativity, Star Lake, NY

POCALYKO, Richard P.

REED, Ronald Lind, to St. Thomas', Whitemarsh, PA

ROBINSON, William Ralph

ROGERS, James L., to St. John's, Knoxville, TN

SCRUTON, Gordon Paul, to St. Mark's, Riverside, RI

SMITH, Stephen Haywood, to St. Timothy's, Ft. Worth, TX

SNYDER, Philip W., to St. George's, Schenectady, NY

STAMPLEY, Burdette C., Jr.

SWIFT, William E., to Christ, Bloomfield Hills, MI

WARREN, George Henry, to St. Barnabas', Warwick, RI

WILLIAMS, Benjamin Franklin, Jr.

WILSON, Ray E.

WINTERBLE, Peter G.

Resigned

LYDECKER, William J.F., rector of St. Peter's, Rochelle Park, NJ, resigned Sept. 1 to enter Holy Cross Monastery, West Park, NY

Retired

COOPER, Herbert H., retired as rector of Christ, Short Hills, NJ

GILBERT, George B., retired from St. Andrew's, Minneapolis, MN. His address is 1003 W. Lyon Ave., Lake City, MN.

JUDD, Orrin F., rector of St. James', Upper Montclair, NJ, retired July 31.

MARLIER, Auguste E., vicar of St. Peter's, Livingston, NJ, will retire from the active ministry November 20.

New Deacons

BURKS, Billie Edward, to St. Peter's, Chattanooga, TN

CHAMBERLAIN, David M., to St. John's, Johnson City, TN

CUMMINGS, Sudduth Rea, to Grace, Muskogee, OK

CUNNINGHAM, Carl, to St. Luke's, Cleveland, TN

DOHERTY, Noel James, to Trinity, Tulsa, OK

DRIVER, David, to Redeemer, Irving, TX

EBERLY, George Douglas, to St.

Deaths

ANDREWS, Stuart F., on July 10, 1971.

HAWES, Frederick T., age 63

PETTER, William J.H., age 82

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A service for working clergymen
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Communications: The Episcopalian /PS.
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for draft resisters, the AWOL, and their parents, as well as for students and minority groups. For information, write the Rev. Baxton Bryant, Director, Box 607, Swannanoa, N.C. 28778.

30) The Philadelphia Task Force on Women in Religion, an ecumenical group, has begun publishing "Genesis III," a newsletter about recent developments for women in the Church. Subscriptions, which are retroactive to the first issue, are \$2 for a year. Write Genesis III, Box 295, Temple University, Philadelphia, Pa. 19122.

31) *A Directory of Episcopal Church Schools* is available from the National Association of Episcopal Schools, 815 2nd Ave., New York, N.Y. 10017.

32) *When Other People Hurt* is a sound/color filmstrip by Church

World Service designed to stimulate discussions on the mounting problem of world hunger. Write to CWS, 475 Riverside Dr., New York, N.Y. 10027.

33) The Society of St. Paul, Sandy, Ore., has religious tracts in colloquial Spanish (Chicano) suitable for children and adults.

34) "Ecology: A School for Survival" is a how-to booklet by the Rev. Donald Greismann. \$1 per copy from Camden Community Center, 538 Broadway, Camden, N.J. 08103.

35) The National Safety Council will give a course on Defensive Driving in your parish. For information, write National Safety Council, 425 N. Michigan Ave., Chicago, Ill. 60611.

36) "Trial Music for Contemporary

Worship," a booklet with 16 songs, is available for 20 cents each, \$15 for 100, from Music Commission, Diocese of Massachusetts, 1 Joy St., Boston, Mass. 02108.

37) A multi-media catalog is offered free, to those who use instructional materials, from the Society for Visual Education, Inc., 1345 Diversey Parkway, Chicago, Ill. 60614.

38) *The Opening Door* is a free film on social change available to community groups from the Audio-Visual Distribution Dept., Eastman Kodak Co., 343 State St., Rochester, N.Y. 14650.

39) "On Pills and Needles, a Christian Look at Drug Dependence" is a booklet by Dr. Kenneth Mann available for 50 cents from the Seabury Bookstore, 815 2nd Ave., New York, N.Y. 10017.



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Continued from page 17

isters, only one supported by the Society. Nevada had seven parishes and two ministers, neither supported by the Society. Idaho and Dakota had one minister each. According to historian William W. Manross, "If any work was being done in the other parts of this

region, the Domestic Committee did not know about it."

In 1871 Bishop Randall reported to Convention the old sad story: "From the outset my greatest trial has been to obtain ministers ready to go to this land and stay there long enough to 'possess it.'"

PART FOUR

Soldiers of the Lord

While Bishop Kemper energetically carved and built his northwest Territory into stable and sound dioceses, other leaders worked equally devotedly and energetically in the South and Southwest.

Never formally entitled "Missionary Bishop," James Hervey Otey was nonetheless a pioneer leader in the South. A descendant of Sir John Pettus, a founder of the Virginia Colony and a member of Parliament, and of Tobias Matthew, Archbishop of York, Bishop Otey was born in 1800 in Bedford County, Virginia, the son of a farmer. He grew into a braw figure of a man: six foot four, broad-shouldered and energetic, with wavy dark hair and piercing dark eyes.

Only after graduation from the college at Chapel Hill, North Carolina, did he become an Episcopalian. In his first teaching post he used the Prayer Book given him by a friend to conduct opening exercises. By studying it carefully, he became convinced his life belonged to the Church.

For the next six years Otey taught school and studied for the ministry under the rugged Bishop Ravenscroft of North Carolina (*see September issue*). After ordination in 1825 he moved with his wife to Franklin, Tennessee, where for eight years he was both priest and teacher in that community and in the Nashville area.

When Otey arrived in Tennessee, the state had one other Episcopal priest. By 1829 there were sufficient clergy for Bishop Ravenscroft to preside over the diocese's organizing convention. His fellow priests elected James Otey to be Bishop of Tennessee

on June 27, 1833, and he was consecrated on January 14, 1834, in Christ Church, Philadelphia, by Bishop White and three other bishops, the thirtieth in the American line.

Tennessee had once been part of "The Territory Southwest of Ohio." During the early years of the nineteenth century, pioneer farmers rapidly developed the state, but urban centers grew more slowly. Memphis was a prosperous village in 1832 and had but 1,800 people in 1840. With a scattered population, the need for clergy in Tennessee was great.

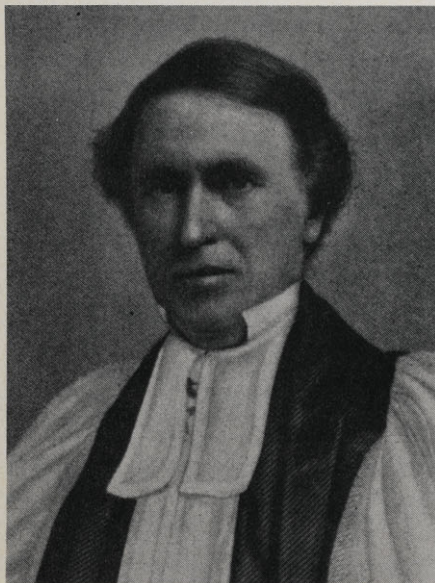
In 1835 Bishop Otey wrote the Society's Domestic Committee: "In the neighborhood of Randolph, a pious family of our communion have lately erected a neat Chapel, at their own expense, which I expect shortly to consecrate. But they have no clergyman to officiate. They would give a Minister his board and two or three hundred dollars a year, for his services. He might officiate alternately at this Chapel, and at Randolph, another town on the Mississippi River. Can you do nothing to relieve our necessities at this point?"

At the time of his consecration, Bishop Otey had five priests, three deacons, and 117 communicants in his diocese. During his first fifteen years as bishop, he averaged fifty confirmations a year; during the next ten years he averaged 115 per year. By 1860 he had twenty-seven clergy and 1,500 communicants.

For ten years Bishop Otey also served as Provisional Bishop of Missis-



George M. Randall's Northwest Territory was so large, he called himself "Bishop of all Outdoors."



Bishop James Otey of Tennessee: "If I had not been a Christian minister, I would have been a soldier."

issippi and Florida and from 1842 to 1844 as Missionary Bishop of Arkansas, Louisiana, and the Indian Territory, traveling thousands of miles on his visitations, usually on horseback.

His combative spirit won him the title of "The Fighting Bishop." He once pointed to his biceps and said to a pugnacious river-boat gambler, "Before you try to throw me out of the window, please feel that."

As a Conservative, Bishop Otey had supported the Union, and the outbreak of the Civil War came as a shock. When Tennessee seceded, however, he lent his support to his state.

Nonetheless, General Sherman treated him with obvious respect, did not force him to take the oath of allegiance, and attended his services at Memphis. During the campaign for Vicksburg in April, 1863, the bishop died.

The memorial the Tennessee convention adopted at his death read simply: "He loved the Church and gave himself to it with deliberate, enduring, and ever increasing devotion."

Bishop Alexander Griswold's success in the Eastern Diocese led in 1834 to tentative steps toward incorporating Louisiana, Mississippi, and Alabama into a Southwestern Diocese, but the 1835 decision to create missionary bishops cancelled the plan. The Rev. Francis L. Hawks was elected Missionary Bishop for Louisiana, Arkansas, and Florida, but he declined.

The Society's Domestic Committee, through the Board of Missions, petitioned the 1838 General Convention for a bishop for the Southwest—meaning as far west as Louisiana and Arkansas. "In the progress of our Church, her pioneers must be from the highest order of the Ministry, and that complete success will not crown her efforts until she returns to this primitive and apostolic practice."

The Rev. Leonidas Polk, a priest in Tennessee, was consecrated for the area. The son and grandson of Revolutionary War officers and North Caro-

lina legislators, he attended the University of North Carolina and West Point. While at the Point he approached the Chaplain, Charles P. McIlvaine, later Bishop of Ohio. "Tell me what I must do," he asked. "I have come about my soul."

He resigned his commission after graduation to enter Virginia Theological Seminary and was ordained in 1830. Ill health caused a sporadic ministry in Virginia and Tennessee, so with little actual experience to recommend him, the 1838 General Convention elected young Polk Missionary Bishop of Arkansas with supervision of the Dioceses of Mississippi, Alabama, and Louisiana and with episcopal oversight of the Republic of Texas.

In five months of his first year as bishop, he traveled 5,000 miles. The next year he repeated the journey, adding a side trip into the Indian Territory.

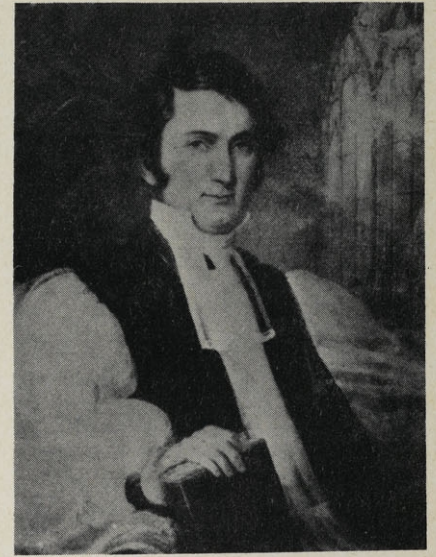
Bishop Polk reported to the 1841 General Convention that "the vast extent of the field, the dispersed condition of the population, and the absence of facilities for communicating with the different parts of it have made the labor very great.

"I have felt that I was engaged in the work of a pioneer and that the seeds I was sowing, cast in, as I trust in faith, would, under the watering of my successors and the blessing of God, spring up in due time and bring forth fruit unto eternal life."

Bishop Polk arrived in Louisiana in 1839 on his first missionary tour to find a frail diocese. Under French and Spanish rule, public Protestant worship was forbidden in the Louisiana Territory.

After the Louisiana Purchase, Americans flocked to New Orleans. Most of the newcomers were Protestant. In a remarkable move, representatives of all the sects met together in ecumenical harmony and voted to ask for an Episcopal priest to serve them.

The Church, through the good offices of Bishop Benjamin Moore of



Bishop Leonidas Polk of Louisiana, congratulated on becoming a Confederate general, retorted: "The highest office on earth is that of a bishop in the Church of God."



New York, responded with a 29-year-old clergyman from Poughkeepsie named Philander Chase. In November, 1805, young Chase arrived in New Orleans aboard the *Thetis*. The ship was becalmed, so he walked the last fourteen miles through a swamp and a babel of foreign tongues. He remained until 1811, the first rector of Louisiana's first Episcopal church, now Christ Church Cathedral.

From then until Bishop Polk arrived, priests came and went in the three or four Episcopal parishes of the state. The most noteworthy was the Rev. James F. Hull, a Presbyterian called to ecumenical Christ Church. After becoming familiar with the Prayer Book, he decided the Episcopal Church was what he wanted and was ordained by Bishop Hobart. He served the parish eighteen years as Presbyterian minister and then as Episcopal priest.

The Diocese of Louisiana was formed in 1838 after three visits from Bishop Brownell of Connecticut and one from Bishop Kemper. Over a period of nine years these two helped Louisiana's scattered Episcopalians organize.

In 1841 Louisiana elected Bishop Polk diocesan, and he accepted. He labored as a one-man missionary society, sparing neither his time nor his wealth, and the diocese grew rapidly.

By 1853, however, the Polk wealth was gone. Slaves had died in epidemics, frost killed a sugar crop, a large loan went unrepaid, and the bishop, who had never accepted a salary, was forced to sell his plantation and become a parish priest. His personal loss was the diocese's gain for he had more time to give to the Church.

The War between the States brought an agonizing decision. At the urging of President Jefferson Davis, Bishop Polk suspended his episcopal work and accepted a commission in the Confederate Army. When chided for exchanging his gown for a sword, the bishop replied: "I buckle the sword over the gown."

With his absence, work in the dio-

cese ceased progressing. This pioneering missionary, however, continued his calling between battles. Before he was killed at Pine Mountain, Georgia, in 1864, he had baptized three prominent generals: Joseph E. Johnston, J. B. Hood, and William J. Hardee.

The Rev. Adam Cloud formed the first Episcopal parish in Mississippi at Church Hill, Jefferson County, in 1820. He had conducted services previously on St. Catherine's Creek near Natchez from 1792 to 1795 but was caught and taken in chains to New Orleans for trial because the Spanish government of the Louisiana Territory forbade non-roman worship. Baron de Carondelet gave missionary Cloud his choice: prison in Spain or leaving Spanish territory forever. He left but returned to Mississippi in 1816 after service in Georgia and South Carolina.

Mississippi had belonged to the United States twenty-eight years and been a state nine years when its four congregations, five clergymen, and 150 communicants formed a diocese in 1826 and were received into union with General Convention. Jackson was

an Indian trading post, and the churches were all located in the counties surrounding Natchez. In 1830 the state's population, white and colored, was a rousing 61,960.

Church leaders in the new diocese were aware of their vast need and opportunities. In 1828 they founded the Society for the Advancement of Christianity.

Bishop Brownell made his first episcopal visit in December, 1829, and went through the state preaching and confirming. He made several more visits, and Bishops Otey and Polk gave as much time as they were able, guiding the diocese until the Rev. William Mercer Green, son of a North Carolina rice planter and a close personal friend of Bishops Otey and Ravenscroft, was consecrated in 1850.

Bishop Green led his diocese for thirty-seven years. A firm believer in the unity of the Church, he addressed his diocese in 1866: "We shall not only meet the welcome of our Northern Brethren with an equal outflow of fraternal affection but show to the world that the Holy Catholic Church of Christ, however separated by political boundaries, is still one in love and mutual office."

PART FIVE

On to the Pacific

Formal missionary work began in California in 1850, the same year the former Spanish and Mexican territory changed from Republic to state. Two Episcopal clergymen—the Rev. John Leonard H. Ver Mehr and the Rev. Flavel Scott Mines—arrived that year from the East. A group of San Francisco churchmen wrote the Board of Missions in 1848 asking for a clergyman and pledging support. Bishop Potter of Pennsylvania recommended Dr. Ver Mehr who had volunteered for the post. Mr. Mines went to San Francisco in answer to the request of another group who had written friends in New York.

Sadly enough, in this roisterous town which was called one of the most wicked in the world and boasted 500 saloons, forty-six gambling houses, forty-eight "resorts kept by bawds," where crime was rampant, murder and robbery nightly occurrences, and Christian influence negligible, these two clergymen resented each other's presence. Consequently, they established two separate congregations.

Dr. Ver Mehr, descended from a noble Austrian-Spanish family, was European born and educated. He arrived with his wife and infant son in the United States in 1843 and joined the faculty of St. Mary's Hall, a school

for girls in New Jersey. Bishop Doane confirmed him and later supervised his study for the ministry. After ordination in 1847, he became curate of St. Mary's Church, Burlington, New Jersey.

Appointed by the Society, Dr. Ver Mehr and his family sailed to California via Cape Horn. It was a difficult passage, including shortage of food, threat of mutiny, and pirate pursuit.

He arrived in San Francisco to find Mr. Mines, who had come via the Isthmus of Panama, had already established Trinity Church. Dr. Ver Mehr raised \$8,000, and on a lot on the corner of Powell and Jackson Streets given by a churchman, he supervised the building of another church. The structure was rude because the carpenters had deserted San Francisco for the gold fields.

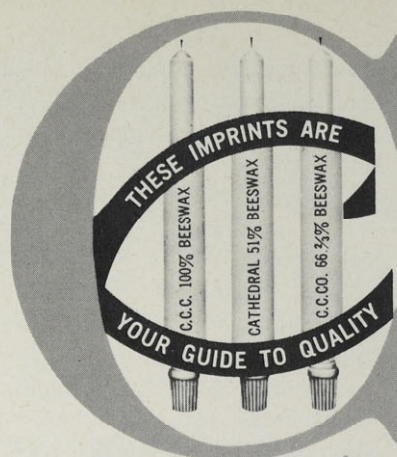
Pondering over a name late the night before the first service, Dr. Ver Mehr finally wrote "Grace Chapel" in each of the congregation's 100 Prayer Books. From Grace Chapel rose the present Grace Cathedral on Nob Hill.

Although the General Convention of 1853 refused to seat delegates from "the Diocese of California" because of a technicality, it elected the Rev. William Ingraham Kip missionary bishop. He arrived in San Francisco in 1854 and became rector of Grace Church with Dr. Ver Mehr as his assistant. Overcoming some local opposition, he later won election as diocesan. Five missionaries were sent from the East within the next two years.

Dr. Ver Mehr was soon asked to resign from Grace Church because of his foreign accent! He devoted his efforts for the next two years to St. Mary's Hall, a school at Sonoma which he had founded in 1853 at the request of Gen. Mariano Vallejo, last Mexican Commandante-General and father of thirteen.

After four of his daughters died of diphtheria, Dr. Ver Mehr closed the school at Sonoma and returned to San Francisco where he started another St. Mary's Hall. He founded San Francisco's Chapel of the Holy Innocents in memory of his daughters.

By 1866 the Church's base in San Francisco was firm although most of



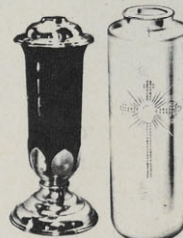
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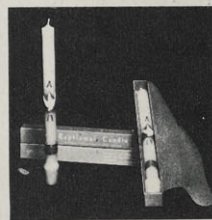
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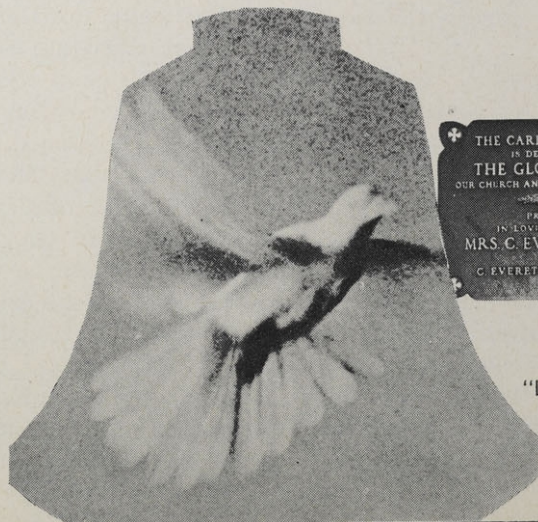
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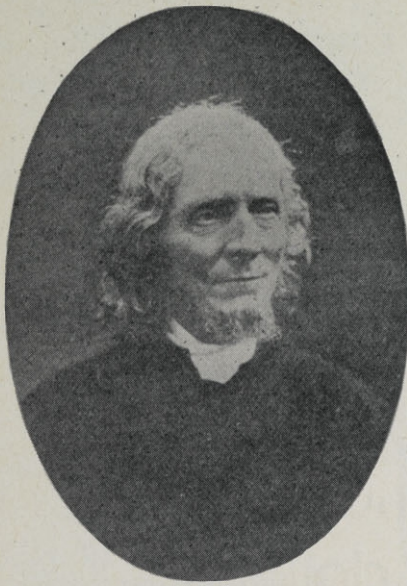
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California was yet unreached by the Episcopal Church. Some thirty priests ministered between Mexico and Oregon. The diocese could have supported more men, but none was available at the time.

The first recorded use of Prayer Book services in the Pacific Northwest was in 1824 when Gov. George Simpson of the Hudson's Bay Company instituted the practice of reading Morning Prayer at Fort George, now Astoria, at the mouth of the Columbia River. Anglican explorers and traders had been in the territory prior to that time, but they left no record of services.

The following year the Company transferred its headquarters to Fort Vancouver, and Chief Factor John McLoughlin continued the practice. Until clergymen came, laymen baptized and buried the early settlers using the Book of Common Prayer.

An Anglican clergyman, the Rev. Herbert Beaver, arrived in Fort Vancouver as company chaplain in 1836. He was unfit for frontier ministry and quarrelled with Chief Factor McLoughlin over chaplaincy rights.

During the two months he remained in the Territory, he performed eight marriages, buried twelve persons and baptized 124.

He was succeeded thirteen years later by another Anglican, the Rev. Robert Staines, who stayed three years, ministering mainly at Victoria but occasionally visiting Steilacoom and Nisqually, Washington.

Not until 1847 did a U.S. clergyman arrive in the Pacific Northwest. The Rev. St. Michael Fackler traveled to Oregon City for health reasons. He felt himself without jurisdiction so functioned intermittently, mostly in the immediate area.

The Domestic and Foreign Missionary Society sent its first missionary to the area in 1851. The Rev. William Richmond, on leave from his New York parish, worked with Mr. Fackler in Oregon, and together they founded four congregations within the first sixty days. Of these, Trinity Church, Portland, and St. Paul's, Oregon City, are thriving today. The two members of this early team ministry also conducted services in Washington Territory.

In October of the same year, the Rev. James A. Woodward arrived in Portland and relieved Mr. Richmond at Trinity Church when the latter returned ill to New York.

The Rev. John D. McCarty, a missionary sent by the Society, arrived in Portland in 1853. He took over Trinity Church and acted as chaplain to the 4th U.S. Infantry at Fort Vancouver, his former unit in the Mexican War. He made exploratory trips in Puget Sound in Washington and down the Willamette and Umpqua Valleys in Oregon, officiating eleven times in ten places, "in all of which, I believe, the services of our Church had never before been performed."

Later that year Messrs. Fackler, Woodward, and McCarty met with eleven laymen in Oregon City and prepared a petition for General Convention requesting a bishop for Oregon and Washington, then including Idaho.

Chronicler Thomas E. Jessett wrote: "Outside of stipends, and these low, for the three missionaries, the Church

provided them with nothing to work with. It was assumed that in some mysterious way they would acquire property . . . and establish churches and schools without any aid from the Society or the Church in the more established centers. Never was a missionary enterprise begun with so little support by a major Christian Church."

The General Convention of 1853 elected the Rev. Thomas Fielding Scott to be Bishop of the Washington and Oregon Territories.

Bishop Scott, at 46, came from a Georgia parish via the Panama isthmus to his wilderness bishopric. He found Messrs. Fackler and McCarty at their posts. These three worked together for thirteen years, laying the foundation of the Church in the Pacific Northwest.

In 1854 the bishop traveled through the Willamette Valley and Puget Sound and called his first convocation. The bishop, with his two clergy and ten laymen, laid down their aims: "to strive at the earliest moment for settled pastors . . . to depend, under God, upon our own resources . . . to build neat and suitable churches."

Bishop Scott and St. Michael Fackler now received their salaries from the Society, and the Army paid Mr. McCarty for chaplaincy services. Since the convention considered missionary support a temporary expedient to be eliminated as soon as possible, it requested the bishop to return East for funds.

Missionary support, however, was being curtailed by the gold rush, Indian fighting, and the growing tensions between North and South. Bishop Scott was a southerner, and though the whole clergy team—in time augmented—worked well together, the War between the states created problems. Also, the Episcopal bishop's friendship with the Roman Catholic Bishop of Portland was a handicap. But Bishop Scott and his handful of dedicated men continued their pioneering up and down the Northwest Coast and across the mountains of Idaho.

To be concluded next month
Section Three:

Across the Seas

The Most Dangerous Gap

Continued from page 13

the secular laity, both locally and nationally, in all their strengths and weaknesses, are an indispensable part of the mission of God. This mission cannot be achieved without them. If a Church neglects their needs and insights, it will misunderstand its whole role and decay into a minor organization of the clergy and church laity. And if the secular laity give up all relationship to the institutional churches, they will lose greatly and drift into lonely individualism unless they organize rival "underground" churches in a serious and persistent way.

A Dangerous Gap

Already in Britain and in Europe, such decay has set in. In the United States and Canada, churches have managed to stay in some relationship with many more secular laity, at least for Sunday worship. But now there are ominous signs, especially in the great urban areas, of a wider and wider gap between the expectations of the church leadership and those of the secular laity. At least some of the current worries about church finances are due to the same cause.

I suggest, with deep respect, that some church leaders have still to reckon with the fact that today the laity cannot be compelled either to give to their church or to attend regularly. If the Church does not speak to their lives and their needs, they will withdraw their support and go away. ◀

CREDITS

For illustrations used this month we especially wish to thank the Diocese of Tennessee (Bishop Otey); the Diocese of Louisiana (Bishop Polk); Louise M. Clarke and the Oregon Historical Society (St. Michael Fackler); and Mr. Harold Rygg and house); and Mr. Harold Rygg and Dr. Hawley of Christ Church, Red Wing, Minnesota (Dr. Augustine B. Hawley).

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Switchboard

Continued from page 6

being paid from a common pool.

The Fund is a lot more than just a retirement income plan. This plan also provides benefits for the widow of a retired clergyman and benefits for the widow and children of the young clergyman who dies prior to retirement, plus disability income and a lump sum death benefit grant. The new minimum benefit which will become effective on January 1, 1972, will be equal to \$100 per year per each year of service. This minimum is one of the most liberal available anywhere, especially when you realize that in order to qualify for it, you do not have to have a specific number of years of service.

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Our interests are the same as everyone's: to provide the best benefits for everyone with the money available. With the new increases, we will be doing exactly this. In future years we hope to do even better.

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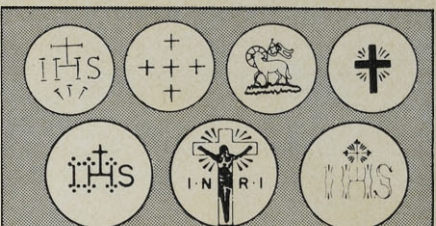
FROM HONG KONG

Yesterday we received THE EPISCOPALIAN which had been forwarded from New York. My husband had received a copy while on the vestry in Good Samaritan. I read the copy from cover to cover and after seeing how modest the subscription price for your overseas issues is, I decided to renew it for two years and ask to have it sent to our address here in Hong Kong. Please see that we receive the issue that has the Pulsebeat from the Diocese of Pennsylvania included.

We have become regular attending and contributing worshippers at Christ Church here. It is an Anglican Church with an able young man as vicar. He is an excellent preacher and has many fine ideas. They too, in the Church of England, are experimenting with a Trial Liturgy so we feel at home!

I think it is only when you have the opportunity to attend in a country such as this, where English is spoken and the Anglican Church is strong, that you appreciate how much the universality and catholicity of the Anglican Communion mean.

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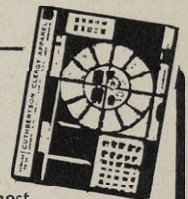
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Congratulations

► To the Diocese of **Bethlehem**, which chose the theme "Creativity in Crisis" to mark its centennial celebration and, as its Bishop, the Rt. Rev. **Frederick Warnecke**, said, "witnessing in this radically changing time to One who works in change; who said 'I make all things new.'"

This witnessing included:

- a Centennial Poster by artist Madame **Françoise Gilot-Salk** (commissioned by the Centennial Committee);

- a city-wide fanfare of lights, music, parades, and entertainment sponsored by the Globus Series of Lehigh University and the City of Bethlehem Recreation Commission, with the cooperation of the Bethlehem Council of Churches and Chamber of Commerce on the evening preceding the opening convocation;

- the convocation itself, with a panel of distinguished guests, moderated by Seabury Press president **John Goodbody** and presided over by former Pennsylvania Governor **William Scranton**, which included Presiding Bishop **John E. Hines**; Yale President, **Kingman Brewster**; NCC president, **Cynthia Wedel**; Episcopal Theological School theologian, the Rev. **Robert Bennett**; Boston University Law School dean, the Rev. **Robert F. Drinan, S.J.**; TV producer, **Robert Saudek**; and sculptor, **Harry Bertoia**;

- a hymn contest which resulted in a centennial hymn, "Give us, O God, the Grace to See";

- a three-city-loan art exhibit of major paintings;

- a centennial lecture series on the theme; and

- a service of witness to be celebrated November 7 at King's College, Wilkes Barre.

The Young People of the Diocese contributed \$4,000 to Confront, a drug rehabilitation center in Allentown.

► To the Diocese of **Southwestern Virginia** for the successful completion of the first capital funds drive in its history. With pledges still coming in, total giving exceeded \$500,000. A goal of \$411,000 plus \$36,500 for expenses had been set.

► To the Diocese of **Northern Indiana** for an increased mitebox offering which came to \$5,400 at the Spring ingathering. The Lenten study was, for the third year, centered on its companion diocese of **Costa Rica**. The offering will go toward the education of Costa Rican Episcopalians for various types of ministry in their Church.

► To the Rt. Rev. **Robert B. Gooden**, 96, retired suffragan of California and the oldest retired active bishop in the Church, for the delivery of an Independence Day Sermon, "A Message to the Nation." He climbed to the elevated pulpit with some assistance but spoke in a clear, resonant voice to the large congregation. He said, in part,

"It is not what we have that makes us great but what we are. You may have everything in the world, but you are pretty low down on the scale if you don't have the things of the spirit."

► To **St. Timothy's Church**, Roxborough, Philadelphia, Pa., for holding a fair to raise funds to buy a kidney machine to keep 30-year-old Mrs. Kathryn Sauter Angiolillo alive. Mrs. Angiolillo has been a diabetic since she was 5 and blind since 20. Her husband is also blind so her father is learning to operate the machine.

CALENDAR OF EVENTS

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- 3 EIGHTEENTH SUNDAY AFTER PENTECOST
- 3 World Communion Day
- 5-8 Annual meetings of CORA and Appalachia South, Gatlinburg, Tenn.
- 10 NINETEENTH SUNDAY AFTER PENTECOST
- 12-13 1971 Council of the American Church Union, Kalamazoo, Mich.
- 17 TWENTIETH SUNDAY AFTER PENTECOST
- 18 ST. LUKE THE EVANGELIST
- 23 ST. JAMES OF JERUSALEM, BROTHER OF OUR LORD JESUS CHRIST, AND MARTYR
- 24 TWENTY-FIRST SUNDAY AFTER PENTECOST
- 24-29 House of Bishops annual meeting, Pocono Manor Inn, Pocono Manor, Pa.
- 28 ST. SIMON AND ST. JUDE, APOSTLES
- 31 TWENTY-SECOND SUNDAY AFTER PENTECOST
- 31-Nov. 7 Episcopal School Week

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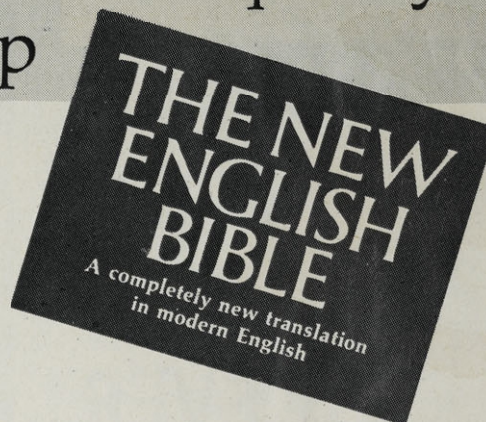
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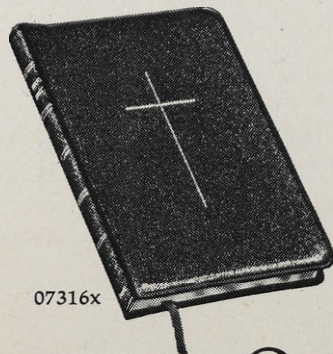
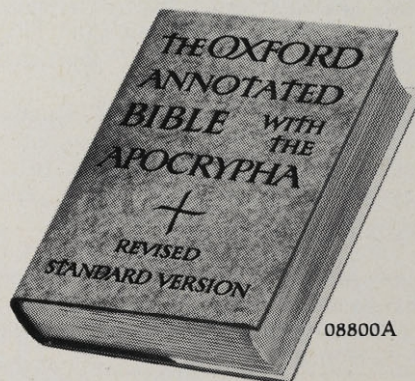
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What you can't see is that Margaret is dying of malnutrition. She has periods of fainting, her eyes are strangely glazed. Next will come a bloated stomach, falling hair, parched skin. And finally, death from malnutrition, a killer that claims 10,000 lives *every day*.

Meanwhile, in America we eat 4.66 pounds of food a day per person, then throw away enough garbage to feed a family of six in India. In fact, the average dog in America has a higher protein diet than Margaret!

If you were to suddenly join the ranks of 1½ billion people who are forever hungry, your next meal would be a bowl of rice, day after tomorrow a piece of fish the size of a silver dollar, later in the week more rice—maybe.

Hard-pressed by the natural disasters and phenomenal birth rate, the Indian government is valiantly trying to curb what Mahatma Gandhi called "The Eternal Compulsory Fast."

But Margaret's story can have a happy ending, because she has a CCF sponsor now. And for only \$12 a month you can also sponsor a child like Margaret and help provide food, clothing, shelter—and love.

You will receive the child's picture, personal history, and the opportunity to exchange letters, Christmas cards—and priceless friendship.

Since 1938, American sponsors have found this to be an intimate, person-to-person way of sharing their blessings with youngsters around the world.

So won't you help? Today?

Sponsors urgently needed this month for children in: India, Brazil, Taiwan (Formosa) and Hong Kong. (Or let us select a child for you from our emergency list.)



Write today: Verent J. Mills

**CHRISTIAN CHILDREN'S
FUND, Inc.**

Box 26511, Richmond, Va. 23261



I wish to sponsor a ☐ boy ☐ girl in (Country) _____

☐ Choose a child who needs me most.

I will pay \$12 a month. I enclose first payment of \$ _____

Send me child's name, story, address and picture.

I cannot sponsor a child but want to give \$ _____

☐ Please send me more information

Name _____

Address _____

City _____

State _____ Zip _____

Registered (VFA-080) with the U.S. Government's Advisory Committee on Voluntary Foreign Aid. Gifts are tax deductible.

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