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REPORT ON DIOCESAN SOCIAL ACTION PROGRAMS

Data Collected and Tabulated

by

Research and Publicity Committee

of

THE DEPARTMENT OF RACIAL AND URBAN AFFAIRS

During the past 20 years the work in the diocese done in the fields of racial and urban affairs has been conducted by various institutions and under the sponsorship of many committees and groups. At the beginning of the fifties the Diocese of North Carolina supported two Negro hospitals, St. Agnes in Raleigh and Good Samaritan in Charlotte, St. Augustine's College, and camps Pollard and Delany. Tuttle Community in Raleigh also received some support. All other institutions were barred to Negroes. Most of the programs were conducted under the auspices of the Department of Christian Social Action.

The following are figures from the proposed budget as presented at the 1951 Diocesan Convention:

	<u>Regular Funds</u>	<u>Special Funds</u>
Thompson Orphanage	\$4,500	\$5,161
Negro Orphans	500	20
Vade Mecum	5,840	5,770
Pollard and Delany	1,065	1,053
Youth Work	1,200	
Negro Youth	250	
St. Mary's	3,000	
St. Augustine's	1,000	

In the fall of 1949 the Rev. James R. Fortune, Missionary to the Deaf, added to his schedule visits to the N. C. School of the Negro Deaf in Raleigh.

During these years the Episcopal Churchwomen contributed linens to St. Agnes and Good Samaritan hospitals, clothing and money to Tuttle Community Center, and money for improvements and scholarships for camps Pollard and Delaney. In 1951 the women reported, "Work of the Negro branches is expanding

and strengthening. \$1,700 was used for salary and travel allowance for a field worker in this district." These activities were financed from the half of the budget that is spent within the diocese.

During the 1955 Diocesan Convention a report was given on the State of the Church stating: "We were shocked to find an increase of only 37 Negro communicants in the past 10 years. The rest of the Diocese grew 23%, and Negro communicants increased only 3.7%." It was suggested that a special committee be appointed to report at the next convention. "We find it difficult to understand why our people who lead so capable in other fields, have failed to supply dynamic leadership in our present unhappy state of inter-racial tension. One would expect a healthy church to have given more guidance to the people of our state and region."

This Special Committee report was given the following year with the following observations. "With few notable exceptions, the Negro churches and missions are in a continuing state of decline approaching the point of extinction. When congregations have failed to prosper in a material way the reason is largely due to the individual economic condition." The committee recommended: "A program for the recruitment of Negro clergy, a program to increase interest of Negro laity in its congregations, financial assistance be given congregations which have promise of progress, use of lay workers under clergy supervision, and where there is no promise to discontinue and transfer the membership." "The Episcopal Church in this state is so great that our church will be morally responsible unless we do our utmost to revitalize and direct our energies in a program to make the Episcopal Church as representative and appealing in this area (Negro) as it is in other areas of our membership throughout this Diocese."

During 1956-57 the Committee on Racial Subjects held only two meetings and did not have any specific recommendations to make requiring more time for

frank discussion between leaders of both races. However, they did report on the resolutions adopted by the 58th General Convention held in Honolulu in 1955: ". . . commends to all the clergy and people of this Church that they accept and support this ruling of the Supreme Court, by opening channels of Christian conferences and communication between the races . . . , they anticipate constructively the local implementation of this ruling as the law of the land, and . . . in the work of the Church we should welcome people of any race at any service conducted by a priest or layman of any ethnic origin, and bring them into the full fellowship of the congregation and its organizations."

The report of the Commission on Racial Subjects given in 1958 contained recommendations for a Conference on Racial Affairs and a Clergy Conference on Race Relations to be conducted by the Department of Christian Social Relations. It also recommended that congregations of the Diocese be encouraged to establish a human relations committee. These conferences were held the following year. The Department of Christian Social Relations developed a technique of a four member panel discussion with moderator to aid in the discussion of human relations. The committee reported that: "For many of those present the occasion represented the first personal contact between themselves and members of the Negro race outside of the mistress-servant relationship."

The Committee on the State of the Church in 1960 was concerned about "the shortage of Negro clergy, unfilled Negro college chaplaincies, pressing problems of St. Augustine's College, and unmet needs of the Negro in community and social relations." They recommended that the Committee on Racial Subjects study the problem and report the next year. "The committee looks forward to the day when it will no longer be necessary to include a separate section on Negro work. As long as there is any group or segment of people within the Diocese to whom we do not witness effectively, we stand judged by the love of Christ."

During 1961-62 the Committee on Race had three different chairmen. The convention report noted that "on several occasions Negro communicants have been denied the opportunity to receive, or have been restricted in the full enjoyment of the Sacraments and other ministrations of the Church." The committee adopted a statement that "in the committee's opinion it is contrary to the teachings of Christ and His Church that it be denied on the ground of race to any communicant the full and unrestricted right to attend the services of the church."

In 1965 the Commission on Race reported that the Changing Culture Conference was most successful and that it needed to be followed-up with a series of meetings in different localities in the Diocese. These meetings should be led by men from these localities, devoted to the social, industrial, and human problems in the areas. The commission recommended that it be "abolished and that all matters referring to race be referred to the Bishop and the Executive Council, and, finally, that members of our diocesan family be encouraged to make full use of our institutions."

The status and conditions in the diocesan institutions had undergone some changes since 1950. During the 1955 convention it was reported that "Camp Delany buildings are very bad. It is recommended that the operation be prohibited at the present site in Wake County and that we proceed to make provisions for Negro campers." The next year the recommendation was made that "the Division of Camps and Conferences, in keeping with the policy of the Church as recently enunciated by the National Council, pursue the possibility of conducting a camp for all races." From 1957 on there were no appropriations for camps Pollard or Delany. Vade Mecum integrated the Junior Boys' Camp during the summer of 1960. As a result fifteen boys and girls were withdrawn from the various camps and conferences. In 1963 the Executive Council approved a request that all camps and conferences should be open without regard to race

by 1966 (12 years after the Supreme Court decision). Vade Mecum was returned to the Winston-Salem foundation in 1970. Programs were transferred to other camp facilities. In 1960 both Good Samaritan and St. Agnes Hospitals were closed. Good Samaritan was turned over to the city of Charlotte and St. Agnes was given to St. Augustine's College.

In the statement of admissions policy presented to the convention of 1965, The Terraces and The Bishop Edwin A. Penick Memorial Home are open to all people without regard to race. Neither St. Mary's Junior College or St. Augustine's College mention race. However, the faculty at St. Augustine's is integrated and at least one white student has been enrolled and lived on campus. St. Augustine's has celebrated the Centennial of its founding. The emphasis of the program has shifted from teacher training to liberal arts, fine arts, and sciences. Thompson Orphanage determines the admission of the individual child in view of all the factors involved in his particular situation.

It was during the 1961 Convention that a resolution was passed instructing the Executive Council to study the growing problem of the Church's work in urban areas and to include its findings as part of any long range plan of development for the Church's program. In the presentation of its Program at the Diocese, the Executive Council listed the Mission of the Church to the Expanding Cities as one of the best opportunities to the Church for the expenditures of its resources in money and manpower. In 1964 the "Church Center" was established in Burlington as a new form of ministry attempting to meet people where they are.

In his address to the Convention of 1967 the Bishop expressed concern about the division between those laymen, as well as clergy, who feel that the Church should participate directly in the political and social struggle and those laity and clergy who feel that the Church should not do so. He stated that "No Christian Church can exclude from its membership any person because

of an act of God's creation. No Christian person can ever find rest or peace as long as any one person or any group of persons suffer from the injustice or the oppression of another person or group of persons.

In 1967 The Church and Industry Institute was established in Winston-Salem as a resource facility to assist the clergy in developing a realistic understanding of the needs of their parishioners and to supply resources for effective communication.

Concern in the fields of racial and urban matters had been felt for some time. Committees met and talked. Some conferences were held, but very little of a concrete nature had resulted. Following the leadership of the General Convention a resolution was adopted at the 1968 Diocesan Convention: ". . . that the Diocesan Council adopt this crisis (in American Life) as their chief priority. . ." Among the programs recommended were the provision of scholarships for the poor to attend parish nurseries and kindergartens as well as establishing other pre-school opportunities, encourage churchmen to provide leadership and support for the poor to be heard in decision-making groups, support industry and education to enable the unemployed and under-employed to improve themselves, sponsor low-cost housing for the poor, and increase opportunities for the young to benefit from Diocesan camping and educational facilities.

The next year the Diocesan Council did adopt an exploratory program to be conducted at Saint Titus' Church in Durham. Father Porter would attempt to establish a model training center for clergy and laity that would develop a parish and diocesan program to meet the needs of the urban poor, especially the black. The program would include study groups for blacks and whites to determine the problems and devise and explore some possible solutions. An advisory committee of 12 members will assist this program. One of the first groups to support the program was the Episcopal Young Churchmen who, at the

Youth Convention, presented the Bishop with a check for more than a thousand dollars.

Certainly there is available in the Diocese the talent, finances, and will to carry out a successful program. Such an example was the six-year Companion Diocese program with the Diocese of Panama which gave a number of people the opportunity to broaden their understanding of persons different from themselves. At least one host family still corresponds to and is aiding one young man who is now married and attending Episcopal seminary in Puerto Rico.

There are now several programs on the local level that are doing an excellent job in the fields of racial and urban affairs. The Mecklenburg Inner City Committee is assisting residents within the downtown area to do something for themselves. The residents have already established a day care center which they staff. They are also investigating possibilities for setting up several business ventures and a neighborhood medical clinic. Two hundred volunteers from the three churches involved work in the neighborhood schools.

When the Good Samaritan Hospital was given to the city of Charlotte its remaining assets were turned over to the Diocese Investment Committee to be used "to promote the bodily and spiritual welfare of needy and helpless persons of the Negro race." The Fund has in recent years broadened the scope of its activities and has given grants to the Christ the King Center and to six day care centers located in Charlotte. Money for a site was given for the erection of a new church to replace the Church of St. Michaels' and All Angels. Other local programs include the Inter-City Youth Program at Church of the Holy Comforter, Burlington, a Coffee House project sponsored by All Saints, Roanoke Rapids, and adult school project at St. Paul's, Cary, and the New Bern Avenue Day Care and Community Center in Raleigh, which was started by a grant from the Episcopal Churchwomen at Christ Church.

During the first year of the "Urban Crisis" Program, as it was then called, the main emphasis was on providing educational programs on the public welfare program and the people it serves. Three welfare seminars were conducted. The Director gathered information about community organizations among the poor and disadvantaged in various communities throughout the diocese. The "Urban Crisis" Advisory Committee was also involved in the funding of the Malcolm X University by the General Convention Special Program.

The Director and Committee have, of necessity, spent some time in a shake-down period. They have a clearer understanding of the problems and plans on ways to solve at least some of them. Also, many of the aims for last year are continuing ones for the coming year: to encourage the development of low-income housing under church sponsorship in the diocese (a Raleigh group is considering building a high-rise apartment building for the elderly in the downtown area), and to continue to promote better understanding of the state social services program and the people it serves. The primary purpose of the program this year is to conduct sensitivity programs where churchmen can confront the black-white issue. (The first two sessions are now being held at St. Mark's in Raleigh and St. Titus' in Durham and are being conducted by the Church & Industry Institute.)

The Racial and Urban Affairs Committee decided to use a part of the program money at its disposal to give aid and encouragement to some of the worthwhile local organizations who were effectively operating in areas of their concern. Four grants of \$500 each have been awarded to the following organizations:

- (1) Emergency Feeding and Medical Program, which is sponsored by the Economic Development Corporation in Warrenton. This program is providing nutritional meals and adequate medical care for children that no other agency is serving.
- (2) The New Bern Avenue Day Care Center in Raleigh helps with the educational and cultural development of children providing the opportunity for the parents to work or go to school. The parents have helped a great deal with this program.

The Young Adult Action Group, Inc. of Raleigh is a group of Shaw University and St. Augustine students who organized for the purpose of training for community involvement in constructive ways. In one of the most unusual parts of its work, YAAG has helped arrange early paroles for prison inmates and helped them to re-enter school or find a job. (4) The Research in the Advancement of Personalities in Winston-Salem was established to respond to the specific needs of young people and work with the community-at-large for better understanding and coping with the tensions and behavior of its youth population. Many other worthwhile organizations made applications for grants.

The most difficult problem for the committee is to decide where to spend its limited funds when there are so many needs. The 1970 appropriations were: Program, \$9,000; secretary, \$4,600; and operations, \$3,000. Total, \$16,600. The second most pressing problem is how to communicate its concern and impart the information it has acquired to the Diocese. The Director and Racial and Urban Affairs Committee have been trying to make a ripple in an ocean that, hopefully, will wash away fears and racism.

This report cannot be complete without mentioning the contributions made by the Episcopal Churchwomen over the years. A review of their budgets and yearly reports reflect the concern they have had in the area of Christian Social Relations. Often they have seen needs and responded to them before they were of concern to the Diocese as a whole.