

# The **+ WITNESS**

II SEPTEMBER, 1970

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## Editorials

### Revolutionary Proposals Battles Loom in Houston

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Five Official Agencies State  
that the Church Needs to Take  
the Steps Necessary to Assure  
Itself of the Highest Level  
of Quality and Competence  
in its Ordained Leadership.  
Recommendations to this End  
will be Offered at General  
Convention

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## Story of the Week

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# Recommendations on Ministry Work of Official Agencies

★ Throughout history, only one model of leadership has existed for the church — the ministry of Christ himself. From this model has come the meaning and method of the church's ministry, and through it the ministry of individuals, both lay persons and clergymen.

In any enterprise, the quality of leadership is important; for the church, it is crucial. Thus, the goals defined for the church today can be understood only in the light of its unique ministry. At the same time, these important tasks must be placed in the hands of men and women with the competence and commitment to accomplish them. As you know, the Episcopal Church provides varied positions of leadership for clergymen and laymen alike. Yet in the complex society of the 70's the church faces a stiff challenge to recruit and prepare qualified persons for these leadership roles and to provide a pattern of operations that will enable them to accomplish the work at hand.

The church has not taken this responsibility lightly. A number of groups are at work to delineate and stimulate new ways for laymen to exercise the ministry

of Christ more effectively, full reports of their activities will be sent separately to you. In the same way, other task forces seek to increase the effectiveness of the ordained ministry.

The need for long-range development of leadership is particularly important for the ordained clergy because of their distinctive professional role within the church. In the face of this need, it is obvious that only an integrated system of preparation, deployment, and a life-long process of education will assure the most productive exercise of the clergy's professional ministry; yet a coordinated system is almost totally lacking. Instead, what we encounter today is widespread underemployment, even misuse, of deeply committed and often well-developed talents. The result is a serious curtailment of the church's capacity to fulfill its divine mission.

The groups that have been at work in recent years on various aspects of the problem have had a single goal: to help make the ordained ministry a more faithful model of the ministry of Christ and a more effective instrument in the church's mission. The following pages highlight different areas where major problems exist, what is being done to meet these prob-

lems, and what still remains to be done. At the end of each section will be found related questions that will serve as guidelines for bishops and deputies to explore these issues further at the General Convention hearings and discussions.

### Getting the Right Man

Contrary to the impression created by some news reports, there is no shortage of priests today for the salaried positions in the Episcopal Church. From 1964 to 1968 the total number of clergy grew from 10,309 to 11,505 (an increase of 11.6%); during the same period the number of parishes and missions declined from 7539 to 7511. Reports for 1969 show a total of 11,758 clergy, of whom 9680 are active; 7380 of these are in the parochial ministry. There is, however, — as there has always been — a shortage of men of highest quality. Further, as new forms of ministry emerge and a long overdue expansion of ministry among minority groups is pressed, there is an urgent and growing need for specialized talents and abilities. In such turbulent times, it is vitally important for the church to recruit and prepare clergy of the highest competence.

There are few programs in operation today with the objective of attracting the outstanding students in our colleges and universities to the professional ministry. With the shifting focus of concern among college students, this is a complex goal

Those responsible for this joint report are listed in the editorial on page seven

for any profession — and especially challenging for the church. For example, recent publicity about so many new approaches to ministry has made it increasingly difficult for a student to assess what is actually involved in the ministry. In addition, in our mobile society, young men are less willing to think in terms of long-range vocational commitment; the church, on the other hand, has traditionally thought of ordination and ministry in lifetime terms within a stable social setting. The difficulties created for effective recruitment are self-evident.

Special problems exist in seeking potential leaders among minority groups, who have never had a particularly large role in the Episcopal Church. The need for them is more pressing than ever today when the demand for racial justice has become the most impelling social issue of our times. The church's ability to participate creatively in resolving this crisis will depend in large measure on its capacity to attract more minority leaders to spearhead its involvement.

There are already efforts under way and slated for expansion by black clergymen and seminarians to stimulate interest in the full-time ministry among black college students. On a broader scale, the board for theological education is considering several promising plans to enlarge what are known as "trial year" programs. Under this project, which has been carried on interdenominationally with considerable success, an outstanding man still undecided about his vocation is awarded a scholarship to attend a seminary. The program enables him to study theology, to share experience in a community with others looking toward ordination, and eventually to give seri-

ous consideration to the ministry. The board has also arranged for seminarians to visit campuses in an effort to open up broader lines of communication. This program will be significantly extended during the coming academic year.

The ultimate selection of candidates for the priesthood follows canonical procedures; the primary responsibility rests on bishops together with certain clergy and lay members of their dioceses. Under this system, however, the limited time available to become acquainted with potential candidates has always posed a problem. Some years ago the Church of England, drawing on experiences of the British army during world war two, developed a "selection conference" model. Essentially these are weekend conferences attended by men interested in ministry along with professionals from other disciplines skilled in the evaluation of individuals. A modification of this model has been used in the dioceses of Virginia for ten years, and a project will be launched this fall with the assistance of the board for theological education to expand the program into other regions of the country where bishops have expressed interest in the plan.

It is clear that programs like these — as well as others outlined further along — require funding. The church has made a deep commitment to provide for effective ordained leadership; we must be ready to back this commitment with the money needed to implement productive programs. In a number of cases, local areas will eventually be able to provide these funds, but the need for allocations on a national level will continue for many others.

#### *Questions:*

1. *What are the facts and the pro-*

*jections for the future on the manpower situation?*

2. *What is the calibre of the men we are getting now?*

3. *What are the particular skills that will be needed for the new challenges confronting the ministry?*

### **Providing the Right Kind of Preparation**

Most of the clergy of the Episcopal Church have studied at one of our eleven accredited seminaries or at one of the seven other Episcopal seminaries and diocesan schools that exist in this country and overseas. Others have prepared at interdenominational seminaries (with additional work in studies related to the Episcopal Church) or under special provisions in the church's canons for guided study. Still others have been ministers or priests in other denominations who have come into the Episcopal Church after completing special courses.

Our accredited seminaries continue to furnish the principal supply of professional leadership for the church. In the last few years there has been great ferment in theological education in all the churches, and a number of significant changes have occurred. For example, close cooperation has begun among seminaries of many communions, including our own, and with nearby universities; this development has already provided a more realistic and stimulating setting for professional study than was possible before. New programs place increasing stress on relating theology and biblical studies to our growing understanding of contemporary man in today's society and culture. A number of these programs require direct involvement of the student in the major crisis areas of our national and personal life through work in hospitals, jails, ghettos, and depressed urban settings, as well as in established parish



churches. The image of a seminarian poring over his books in cloistered isolation is long since outmoded.

While advances have been made, many problems exist in our seminaries. Each of them is independently controlled and receives no budgeted operational support from the national church; many of these schools are running large deficits with no clear solution in sight. The annual theological education offering, through which parishes are asked to assist, has been declining for the last several years, and endowment income that was once sufficient to close the gap is no longer able to do so. Vastly increased tuitions, which have enabled colleges and universities to keep their heads above water in the face of spiraling educational costs, are not the answer for seminaries. In fact, the General Convention of 1964 adopted a national program of scholarship grants to provide assistance for at least a few seminary students, but with the decline of church receipts, this program has suffered major cutbacks.

Part of the difficulty lies in the institutional structures of the seminaries themselves. Among the eleven accredited schools there was an average enrollment of 87 in professional courses last fall; this represents the smallest figure of any major denomination in the United States, while the per capita educational costs are the highest. In some cases, Episcopal seminaries have been able to develop new programs jointly with nearby schools of other communions. In other locales, however, there has been very little opportunity to effect this kind of innovation. The goal of providing the most effective preparation possible is uppermost in the minds of every one concerned. It is unlikely, however, with their present size

and geographical location, that the majority of our seminaries will be able to achieve this objective.

A related concern both in the seminaries and elsewhere has been to provide programs of theological study for laymen. At present, a few are studying in seminaries — not to prepare for ordination but to become more articulate and effective in positions of lay leadership. Unfortunately, it is doubtful that the seminaries will be able to expand programs of this kind because of their current financial strain. It is clear that much of the work in developing lay leadership must ultimately be done at the parish or diocesan level, and serious attention must be given to meet this need.

In the past year, the board for theological education has held a series of conferences for trustees, deans, professors, and students to foster greater cooperation. It has become increasingly evident that a major overhaul of existing seminary programs is needed, along with the development of whole new approaches to preparation for the priesthood, both within and outside seminary settings. In addition to the efforts at identifying problems and possible solutions, important innovations have come with the increased involvement of seminarians themselves in policy-making committees and boards of trustees, and the recent formation of a national organization of seminarians. New programs of preparation are already on the drawing boards or in the pilot project phase. Coordination of a number of these — along with financial assistance — has come from the section on professional leadership development of the Executive Council. Although the ultimate effectiveness is still to be proved, the returns to date offer great promise.

A closely related—and crucially important — issue concerns the procedures for ordination. The canons of the church require that a man undergo examinations before he is ordained; in this way it has been possible to evaluate his readiness for ordination, and at the same time to protect the independence and academic freedom of the seminaries themselves. Final selection is in the hands of each bishop, who arranges for the examinations for the candidates in his diocese. As one might expect, the level of acceptable standards varies greatly across the country. In the less mobile society of earlier years, this situation posed no real problem since ordained clergymen often spent their careers in a single diocese, and the particular needs of the region were reflected in the nature of the examinations. Today, in contrast, a man at ordination may expect to follow a career that will involve him in a variety of locales; the church must have the assurance that his general competence is adequate for the demands on his talent.

To meet this need more realistically, the board for theological education is proposing certain canonical changes for enactment at the General Convention in Houston. First, the board is urging the establishment of more effective structures, to be known as diocesan commissions on ministry, to assist the bishop in dealing with the whole spectrum of concerns related to ministry. Then, on a broader level, it proposes a system of national examinations to evaluate candidates for the ministry. Through a combination of local and national focus, it will be possible to overcome some of the most serious shortcomings of the present fragmented approach.

#### *Questions:*

*1. How can the church act more effectively to expedite the most ur-*

gent changes necessary in theological education?

2. *How can the seminaries be enabled to function more as one element in the lifelong process of priestly education?*

3. *How much longer can we afford so many seminaries?*

4. *What totally new approaches to prepare men for the priesthood are now under study or in operation, and what other approaches should the church be considering?*

## Getting the Right Man into the Right Place at the Right time

The Episcopal Church has never had a system for the deployment of its ordained manpower. Until last year it did not even have a proposal for one! Any vestryman who has been involved in the search for a new rector knows how difficult this lack of system can be. Moreover, this omission has resulted in a serious misuse of significant ability and specialized competence. A man with talents to relate to a residential parish may well end up in inner city work, just as one with special gifts as an institutional chaplain may be found in a small town with no institutions within miles. The problem is compounded by the tradition of "life tenure." A man becomes rector of a parish for an indefinite period, or a bishop is elected to serve until retirement. At present, there is no method for assessing his effectiveness in relation to the needs of the parish or the diocese. Furthermore, there is no significant provision for change if either the man or the parish or diocese realizes that it would be in the interests of all. In addition, unique problems exist in the placement of overseas missionaries who have returned to this country, of chaplains in the military service who finish their tours of duty, and of clergy from ethnic minorities.

Since it was established at the Seattle General Convention in 1967, the joint commission on

the deployment of the clergy has been working at these problems across a broad front. The section on professional leadership development has recently completed the first major collation of significant data on the clergy — time studies, salaries, attitudes—through the research work of the Executive Council's strategic research services, as well as a coordinated picture of clergy employment patterns through the work of Consultation/Search, Inc. Last year at South Bend the commission laid before the church a "model deployment plan" for study, experiment, and suggested changes. This plan if adopted would result in the preparation of "role profiles" for every job; an annual performance evaluation for each clergyman; new canonical responsibilities for bishops in nominating candidates for vacancies; periodic reviews of tenure for both parish priests and bishops, along with a system for relocating men if necessary; and the establishment of an appellate procedure to safeguard against injustices. The General Convention at that time authorized the commission to proceed with setting up a national clergy deployment office, which is now operational. By the fall of 1971 it will have a fully functioning clergy personnel inventory to which vestries and bishops may turn for accurate, up-to-date, and quickly accessible information. Individual clergy, too, will be able to turn to the deployment office for counsel on vocational problems and to make known their own availability for new assignment.

The national deployment office has joined with other denominations as it establishes its policies and files. Experiments in a number of dioceses with aspects of the model plan are also underway. Crucial to the whole deployment process must

be steady pressure for an unequivocal policy of "open employment" and an end to the subtle racism which up to the present has been so prevalent in job opportunities.

### Questions:

1. *Is the church ready for major changes in the way it deploys its clergy?*

2. *Will our congregations be willing to share the selection of their clergymen with the bishop, undertake the discipline of defining their performance expectations more closely, and assist in annual evaluations of themselves and their clergymen?*

3. *How can the church in its pastoral concern for both clergymen and congregations provide some method of periodic assessment of both the individual and his position, in order to make the proper matching of the man and the place a continuing reality?*

## Continuing His Education and Specialized Training

With the fast-moving change and the knowledge explosion that have become increasingly evident since world war two, professional men and those with specialized ability have been hard put to keep abreast of new information and new ways of doing things. Those in the church's ministry are no exception. The truths of the Christian gospel never change, but the ways in which individuals and groups perceive and respond to the gospel reflect the current cultural settings; as our own culture changes, so do the people in it change. Simultaneously, new methods of teaching, of pastoral counseling, and of community involvement — to name only a few — are developing constantly as men gain greater insights into themselves and the nature of the world around them. Continuing education is no longer a luxury; it is a "must." There is remarkable testimony available on what can happen in parishes as a result

(Continued on Page Eight)

# EDITORIALS

## Revolutionary Proposals

AN IMPORTANT Episcopal Church document has reached us titled, "Is the Ministry in a Bind?" It is notes, reports and recommendations for effective leadership in the 70's. It was prepared by these official church agencies: board for theological education; house of bishops committee on pastoral development; joint commission on the deployment of the clergy; joint commission on the structure of the church; section on professional leadership development of the executive council.

These agencies together have spent a lot of money — over \$300,000 this year alone, totalling things up from the council's program and budget. But if the Houston convention acts favorably on their recommendations the church will eventually have vigorous leadership and all those things over which there is so much pulling of hair today — GCSP, COCU, and all the rest — may disappear.

We have printed the whole thing, even though we know all bishops and deputies have it. We have a lot of readers who are neither.

## Battles Loom in Houston

GENERAL CONVENTION will open October 11 and end October 22. The first week will be primarily discussion and issue oriented; the second week will pass on budget, legislative and program proposals. The format is still tentative but the first week had been pretty well blocked out. In the morning there will be an hour and one half general session conducted by a moderator and a panel on an assigned topic, such as "The Church in Society," "Racism in the Church," "General Convention Special Program," etc.

Following that there will be small group workshops, participants to be chosen randomly, in which delegates will air and share views. Outsiders, such as peace groups, youth delegates, seminarians, union of black clergy and laity, etc. will be able to participate in these sessions.

In the afternoons various standing committees of the Executive Council will hold hearings at which delegates and pre-scheduled speakers will testify and question each other on specific legis-

lative and program proposals to come before the convention during the second week. Each of these proposals will then go to the convention for a vote with the findings and recommendations of the originating committee attached.

That the first order of business should be the seating of special representatives and the second reading of the seating of duly elected women in the House of Deputies, is the opinion of many people.

Support of the General Convention Special Program in whatever suitable ways present themselves is the first priority of others.

The Seattle convention took place immediately following the 1967 riots in Detroit and Newark in which 102 people were killed and hundreds arrested, mostly black people. The PB addressed the convention about the necessity for the church to become more directly involved in answering the needs of racially and economically oppressed minorities, the GCSP was devised as the Episcopal Church's working out of that concern. The initial budget of \$9 million was to come from two sources: \$6 million from the top of the entire church budget and \$3 million from the United Thank Offering. \$4.5 million has so far been received. This money has been used to fund 190 black and Chicano community projects, most of them not directly church related. GCSP has turned out to be far more controversial than the church expected it to be. Their new budget and program may be the single most controversial item on the agenda and supporters are marshalling all the forces they can in a fight for the survival of its program.

There will be of course be strong opposition to GCSP, ranging from abolish to reform. Some of this is organized in groups who brand their opponents as extremists and think they should have no part in convention, inside or out. But they are themselves — what they call the other fellow as so often happens — pressure groups, and often effective.

We'll do our best to keep you informed — Gardiner M. Day, John M. Krumm, W. B. Spofford Jr. will be writing from Houston — all keen observers. Spofford Sr. will stay in Tunkhannock and try to put things together so they make sense.



## Ministry Recommendations: —

(Continued from Page Six)

of ongoing programs of education and training for both their clerical and lay leadership.

Until recently, little attention has been given to a systematic approach for continuing education of the clergy. Many newly ordained deacons fresh out of seminary have had to begin work alone with little or no supervision from more experienced priests. The pattern of internship so familiar in the practice of medicine has been available to only a small number of seminary graduates. While certain dioceses have been able to establish programs to assure this kind of training, there is pressing need to expand its outreach. Beyond this initial concern lies the urgent demand for an orderly pattern of development for individual clergymen throughout their ministry. They must be able to enhance their skills in the areas of their greatest talent and interest and of the church's greatest need. The financial limitations that priests face make it difficult for them to "foot the bill" for this kind of continuing education. In a few cases their congregations have established regular programs of assistance. For the vast majority of the clergy, however, no such resources are available.

A new approach to this problem is being undertaken by the section on professional leadership development, the board for theological education, and the House of Bishops committee on pastoral development. A major factor has been the opening of several interdenominational "career development centers," whose personnel are trained to help clergymen through a process of evaluation and assessment to find the most promising course for their future. A priest

is able then to plan a consistent program of training to move systematically in the direction of his greatest potential. In this way he is better able to select the most valuable course experiences to increase his competence in the areas most appropriate for him. There are still, however, only a few career development centers in existence, and relatively few men have been able to avail themselves of these services.

The greatest single deterrent to sound continuing education is inadequate finances. The section on professional leadership development carries on a program of scholarship assistance for the continuing education and specialized training of both clergy and lay leaders, but the requests far exceed the funds available. The church is paying an extraordinary price — one which no other sector of society, industry, commerce, or government, has felt able to afford — in not providing for the renewal and updating of its leadership — bishops, clergymen, and laymen alike. Only by immediate and aggressive action can the church deal constructively with this crucial problem.

### Questions:

1. *Should there be a system like the Church Pension Fund to guarantee the adequate financing of continuing education?*
2. *What are the most important changes that need to be made to implement our educational effort to strengthen clergy morale and competence?*
3. *In what way can the needs of the church for particular skills be related to the development of individual skills of the clergy?*

### Providing Opportunities for Counsel

As patterns of life shift in this country, the roles of the different institutions in society — schools, churches, clubs, industry — tend to change as well. The place and function that

churches occupied in the average community fifty years ago are very different from those of today. Indeed, in some ways the church has undergone more change than any other institution familiar to us. This has meant an inevitable change in the shape of ministry and a clear shift in the roles of the clergy. A once stable profession has become far more fluid, and the aspirations that drew a man first toward the ministry have sometimes become difficult to match with reality. In dealing with change and uncertainty, clergymen need to have more opportunity for counsel than has generally been available.

The pastoral care of the clergy has always been the responsibility of the bishops, who are expected to see that adequate counseling services are available. The creation of the House of Bishops committee on pastoral development was designed to strengthen these opportunities. This committee of bishops has drawn many others — both clergymen and laymen — into its work. In addition, the committee encourages men to utilize the resources of the career development centers mentioned earlier. Although the services of the centers continue to be most effective for career development, they have often been helpful in periods of real crisis in the lives of individual ministers. In many cases, under guidance from the professional staffs, these talented men have been able to realign their energies in more fruitful directions.

Much has been written about the troubled state of the ministry, and it is easy to get a distorted picture of how widespread this condition is. The problem is real, however, and as long as the effectiveness of the church's ministry is being curtailed, action is needed. Steps



taken to date have only begun to scratch the surface. There is still much to be done.

#### Questions:

1. *Do bishops have the resources available to provide the needed opportunities for counsel?*

2. *What changes must be made in canonical procedures and/or diocesan or regional programs to provide long-term professional support of the clergy?*

### Encouraging New Patterns of Ministry

The mental pictures that most of us have of the work of the clergy — tied closely to a parish church in city, suburbia, or smaller town — is so deeply ingrained that we have real difficulty in recognizing the many totally different settings in which ministry is carried on. College campuses and counseling centers do not stretch the imagination too far, but community organization activities and coffee house sessions come to mind less easily. A growing number of new types of ministry are emerging in response to the personal and social crises of our time. At first glance, these new opportunities may seem strange; yet their effectiveness is evidenced by the testimony of countless persons whose lives have been touched and whose eyes have been opened to the eternal by this new breed of priest. As social change continues in the United States, it is inevitable that new forms of ministry will develop beyond the traditional parish structures rooted in familiar residential patterns. The church would be failing in its responsibilities if it were unable to meet these new challenges.

Many of the patterns of church life inherited from earlier years do not translate easily into these new forms. The Episcopal Church has customarily assumed, for example, that its

clergy would be principally supported by local congregations and that a minimal addition would be needed to maintain adequate diocesan and national services. As increasing numbers of people have moved to urban centers, smaller communities have found this kind of support pattern difficult to maintain; in fact, many small parishes are now faced with the loss of a full-time rector. In a similar vein, priests ministering to highly mobile groups such as college students and inner city residents find that it is impossible to expect adequate support from their constituents.

One solution which will certainly grow in acceptance, is the self-supporting ministry. Here ordained priests are fully employed in non-church positions and work at church-related activities only in their extra time. In this way they are not dependent for support on the ability of others to contribute, although their available time for ministry is drastically reduced. Of course, patterns of this kind raise a host of questions about the structure of the church as a whole. How, for example, should the priest be related to his diocesan convention? What kind of representation should be available for the people with whom he works? Can a bishop ask him to move to another position if his employment is fixed in one community?

It has become evident that for some men, shifting to an entirely new profession and ceasing to function as a priest will provide the best setting for their ministry. It is no longer unusual to read about priests who have been ordained for many years deciding to go into business or teaching, for example; in many cases a new career has flourished for the individual and a more effective ministry of reconciliation and interpretation has become possible quite

apart from the normal priestly functions. There will undoubtedly be more such cases: from 1968 to 1969 the number of secularly employed clergymen rose from 719 to 809. Until the last General Convention, the canons of the church did not make it easy for a man to take such a step. A few amendments were adopted at that time, but more will be needed to facilitate change — with grace and without prejudice.

The joint commission on the structure of the church has had to deal with these questions along with countless others in developing proposals for change, for it is imperative that the operating structures be made more effective in carrying out the contemporary mission of the church. One thing is certain: with the changing scene of American life today, we must encourage continued experimentation and we must find ways to support and strengthen the most promising programs. It is quite evident that ministry in the future will call for patterns that can scarcely be dreamed of at present, and that the church must be ready and able to move toward them when the time is ripe.

#### Questions:

1. *What are the most promising forms of self-supporting ministries?*

2. *How should people be selected, trained and supervised in such ministries?*

3. *How should clergymen no longer functioning as priests be related to the overall ministry of their dioceses?*

4. *What canonical changes are needed to provide better for the various types of non-parochial ministry that have developed?*

### Conclusion

The different groups referred to in this report have been established in recent years to deal with the varied concerns that impinge on an effective ordained ministry. The scope of the problem has been so extensive that

these groups have been able to function most effectively in separate but coordinated efforts, although it is likely that they will eventually need to be drawn into a more closely knit relation. When seen together, their activities reflect how great a concern faces the church.

The urgency of that concern is impossible to minimize. The church needs to take the steps necessary to assure itself of the highest level of quality and competence in its ordained leadership. Through the initial work of these groups, it has already shown its awareness of the importance of this issue and its commitment to resolve the problems that exist. The continued existence and effectiveness of these groups, however, will require significant money, and the thrusts of their activity must not be undermined by insufficient funds.

Times of uncertainty and turbulence have always provided particularly significant openings for the gospel of Jesus Christ. The church today is faced with unparalleled opportunity to communicate that gospel and to carry out its mission, and through this to offer to countless people the only ultimate meaning to life. The voices of doom will be laid to rest as this message of meaning and hope is heard. Never before has there been greater need for vigorous leadership. The church has already begun to respond. It must now act decisively to get on with the job.

## CHURCH PENSION FUND UP FOR A LOOK

★ General Convention will take another look at the Church Pension Fund, since a large number of resolutions have been received. Most of them urge increasing the pensions and contend that it is possible to do so.

One clergyman points out that the fund reported total assets of

\$203,074,516 as of June 30, 1969, paying only \$6,898,676 in benefits. Income reported was \$19,773,675, over eight million coming from investments. The other nearly twelve million was derived by force of canon law, which requires parishes and others to pay assessments of 15% on the salaries — including the value of housing — of all full-time clergy.

He writes: "This system amounts to what could be reasonably described as an insurance man's dream: a company having to pay nothing in taxes, nothing in salesmen's commissions and nothing in expenses for collecting delinquent accounts."

He, like most of the resolutions, think the fund is able to raise pensions and should do so. We will report what happens, if anything.

## NEW YORK PARISHES STUDY SET-UPS

★ The Church of the Ascension and Grace Church, New York, have voted to pursue joint investigations looking toward fullest cooperation, even including a possible union of the two parishes. Both vestries, meeting separately on September 15, voted for the study.

It is understood that for the immediate future both church buildings will be maintained, but it is pointed out that there can be a considerable saving on clergy, clerical, maintenance and other expenses through the co-operative effort.

Announcements stress that no decision to merge will be made until both of the congregations have a chance to study the results of the investigating committees.

## ACTIVISTS COALITION FOR CONVENTION

★ A proposal that a 24 hour "switchboard" dispensing information, news of meetings, ar-

ranging housing for youth and generally attempting to coordinate efforts of the outside forces coming to Houston with political and social concerns is likely. The Episcopal Peace Fellowship responded to the idea and say that this ought to be a coalition undertaking, in so far as possible, and be of service to a wide spectrum of groups and individuals beyond their constituency.

Groups making up the coalition are: Episcopal Society for Cultural & Racial Unity; Association of Episcopal Seminarians; Episcopal Peace Fellowship; Union of Black Clergy & Laity; Episcopal Society for Ministry in Higher Education and the Youth Delegates Coordinating Committee.

## SYNOD ACTS ON HOUSTON ISSUES

★ If the synod of the II province — New York and New Jersey — meeting in Newark on September 14th-15th, is any sample, the General Convention can be expected to act as follows: It will vote to "continue and expand" the GCSP and defeat attempts to require the consent of a bishop to a project in his diocese. It will approve the

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proposed re-drafting of the baptismal liturgy for trial use but refuse to allow the inclusion of the Laying on of Hands in such trial use until further study. It will not eliminate references to sex in the constitution or canons in such a way as to allow the ordination of women.

All these actions were taken upon recommendation of the synod's committee on resolutions, headed by Bishop Ned Cole Jr., of Central New York. The vote on the resolution asking that the Laying on of Hands be set aside for further study was a close one — 19-17 — and was reached only after a sharp debate, led by the Rev. Leonel Mitchell of New York, a member of the drafting committee which prepared the baptismal service, and Bishop Leland F. Stark of Newark, who opposed the trial use of what was judged to be a very important theological issue "with ecumenical implications" which needed exploration.

The budget, calling for continued programs in youth and college work, was adopted after some debate.

## - - People - -

IVAN ILLICH, Catholic priest, who heads a research center of social change in Cuernavaca, Mexico, told the congress of the national students association that society doesn't really need students or schools. "School has very little to do with education," he said. "I question the legitimacy of schools. And I question the legitimacy of the status of students." Once society is "schooled up," it discredits self-learning and that's the type of education he said he favors. "Most students like their privileged position, therefore I have great reservations about what's going on

in student politics." Campus revolutions, Fr. Illich said, are like "starting urban renewal in Manhattan from the 20th floor upwards. If the revolution doesn't start in the grammar and high schools of the rich countries — namely, the United States, Japan, and Western European countries — it won't happen," he forecast.

CESAR CHAVEZ told a rally of 1,000 members that their union had signed a contract with Interharvest, a subsidiary of the United Fruit Company. The pact covers 800 to 1,000 workers on ranches in the Salinas Valley and in other sections of California and in Arizona. Thus the farm workers have scored their first "break-through" in a jurisdictional dispute over unionization of field workers in the nation's salad bowl, the area of California which provides 70 per cent of the country's lettuce.

WILLIAM F. YATES parachuted out of a plane at 8,000 feet and drifted down to a golf course near Northside Baptist church in Charlotte, N. C. He won the prize for the most unusual transportation.

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