

## Organizational History

The following is transcribed from *Heritage and Hope: A Brief History of Santa Clara County Council of Churches 1942 to 1976* (edited by the Rev. Dr. G. Arthur Casaday)

### Prologue: Harbingers of Hope in the Twentieth Century

The emergence in 1942 of the San Jose Council of Churches (to become in 1956 the Santa Clara County Council of Churches), along with the birth of the National and World Councils of Churches and scores of state and local councils, is a harbinger of hope in a world desperately in need of a power to overcome divisiveness, suspicion and fear, and create community, fellowship, brotherliness and peace.

It is a sign of hope that in this Twentieth Century the Spirit has brought forth a widespread new consciousness that the disunity of Christians is scandalous, that our separateness as well as our mutual suspicions and sometimes recriminations, are denials of our faith and betrayals of our mission more devastating than theoretical atheism.

We are aware now that with our lips we have proclaimed that Christ is the power of God and the wisdom of God to make of the many, one (Ephesians 2) but our disunity has denied it. We know our Lord, at the close of his ministry, prayed for us, that we should all be one in order that the world might see and know that he was indeed sent by God (John 17), but we have betrayed him by going our own separate ways unrelated to one another. We realize that he said, "By this shall all men know that you are my disciples, by the love you show to one another" (John 13:35), but we haven't taken time to even try to know and understand each other.

But multitudes have now become aware that we cannot effectively proclaim the Gospel of Christ as Messiah, Savior, Whole-maker, as long as we remain disunited, separated from one another. We cannot be instruments of God for the unifying of mankind as long as we are isolated from and ignore one another, concerned only for our own parishes and denominations. We cannot effectively express the compassion of the Christ for the hungry, the homeless, the ill, the lonely, the imprisoned in this vast complex society without working together, seeking justice, practicing kindness, and walking humbly with one another and with our God. (See Micah 6:8).

In this century the Spirit is leading Christians to a new awareness that not by words alone, not by affirming true doctrines, nor by performing correct rituals do we adequately proclaim the Gospel, but only as we also manifest a uniting love, and compassionately join together to meet men's practical needs. Only by such service to the needy do we serve our Lord, and only thus proclaim and experience his kingdom which is ever at hand (See Matt. 25:34-40).

The Santa Clara County Council of Churches is one of the many expressions of this awareness and of a new determination on the part of pastors and lay persons to do something together that will more clearly manifest our oneness in Christ and more effectively minister to the unmet needs of "the least of these" in our county.

Participation (in the ecumenical fellowship of thought, worship, and action) is proclamation of the Gospel, of the Good news that Jesus, the Christ, is the power of God and the wisdom of God, who breaks down separating walls and makes of the many, one.

The mission is the message! Without it, words are empty and faith a pretense. We have come through many things together. WE intend to stay together, one in our desire to know and do God's will, one in the Spirit, one in the will to serve our County in that Spirit. Thanks be to God who is calling us, uniting us, and using us, imperfect as we are, to meet the needs of his people and be a harbinger of hope for the future.

## The Ministry of Christian Education

The conciliar approach to interchurch cooperation in Santa Clara County began with the creation of the San Jose Council of Churches in 1942. In that year, the leaders of many of the protestant churches of San Jose, realizing the growing need for cooperative endeavors, formed the first large ecumenical organization in the County which involved both the clergy and the laity. The primary concern and emphasis in the newly formed San Jose Council during the first eight years was religious education.

The first major endeavor of the new Council began to take form during the summer of 1943. The California Legislature had just passed a new law which allowed children to be released from public school classes or religious instruction one hour each week, upon written permission from their parents. The law was to go into effect September 1st of that year.

On July 25, 1943, the Rev. Hugh Jones, minister of Westminster Presbyterian Church of San Jose, and President of the Council, convened a meeting at the YMCA of the Representatives of the Council member churches to explain the "released time" religious education law, and how the San Jose Churches might develop a program to make use of it.

Out of that first meeting came definite plans to develop a program of weekday religious education, utilizing the provisions of the new law. A schedule of bi-weekly meetings of committees during the remainder of the summer was outlined. By September 1, the Rev. Eugene Newburn had been employed as the Director of the new program, and an assistant was to be elected. A budget of \$5000 had been approved, "to be raised from the churches and the general public." An office had been established in the Porter Building in downtown San Jose. Teacher recruitment was taking place, and plans were developing for their orientation and training. The program was a start in a cooperative relationship with the administrators of the

schools and classes would be held in all ten of the elementary schools of San Jose. The religious instruction was to be provided for children in the fourth, fifth, and sixth grades.

The program must have started in the month of October. The next newspaper announcement was just before the Christmas vacation in 1943, when it was announced that there would be open house for parents and other interested persons, and all ten class locations were listed.

As early as 1942 representatives from the National Association of Evangelicals, an organization of the conservatively oriented Protestant churches, was held in San Jose with local church people of that persuasion. Some of the churches were members of the new San Jose Council of Churches. There is an information gap during the period of 1943 to 1946. We know, however, that during that time the Protestant weekday religious education program originally started by the Council had divided. There were two programs for Protestants, one related to the Council of Churches, and one to the "evangelical" churches.

In September 1946, the Rev. Howard Scholten, a minister of the Reformed Church in America, who had just completed a war-time term of service in the military chaplaincy, was employed to become the Director of the Council of Churches released time program. At the time he was hired it was the hope of John D. Crummey, and other active in the released time program of the Council that there could be unifying of the two Protestant released time programs. That was not to happen, however. R. Scholten continued to direct the Council sponsored program, and later became the Executive Director for all the work of the San Jose Council of Churches.

The two Protestant programs continued parallel to each other. The Catholic churches had also started a program. At the time of registration the parents of children gave written permission to the schools and indicated whether their child would be in the Council's program, the Evangelicals program, or the Catholic program. Since the school administration required that there must be a majority of the students in a given class (fourth, fifth and sixth grades) registered for one of the released time programs or the program would not be allowed, it was quite necessary for all three groups to work closely together for negotiation and for facilitating the coordinated approach.

Rev. Scholten resigned August 1, 1948. While serving as the Council Executive he had received Deacon's orders in the Episcopal Church. He left the Council to become Assistant Rector at Trinity Episcopal Church in San Jose and also the Episcopal campus chaplain at San Jose State College.

Miss Etta Peoples, a Methodist, from Honolulu, Hawaii was selected to become the Executive Director. She became on September 1, 1948, the Director of all the Council's work, including that of the enlarging program of released time religious education. She was well qualified for the work, having served several years as the Director of a similar program in Honolulu, and had received special education in Christian Education at Berkeley Baptist Divinity School.

Under Miss Peoples, the Released Time program of the Council thrived, as did other Council programs which had been developing through the years. John D. Crummey, long a supporter of the week day program, provided a converted bus with desks and teaching equipment, in memory of his first wife, Mrs. Vivian Crummey. Classes were established in relationship with 26 public schools of the area. Churches, homes, and other facilities near the schools were used when available. The bus, however, enabled classes to be provided by parking near a school where the children could go for religious instruction. With this new mobile unit 18 of the classes were held in the bus.

During the seven years Miss Peoples served as the Director of the Council the released time program expanded from 1362 pupils in 1948 to over 3000.

During most of the years of the San Jose Council of Churches there had been Leadership Training programs -- classes held for church school teachers, administrators, youth workers, and others. They were held one night a week for six successive weeks. The teachers were always credentialed and many were college and seminary professors. The program grew to great importance during the time of service of Miss Peoples. In 1954 in just one of the Leadership Schools held that year there were 170 persons registered from 30 different churches.

In 1954 the San Jose Council became the San Jose Area Council of Churches, as its territory of service was expanding to other communities.

Many other fields of work were also developing under the auspices, or in cooperation with the Council. They included race relations events, social action programs, a ministry with migratory farm workers, and an increasing number of outstanding ecumenical public events, many of which had an educational dimension.

When Miss Peoples resigned in August of 1955 to assume the work of Christian Education Director at the First Methodist Church of Campbell, the Rev. Gilbert Christian was employed as the Executive Director of the San Jose Area Council of Churches, beginning his work January 1, 1956. During the early 1940s he had been Assistant Minister at Grace Baptist Church of San Jose so knew the community well. During the intervening period he had been the director of the Oregon Council of Churches and then The Tacoma, Washington Council. He came to San Jose from that work in Tacoma.

The Rev. Mr. Christian served for a year and a half until mid-1957. While with the Council, it expanded over the North County and began to serve as far as Palo Alto, with new churches coming into membership. A new Council Constitution was worked out during 1956 and officially adopted January 20, 1957. The new expansion of territory gave the Council new horizons for ministry, but it also was a factor in altering some of the long standing programs of the Council.

This was particularly true of the Released Time Weekday Religious education program. Many of the churches in other parts of the County did not have interest in his work. The financing of the program of released time education was becoming more difficult. There was also a new questioning spirit arising amongst some of the church people about the viability of the program for in some instances there was little time out of the one hour allowed for religious instruction -- especially when a substantial portion was taken in going to the class locations and returning back to the public schools. Added to that, community groups were challenging the program publicly charging that the program discriminated against those who chose not to participate in released time, in that there was no class at the school for those who remained.

A special committee was appointed within the newly reorganized Santa Clara County Council of Churches in 1957 to study the issue of released time religious education. It recommended that the program which had been of high importance in the life of the Council be discontinued. The Board of Directors of the Council voted in 1957 to discontinue the program under Council auspices in the 1957-58 school year.

The program of Released Time religious instruction did not die by this action of the Council's Board. There was a determination on the part of many churches to see the work continue. The program continued independently as Cooperative Released Time, incorporated, until 1963. A good many churches supportive of the program divided their benevolent dollars between the Council and the released time program.

The Rev. R. Kenneth Bell became the Executive Director of the Council in June, 1958. The program of Leadership Training expanded further until there were schools held during various times of the year and in all parts of the County. As many as 500 attended during a year at the several locations. The program improved in the leadership and scope of offerings. There were also held one-day Workshops for local church leaders of Vacation Church Schools. These also were well attended.

During the late 1960s the attendance at all schools began to fall off due to the major denominations having all instituted their own leadership programs with their own professional staffs. With the increase in costs of the schools, and the loss of registrations, the Council found it necessary to discontinue the long standing Leadership Education programs which had served so many during the previous years of the life and work of the Council.

One could not say that religious education is no longer an activity of the Council, but it has been in recent years, more that of one day workshops in special areas, such as peace education and similar concerns.

Local councils of churches seek to be responsive to the needs of their member congregations. What of the future of Christian Education in the work of our Council? This is an unknown however, some Councils, such as Portland, have in the past two years once again started courses and programs in Leadership Training, with excellent response. With the retrenchment in

denominational and local church programs that once had one or more professionally trained staff, it may well be that our Council will come to a time of reconsideration of old programs, and the institution of new approaches to Christian education and leadership training.

## The Ministry of Social Education and Action

No sooner had the Council of Churches provided a cooperative way for Protestant Churches to provide a needed ministry of Christian Education, representing them in relationship to the public schools, then other agencies and churches sought their assistance in dealing with public concerns. The Sheriff's Department sought the Council's help as a coordinator of Protestant services at the County Jail as much preferable for them and the inmates than having to deal with individual churches who wanted or were willing to provide worship.

Almost at once concerned individuals, churches, and other agencies dealing with social problems brought them to the Council seeking united support for them: those outraged by the deplorable conditions in the old county jail; those opposing ranting liquor licenses to stores near churches and schools; those opposing the institution of pari-mutuel gambling on horse racing at the County Fair those concerned for religious services at the Juvenile Hall; those seeking justice and equality in jobs and housing; those wanting to help refugees from Europe find housing and jobs.

The Department of Social Education and Action and the Council Board of Directors responded as best they could. The minutes of the Board of Directors' meetings reveal the sensitivity of the Council to these and other needs of the City of San Jose and the County of Santa Clara. An amazing number of issues were considered, actions taken, and suggestions made to the member churches concerning them: the so-called "Loyalty Oath", pornography and obscene literature on newsstands, conditions at the County Jail Farm and at Juvenile Hall, separation of church and state with special reference to exemption from taxation and tax support for parochial schools, ministries to migrants and their children, justice for farm workers, a better life for senior citizens, education and action for world peace, saving the environment and planning for creative change in society.

It would take volumes to give all the details, but a few actions initiated by dedicated Christian laymen and ministers who knew that "Eternal vigilance is the price of liberty" can be further described.

When World War II was over and Americans of Japanese ancestry who had unjustly been torn from their homes and placed in internment camps were being released, the Council, with the cooperation of ministerial associations and local churches helped those who wished to return to this, their former area of residence, and provided a much needed atmosphere of "welcome back home".

When it was proposed to inaugurate pari-mutuel betting on horse racing at our County Fair, the Council of Churches joined the Palo Alto Federation of Women in vigorously opposing the move. The San Jose Mercury reported the Appearance of the Rev. Clarence Franz, President of the Santa Clara County Council of Churches in July of 1952 before the Board of Supervisors stating the reasons why the Council believed such action would be detrimental to the County and to the Fair. Considerable research had gone into the issue, and he reported the social, moral and economic effects that would be detrimental, based on study of results in other counties of introducing gambling into their fairs. On April 23, 1953, at a Board of Supervisors meeting at which there was standing room only, Mr. John Crummey presented petitions signed by more than 5000 persons opposing the pari-mutuel proposal, and spoke, himself, against it. The pivotal question had to do with the construction of barns to house the race horses. Perhaps the members of the Board of Supervisors were relieved when the bids came in too high and had to be rejected. The matter was never again before them, and that pari-mutuel gambling on horse racing is not a part of our County Fair is largely the result of the Council's rallying support for those who wanted to keep the Fair for the people instead of turning it over to the gamblers.

A highly significant service resulting in a religious program at Juvenile Hall was the work of the Social Action Committee. The Rev. Richard Ingraham gave leadership to this effort, enabling our churches to work together in fulfilling the command of Christ to serve the "least of these", his brethren -- "I was in prison and you visited me."

The Council, in its concern for prisoners, backed the effort of Sheriff Hornbuckle to develop a new approach to rehabilitation by the creation of a work-agricultural program where dairying and turk gardening could be taught prisoners and practiced by them. The result was the establishment of Elmwood Rehabilitation Farm.

In the long struggle to get a new county jail in order to eliminate the miserable conditions and overcrowding of the old one, it became evident that a change of sheriff would be helpful. So during an election year, the Council became involved in seeking support for a candidate who would give enlightened and vigorous support to the struggle. The "good guys" won the battle and we got a new sheriff and a new jail. Melvin Hawley, whom we helped to elect as sheriff, did an outstanding job while in office. The Rev. Joyce Farr instituted and carried on a ministry to the women's ward at the new facility. Later, with key support by the Council, a full-time Protestant chaplain was provided for adults in our correctional institutions, and a second for juveniles.

To list the names of those who in the earlier years of the Council's life bore the greatest burdens of leadership in social concerns would be impossible. However, the story of the Council's accomplishments would not be told if it had not been for pivotal roles played by such persons as Florence Bryant, who retired early from her teaching vocation at San Jose State College in order to devote full time and energy to meeting important community needs, especially in seeking equal opportunity in jobs and housing for minorities who were being discriminated against. Likewise we are indebted to Prof. Claudia Settles who gave careful study to social issues and was an able antagonist of all "Double-dealing" in high places, and a supporter of high

moral standards in all government affairs, giving countless hours of time to the council's efforts to achieve greater justice and less hours of time to the Council's efforts to achieve greater justice and the well-being of all people in our county. Others who must not be overlooked are: Mrs. Henry Broderson of Palo Alto, Dr. Marion Bird of San Jose State College, the Stephen Peabodys of the First Congregational Church of San Jose and Lucile Breiner who over all the years of the Council's life has added her strength to support the many causes which we were working for together.

In its later years the Department of Social Education and Action was instrumental in bringing about the creation of the San Jose Housing Authority in 1966 and in 1967 the Santa Clara County Housing Authority. It has been alert to the need for better parks and recreational facilities, especially on San Jose's East Side.

Motivated by Christian concern for the needs of the elderly, the ethnic minorities and persons of low income, the Department of Social Education and Action urged the development of adequate public transit and in 1972 supported Ballot Measure B, which provided for the creation of a county transit district.

In 1970, when the office of Chief of Police was vacated by the retirement of Ray Blackmore, the Department drew up a carefully prepared set of proposed qualifications for a police chief, which it communicated to the San Jose City Council.

The members of the Department have kept themselves informed and have encouraged church members to keep themselves informed in proposed State legislation, especially as it concerns human equality and well-being. They have expressed repeatedly their support of the United Farm Workers in their struggle for fair labor practices. In 1972, they went on record in opposition to initiative Proposition 22 which would have outlawed boycotts, picketing and similar non-violent means of relief for farm workers and in the current struggle between grower-Teamster interests and the United Farm Workers, the Department has stoutly supported the Chavez union and its initiative measure which overwhelmingly qualified for the 1976 ballot.

On other state issues, the Department opposed measures in the legislature for legalizing lotteries and gambling. It expressed its concern to Ronald Reagan when he was governor and had cut off funds for welfare recipients. In 1973 the Department distributed to the churches a strong position paper opposing the Governor's ill-advised proposal for a tax initiative which would have favored the wealthy and penalized the poor.

On behalf of the twin concerns for justice and world peace, members of this Department have written, and urged others to do likewise, scores of letters to legislators in Sacramento and in Washington, to the President and the Secretary of State, and have appeared as advocates of the poor and opposed and discriminated against at City Council meetings at County Board of Supervisors meetings, and even at sessions of the State legislature.

Long before the general public was aware of the threatened expansion of the war in Vietnam, the Council of Churches was expressing its concern about growing U.S. involvement. Early in the 1970s, the Council was enabled by two providential contributions to do something positive. When the local chapter of Clergy and Laity Concerned was discontinued the remnant of its treasury, in the amount of \$300, was given to the Council of Churches for use in its peace education and action program. Then in 1971, a deeply committed lay member of the Council, Dr. Robert Wesley Brown contributed \$1000 to make possible the employment of a staff person to develop a program to assist the churches and individuals concerned for peace. Fred Stevens, a graduate of San Jose State University, served as Coordinator. He prepared curricula materials on peace for churches and schools and participated significantly in peace conferences and workshops.

As the savage escalation of the war went on, a sense of outrage found expression in a call to church persons of all faiths to join in opposition to the war.

In the spring and summer of 1972, following a national ecumenical conference in Kansas City, attended by some of our Council leaders, an interfaith Religious Witness for Peace organization was created by the Council of Churches, the Catholic Council for Social Justice and the Jewish Community Relations Council. This new organization became the channel for the Council of Churches peace efforts. A conference was held in the fall of 1972 which committed itself to a monumental effort. It set out to seek answers to several urgent questions:

1. How can we demilitarize U.S. society, converting our priorities from destruction to meeting human needs?
2. How can we decentralize control of power and access to resources so that they are available to the people and not the property of a few?
3. How do we bring about change in people, institutions and society in the complexities of our present culture?
4. What sustains us personally in the face of the frustrations and setbacks of a long-term struggle?
5. How can we support and sustain one another in this kind of struggle?

Following this, Dr. Robert W. Brown made an additional substantial contribution as did many other interested persons. Donna Reddy, a Baptist pastor's wife in Palo Alto became Coordinator and provided excellent support, implementing a broad spectrums peace program.

The Religious Witness for Peace continues to work through several very active task forces: on Legislative Action, Corporate Responsibility and Economic Conversion, the Mideast, American Presence in Other Countries the B-1 Bomber, and Pacific Life Community.

Through the three decades of its service to the communities of this area, the Council of Churches has enjoyed the most cordial relations with the Jewish clergy and laity. But it was only in 1971 that a specific program of Christian-Jewish dialogue was inaugurated. The first meeting

was of the "clergy group" and proved to be exceedingly valuable. Later a group of lay persons of the two faiths met together and discussed such questions as the implication of war in the Middle East, and the effect of the energy crisis upon U.S. - Israel relations. These groups continue to meet monthly.

In keeping with the increasing interest in the conservation of natural resources and the preservation of a livable environment, the Council of Churches has joined in the annual observance of Soil Stewardship Week. A Sunday is set aside for religious leaders to remind their congregations of man's responsibility to be a good steward of the land. Materials for litanies and other expressions of concern for the good earth are prepared and distributed by the National Association of Conservation Districts. Through its subcommittee on Conservation and Ecology, the Department of Social Education and Action makes available to all who wish it, resource material on subjects such as land-use planning, pollution, and the relation of property rights to human rights. The subcommittee worked with the United New Conservationists to interest churches in such problems as the preservation of the San Francisco Bay and to exchange resource material among denominations.

One of the most significant programs in which the Council has participated with the "Listening to Lay People" project of 1970-71, inaugurated by the Division of Christian Unity of the National Council of Churches, and based on the postulate that "The ministry of the Church is not to lay people, but through lay people to the world". The project involved intensive discussions among representative lay groups in 23 communities. Each group was composed of laymen with a common interest; there were, for example, a rural group, a Chinese group in San Francisco, employees of a munitions factory, and others equally varied. The Santa Clara Valley group was made up of 21 scientists in the aerospace and electronic industries. In a series of discussions during 1970-71, each group explored the question "How can the Church -- which is its lay people -- be involved corporately and individually through their vocations in effecting change so that the society becomes more responsive to human values and needs; how can the church help lay people work out their faith in their daily lives? At the end of the series the groups sent reports to the national committee. After studying them, the National Task Force stated that of all the 3 reports the one from the Santa Clara Valley was the most significant. It reflected the interplay of serious and logical minds, and offered imaginative methods looking forward specific goals. It is noteworthy that of the 21 participants in this group, seven have since changed from war-related to peace-oriented occupations.

There is ample evidence in the foregoing paragraphs that the leadership of the Council of Churches has consistently taken not merely a short-range view of community needs, but a view reaching into the changing future. With the rapid expansion of technology, members have been aware of the emergency of new problems and new anxieties. The tendency toward dehumanization, the erosion of moral value and of morale, cause a widespread pessimism with which the Church still must deal.

And here is the crux of the whole subject with which this important department of the Council is concerned. Social change will occur in our world, dedicated to the idea that the will of God, and not the selfish interests of men, shall determine that direction.

## The Ministry of Race Relations

The Department of Racial and Cultural Relations had a very modest beginning. In 1949 the suggestion was made that the Council of Churches set up an interracial Fellowship Committee for the purpose of promoting active cooperation among churches of differing racial and ethnic membership. The first chairman of this committee was Florence Bryant of the First Methodist Church of San Jose; and the other members -- Esau Shimizu (Wesley Methodist), Roberta Joyner (A.M.E. Zion), Mrs. Harry Wolters (Congregational), and the rev. P. A. Carranza (Spanish-American Baptist) provided representation from the major ethnic groups in the community.

One of the first projects of the Committee was a monthly exchange of visiting couples between minority and Anglo-white churches at morning worship services. This reception continued for a year or more, creating an atmosphere of warm acceptance. A more ambitious program was Fellowship Church, an ecumenical worship held every three months on Sunday afternoons, each time at a different church. Guest speakers included Dr. Alfred Fiske of San Francisco State College, the Rev. Robert Moon and other prominent churchmen.

Perhaps the most memorable Fellowship Church service was held on February 12, 1950, when friends filled the First Presbyterian Church of San Jose to welcome several families of displaced persons, refugees from Nazi or Communist Europe who were sponsored by various churches of the community. Ruth Prager, ecumenical lecturer, spoke on the responsibility of the church for displaced persons. This sponsorship was initiated and shepherded by the Social Action Committee of the Council, in an overlapping of functions which was frequently to occur.

The middle 50's saw the beginnings of the resettlement by the U.S. Government of American Indians from the reservations. Again the Committee offered its services in finding housing for these manipulated and bewildered people and in making friends with them. The Council set up a small loan fund for their use.

In 1956 the Committee (now the Race Relations Committee) set up a Race Relations Institute, which offered workshops in minority housing, education and employment. This was the first of seven annual institutes, which drew resource persons such as Dr. Herman Long of Fisk University, Nashville, and Dr. J. Oscar Lee and Dr. Alfred Kramer of the National Council of Churches. After 1962, which marked the inception of the interfaith Conference on Religion and Race, the institutes gave place to the sessions of the Conference.

With the expansion of horizons, our name was again changed. We became the Department of Racial and Cultural Relations. Meanwhile the chairmanship had passed to the late Rev. C. W.

Washington of Antioch Baptist Church, whose many years of effort to raise the statue of Negro people are recorded gratefully in other annals than these. It was through C. W.'s persistent crusading that the first Negroes were employed as drivers on the city buses; and his church pioneered in providing non-segregated housing.

For seen years (1956 through 1962) the Council of Churches sponsored an Annual Institute of Racial and Cultural Relations, providing top speakers and workshop leaders from near and far, which educated, motivated, and helped formulate practical patterns of action of our individuals, churches and other concerned organizations. So effective were these institutes that they inspired other areas of our nation to set up similar conferences. In 1963 the Annual Institute was discontinued in favor of supporting the interfaith Conference on Religion and Race.

From its beginning until the present, the Council's work in race relations has been shared with other community groups pursuing similar objectives. It was through the steady cooperation of the Council, the NAACP, the American Friends Service Committee, the Japanese American Citizens League, the Catholic Interracial Council and the Council for Civic Unity that the 60's saw genuine advance in this field. Largely at the instigation of the Council for Civic Unity, these groups brought the formation in January of 1958, of the Mayor's Committee on Human Relations, whose function was to conduct a yearlong community survey to determine whether a permanent Commission on Human Relations was desirable and feasible. At the end of a year of intensive interviewing and study, the Mayor's Committee presented its findings to the San Jose City Council which voted to set up the Commission. Members appointed and took their seats in January, 1959.

During 1959 the Council of Churches played a key part in the formation of a Bi-County Committee on Human Relations, an interfaith organization coordinating efforts for ending discrimination against minorities in jobs and housing in Santa Clara and San Mateo Counties. The Peninsula Council of Churches joined our Council in inviting the above groups to join together in intensive educational and action efforts. Dr. Robert W. Brown was the chairman. Following the lead of the Palo Alto Area Committee for Open Housing, workers in race relations spent long hours canvassing neighborhoods in search of housing for Negroes and other racial minorities. Appeals to individual realtors to accept Negro buyers or renters met with evasions and rationalizations. A campaign among homeowners to sign open housing covenants was launched throughout the area. The homeowners signing declared, "I hereby bear witness that I am ready to welcome into my neighborhood residents of whatever race, creed or national origin". In September, 1959 2000 names were published in the San Jose Mercury and in the Evening News of those signing the covenant.

In 1962, under the chairmanship of Norman Goerlich of the Society of Friends, the Department of Racial and cultural Relations of the Council was instrumental in bringing about the passage of a resolution by the Council calling for nondiscriminatory hiring by schools and churches.

Meanwhile, with the movements of population and the increased self-awareness of minority people, dissatisfaction over job and housing discrimination was increasing. In October, 1963, largely as the result of the initiative taken by the Rev. Kenneth Bell and the Council, and with the joint sponsorship of the Catholic Interracial Council and the Archdiocese of San Francisco, and the Jewish Synagogue Committee on Religion and Race of the Inter-Synagogue Council and area CONFERENCE ON RELIGION AND RACE was set up in which the REv. Eugene J. Boyle and Rabbi Sidney Axelrad were energetic leaders representing the Roman Catholic and the Jewish groups. The Continuing Committee of the Conference on Religion and Race was of great influence, as was our Council, in the continuing fight for justice, for open housing, and for the defeat of Proposition 14, which marked the peak of the struggle in the election year of 1964. This proposition, largely a counter-offensive of parts of the real estate business, intended to lock into the State institution a provision permitting discrimination in housing. A broad representative Committee against Proposition 14 opened headquarters on North First Street in San Jose, which hummed with activity through the year. But in spite of massive effort, the battle of ballots was lost; but the war was won a few months later when the California Supreme Court declared Proposition 14 unconstitutional. The campaign had been a tremendous educational achievement which is remembered to this day.

But all over America, and not least in California, the attitude of the minority person, especially the Negro, was changing. August 1965 brought the explosion of Watts. The benign efforts of "Liberals" which had been welcomed in the early 60's were repudiated not only in the deep South but often in our own community. We found ourselves sometimes wondering where we stood, and just what our function should be. The focus was no longer simply on the racial minority; for thinking people were seeing that black or white or brown it was the poor who were being disadvantaged, and who needed to combine in their own defense. The whole changing scene was infinitely complicated by the developing war in Vietnam; and there was a persistent feeling among many that until the evil war was halted, no real progress could be hoped for, anywhere.

Because it felt the plight of the poor, the Council supported the move towards a city housing authority; and when this agency had been established a similar authority for the county. Again the line between racial and cultural relations and social action was so blurred as to be invisible. As a result of this inevitable intermingling of relationships, the Department of Racial and Cultural Relations as such no longer exists. It has discharged its function in its time and its members find a sense of fulfillment today in the ongoing service of the present excellent Department of Social Education and Action.

## The Ministry of Evangelism

How, and to what extent, do we share the faith that is within us -- faith in God and in Jesus Christ -- in and through a Council of Churches?

From the very beginning the leaders of our Council have been concerned to be about the business of sharing the Christian faith. Most notable have been the Released Time Christian Education with children in public schools, the ministry with migratory workers in the camps, and the early endeavors in evangelism.

More recently in the life of our Council the hearing of the faith has taken place through chaplaincies, public worship events, and again special activities in evangelism. In a sense, however, all the things we have done have been living testimonies to our belief in Christ and his teachings, as well as belief in him as Divine Lord and Savior. Social education and action programs concerned with the well being of people who are victimized by the systems we have created, the peace programs in which we opposed the activities of our Government in Vietnam during this most horrible of all wars in the history of our Nation, have also been living and vital testimony to the Christ and to his life.

During the history of our Council we have, however, engaged in several major endeavors, or types of endeavors, that we wish to lift up in this chapter.

## Evangelism

Evangelism is basically "sharing the good news of Christ and his Lordship". In March 1949, the Council's Committee on Visitation Evangelism provided special training on "successful visiting work in homes", as the newspaper reported it. Persons from many local churches participated in the event.

In November of 1950, a similar training event was held in Visitation Evangelism through the County, with Dr. Mahalon B Young of San Francisco as guest leader.

This was followed two weeks later by a week of Preaching Evangelism sponsored by our Council and the San Jose Ministerial Association with Dr. E. Stanley Jones, held at the Civic Auditorium in San Jose. The newspaper reported that "large Crowd Heard Dr. Jones".

In February, 1952, a two-week Evangelistic crusade was sponsored by our Council, the Evangelical Association, and the San Jose Ministerial Association at the San Jose Civic Auditorium, with the Taylor Brothers a well known evangelistic team of that day.

And so the story goes through most of the history of our Council. More recently our Council has sponsored two events. An all-day Workshop for ministers on Evangelism was held in Sunnyvale on October 1, 1973. The question was what the style of evangelism should be in this day that could reach secular people but still share the same basic message of "Good News". This was discussed extensively and in depth. Leaders included Dr. Robert Leslie and Dr. Harlan Hogue from the Pacific School of religion, and Dr. Karl Irwin, President of the Christian Churches of Northern California.

On April 25-26, 1975, our Council co-sponsored the "Festival of New Life" at the County Fairgrounds, with National leaders, Bruce Larson, formerly with Faith at Work movement, and Lloyd Ogilvie, Minister of First Presbyterian Church, Hollywood. This emphasized renewal and revitalization of personal faiths.

There is a continuing concern in our Council to find ways to meaningfully share the Good News in our County. Research indicates there are more people in the Bay Area Counties with church memberships elsewhere, but no church relationships here, than the grand total of all those who now hold memberships in all the churches of these same Counties. This is startling information and cannot be taken lightly. Our Council no doubt has a role in Outreach and Evangelism over a long term of time.

## Public Worship Events

Public worship of the churches in large meetings of corporate worship have been an important part of the life of our Council. These meetings have given the participants from many churches a sense of the wholeness and the greatness of the Church of Jesus Christ. Some of these events have centered around the great days and periods in the life and history of the church -- Holy Week, Easter, the Reformation. Others have emphasized the Unity of the Whole Church in the one Lord and Savior, Jesus Christ. Mention of just a few of the event will make this clear.

The Black Hills Passion Play was held in the San Jose Civic Auditorium in November 1948, under the sponsorship of the San Jose Council of Churches. The Auditorium was filled afternoon and evening at this presentation of the life of Christ.

A large gathering of the representatives from the Council member churches gathered on World Communion Sunday, 1949, on the theme, "We are Members One of Another", as a culmination of Council of Churches Week observances in the local congregations. Similar events were held on World Communion Sundays for several years with nationally recognized speakers and worship. On World Communion Sunday of 1954, Bishop Gideon Gulin, Lutheran Bishop of Helsinki, Finland, spoke at a mass meeting at First Methodist Church. The Bishop was a leader in the World Council of Churches team touring the nation following the Evanston, Illinois World Council Assembly.

On September 27, 1952, San Jose churches celebrate the publication of the completed Revised Standard Version of the Bible, an historic events. The celebration was held at the Civic Auditorium -- again under the Council sponsorship and the District Ministerial Association. The program included tableaux, 20 massed choirs under the direction of Professor William Erlendsen from the San Jose State College Music Department. Rabbi Joseph Gitin and the Cantor at Temple Emanu-El, Fr. Duryea Director of the Newman Club at the College, and Fr. Harold E. Ring, SSt. Joseph's Catholic Church, all participated which brought an interfaith dimension into the great massive event. One still hears excited comments on this event from those who attended 2,200 people participated.

In 1958 the Santa Clara County Council of Churches began the observance of Reformation Sunday in both Central and North County with mass worship services of the churches together. Speakers included the Rev. Ralph Johnson of Berkeley Baptist Divinity School, Dr. John Bodo of Presbyterian Theological Seminary, Bishop James Pike of the Dioceses of California - the Episcopal Church, Bishop Gerald Kennedy of the Southern California Conference of the United Methodist Church. In later years, the stress was on the new reformation required within the Church and Church renewal in the present.

Easter Sunrise Services on an ecumenical basis have been held for many years under the auspices of our Council. For 29 years, they have been held on "Sunrise Hill" in Oak Hill Memorial Park in South San Jose. Several thousand attend each year on this occasion celebrating the Resurrection of our Lord.

For many years union Thanksgiving services, Maundy Thursday and Good Friday services were held all over the County at various locations under Council auspices. One year in the 1960's, Martin Niemueller from Germany spoke. Also the film, "King of King" was presented in theaters in various communities in the County during Holy Week, with massive total attendance.

With the opening of the Catholic Church to ecumenical cooperation following Vatican II, the County Council held several outstanding events in the mid and late '60s drawing large crowds at Stanford Chapel and in the San Jose Civic Auditorium. They were of an exciting and unique order, including drama, Protestant-Catholic choirs, banners, and multimedia presentations. The oneness and wholeness of the Church Of Jesus Christ became very real to those participating. These were generally held during the week of Prayer for Christian Unity, January 18-25, during several years. Related to these larger events, the Council assisted in the creating of many small groups meeting in homes, known as Living Room Dialogues. The groups of 10 to 12 persons from Protestant and Catholic churches studied some basic resources prepared nationally jointly by Protestants and Catholics.

## **Jail and Juvenile Chaplaincies**

Since the year 1956 or 1957, the Council of Churches has been involved in providing religious services and a ministry of counseling at the Santa Clara County Jail facilities. Also during those same years there were developed special activities at the Juvenile Hall of our County, not initially religious in nature, but which eventually helped toward developing a chaplaincy ministry.

The Rev. Clarence Crouser of Grace Lutheran Church of San Jose took a leading role over many years in coordinating the volunteer Adult Institution Ministry and also the Juvenile Hall work. He counseled many of the juvenile offenders and did pre-court advising to the Judges. Often he was present with the offenders during court sessions.

Volunteers served both programs until the mid-1960's. Uring 1959 and 1960, Dr. William Moll Case, a retired Presbyterian minister in his 80's, volunteered to carry on a full time ministry under the sponsorship of our Council and recognized by the San Jose Presbytery His compassionate concern for the men he served was most helpful to many. It was discovered, however, that specialized, clinical training for such ministry was needed. He and others helped our Council develop interest among the churches enabling us eventually to provide clinically trained chaplains at both the Adult and the Juvenile detention facilities.

In 1961, the Rev. Billy Pate, a Southern Baptist minister, who had clinical training and correctional institution chaplaincy experience, followed Dr. Case as a part time volunteer chaplain while still ministering at First Baptist Church, Campbell. The Council of Churches at an Assembly meeting in 1962 approved the plan to develop a program with a paid chaplain, who had specialized training. Later, there was approval to make this an inclusive joint ministry with the church of "Evangelical" orientation, and to negotiate with Evangelical Ministerial Association to see if such a cooperative approach could be agreed upon.

The Council of Churches and the Evangelical Ministerial Association succeeded in working out a joint sponsorship concept with a Board of twelve, six persons from each sponsoring organization to be elected by the parent groups. By July, 1974, the County of Santa Clara Board of Supervisors approved additional funding by the County, but with the understanding the ministry would be under the auspices of the Chaplaincy Board, representing the Protestant churches of the county.

The Rev. Billy Pate became the first paid chaplain. With his previous volunteer experience and his clinical training, he was a "natural" for the position.

The Chaplaincy ministry has continued through the years with Chaplains George Vorsheim (Presbyterian), Don Ownbey (American Baptist) and Charles Walker (American Baptist) -- the present minister.

With the success of the Jail Chaplaincy, there was interest in beginning a Juvenile ministry in the several County institutions. The same Chaplaincy Board developed a plan and negotiated with the authorities. In February, 1967, Rev. David Glauner, a Presbyterian minister with clinical training began the ministry half-time, sharing a similar chaplaincy at the same time in Marin County Juvenile institutions. He was succeeded in November, 1968 by Rev. Don Phillips, a Southern Baptist minister, also clinically trained and Spanish speaking. Don continues this ministry, but presently serves on the Juvenile Probation Department staff as coordinator of religious services for all faiths as well as being the Protestant chaplain. The Rev. Merritt Metcalf, a United Methodist Lay Minister with theological training and juvenile chaplaincy experience, is now serving additionally, half-time with the South County James and Holden Boys Ranches and the Muriel Wright Girls Ranch under the Chaplaincy Board

The work of Chaplain, whether with adults or with youth, is to provide worship services on Sundays, to conduct Bible studies and group and individual counseling, and to work with families of those in trouble. They also provide linkage with the churches and the pastors of those in trouble. Many churches of both our Council and the Evangelicals provide, or share in providing, worship services on Sundays. When people return to the communities the chaplains try to find a place for them to continue worship and growth in their lives. One chaplain commented something like this, "I have found that some of the finest people I have known sometimes get into trouble and land in jail". Many persons have found a new faith and a new direction that has changed their lives as a result of these special ministries which the Council initiated and help sustain.

## The Migrant-Urban Ministry

Santa Clara County in the 1940s and 1950s was a major agricultural and canning area of the Nation, continuing even into the 1960s and 1970s in spite of tremendous industrialization taking place. In earlier years, the Valley was known as "The Valley of Hearts Desire" because of its great beauty -- blossoming trees in spring and then the growing fruits and nuts.

With extensive agriculture came the need for both migratory and year-round farm workers. Farm workers in the Valley, as in other areas of California, were poor, exploited, and lived in poor to totally inadequate housing. A returned missionary from Arabia who participated in the ministry to migrants in the Valley stated he' never seen such abject poverty and inadequate living conditions in Alviso.

Farm workers gained none of the benefits, protections, and improving wages most other workers of the Nation and County received after Congress passed the Wagner Act in 1935. Farm workers as a group were deliberately excluded because of pressure from agriculturalists. Even at this writing there is no federal legislation and was no state legislation until 1975 to give farm workers equal rights and justice denied them by the pressures of powerful groups. Farm workers are victims of "systemic injustice" as stated in the official theological statement of our Council, "The Church and Farm Workers."

Church leaders in the Valley early recognized the needs and problem of farm workers, then known as migrants. In the summer of 1942, churches developed a ministry to migrants and their families in cooperation with the Home Missions Council of North America, an agency representing most of our denominations. There was no apparent relationship with the San Jose Council of Churches for the next ten years, although probably there was overlapping leadership. The program in the summer of 1942 involved volunteers from the churches, trained for four days, to direct activities that included: "A community center for the children of the cannery workers in Sunnyvale, vacation school activities for the children of migrant camps..and recreational programs in the evenings for young people of the camps."

Miss Lucille Breiner, member of Trinity Episcopal Church of San Jose has been involved in the ministry to migrants the longest of any one in our Council. During the Second World War and the following years she recalls that in addition to local church volunteers, teams of young people from the Mennonite Church came to the Valley to work with the migrants. There was also much concern in several Palo Alto churches to serve the migrants.

During that first year, Lucille Breiner recruited Dorothy Goble, who later played an important role in developing extensive educational programs serving the migrants. With Marlon Enderton and others she worked to establish health clinics, better sanitation and child care centers.

When then National Council of Churches was founded in 1950, the Board of Home Missions in this new ecumenical organization took over many of the functions of the former independent Home Missions Council of North America. Ministry to migrants continued as a major concern.

The next historical record reports the San Jose Council of Churches and the San Jose Council of Churchwomen took on the 1952 summer migrant ministry with Lucille Breiner as general chairperson.

During 1952 and 1953 the ministry provided visiting teams of college and seminary students. Teams received a week's special training in Modesto and then were assigned to areas with the largest concentrations of migratory workers and their families. Local churches provided housing, meals and other support for the teams. The Rev. Dean Collins, Director of the work in 13 Western States, gave special attention to Santa Clara County. Doug Still, later to become Director of the California Migrant Ministry, was the Team Leader. Team members included two students from Palo Alto and Claude Friesen, now minister of Almaden Hills United Methodist Church. They reported they "touched 1,325 farm migrants, including 390 children." To brighten the lives of farm worker families who lived in isolation from local communities and in incredible squalor, they brought recreation, crafts, films, a travelling library, lessons in English, nutrition, health and sanitation. The program included Vacation Bible Schools for the small children during the day and "nightly educational programs designed for the adults."

In 1954 Mary McFarland became a staff member of the California Migrant Ministry with an assignment to help guide and direct the work in Santa Clara County and other Northern California areas. By 1955, serving migrant families shifted to an earlier concept of involving the local church -- lay people, youth, and ministers and away from only providing visiting teams of seminary and college students. Churches "adopted" a particular migrant camp for a summer season with programs of education, Vacation Church School, and evening activities for youth and adults. Lucille Breiner scouted the locations in spring and early summer and let the churches select the camp. The migrant program in this County became the model for other areas in California with this "adoption" approach. For several years about 1,000 children were taught each summer in Vacation Church Schools set up in the camps, and as many as 1,800 adults and children served.

Mary McFarland became the resident director of Migrant Ministry in Santa Clara County from 1957 to 1963 with half time here and half in other Northern California communities. She served out of our Council office. During this time the migrant work expanded in cooperation with local congregations, to include agencies of the larger community. For example, the traveling libraries under the Migrant Ministry of our Council took to the camps books donated by churches, schools, and public libraries (discarded books). Nutrition and health classes were conducted for mothers, programs of compensatory education were held (first at the camps, then in public schools and evening adult literacy classes. Marion Enderton coordinated many periodic health clinics with the County Health Department. During the early '60s, the Catholic CAAMP program and the Council's Migrant Ministry began joint activities.

In the summer of 1959, "Chris" Hartmire came from Union Theological Seminary in New York to do his internship and later became Director of the California Migrant Ministry (now the National Farm Worker Ministry), succeeding Doug Still. "Chris" has become a national figure for his work. He attributes that summer in Santa Clara County as sensitizing him to the suffering and the problems of these lowest paid and most deprived of all workers -- the farm workers who help keep us all alive by their work with crops.

In 1963 Dorothy Goble wrote and published twelve manuals (books) on literacy, financed by a grant to the California Migrant Ministry by the Rosenberg Foundation. The books have been used ever since, not only in migrant ministry programs across the Nation, but in anti-poverty programs of all kind. These books, updated almost every year are also used in public schools to assist those not literate in English.

With emerging federally supported anti-poverty programs in 1964-65, the Council's programs of compensatory education and adult literacy were no longer needed in Santa Clara County. Dorothy Goble became the paid Director for several counties of these amply funded programs.

As more volunteer leadership developed it became evident to "Chris" Hartmore that volunteers could function without the assistance of a summer team. In May 1964, Mrs. Anne Peabody became the short-time director of our Migrant Ministry. She was the widow of the noted San Jose pastor, the Rev. Stephen Peabody, who for many years exerted outstanding leadership for social concerns at the First Congregational Church. In the late summer of 1964, Mrs. Gertrude Stevens Welch became Director of Migrant Ministry on a "half-time" basis. In reality, working full time in spite of another job and family, she provided outstanding leadership for a couple of years.

In the summer and fall of 1964 there was an attempt to extend Public Law 78, the Bracero import-labor program. Congressional leaders, particularly Senator George Murphy from California, "had their ears to the growers" and wished to continue this source of cheap laborers imported from Mexico, Asia and other parts of the world. It was said there were insufficient workers to grow and harvest California crops, though the "shortage" of farm workers was due to the payment of less than \$1/hour wages for domestic farm workers. Our Council took outstanding leadership in developing a statement on the Bracero issue that was used in

editorials in two national magazines, the Christian Century and America (national Jesuit weekly). Our Council joined with leaders of the Catholic Council for Social Justice in recruiting farm laborers for strawberry picking in the Salinas Valley, with the assurance that bussing would be provided by the Labor Office if we could round up the workers. When strawberry growers gave a temporary increase to \$1.40/hour, people swarmed for the jobs. On the very day that Senator George Murphy led a Congressional delegation to prove the lack of farm workers there was a great over-abundance of strawberry pickers who had traveled from San Jose to Salinas by busses seeking day jobs. The “proof” of need for continuing the Bracero Act was obviously not there. The attempt to extend Public Law 78 failed.

By 1964 many former migrants no longer were following the migratory pattern, but were settling down in the Valley. They now were seasonal farm workers and constituted part of the new urban poor. They needed a special year round ministry. It was decided to add a new dimension to our work while still continuing work with migrants -- a new urban ministry. With a Lutheran Church of America scholarship, a Glide Foundation grant and Methodist District mission funds, “Chuck” Gillet from Union Theological Seminary spent the summer of ‘69 and a full intern year with our Council June 1965 through June 1966. That year his new bride, Evie, came to work with him and several Work Study students from San Jose University. Together they developed the new urban ministry in Alviso, the most deprived area of the County 85% of the people were low income a high proportion seasonal farm workers. The Anglos and Mexican Americans formed an organization they called Accion (Action), and began to develop a sense of community. The people organized around needs; they cleaned an area intended for a park, and made it into a play area. They formed a Little League team. They started publishing the former Alviso Beacon this time a weekly mimeographed paper in both English and Spanish. The paper and the organization Accion was in the spirit of early Americanism -- the dream of independence, and that one could decide one’s own destiny and determine the future. They assisted hundreds of poor families being displaced by a freeway. There were very powerful political forces in Alviso at that time -- the people who ran the town, the mayor, city policemen, and others were domineering, dictatorial, and exploitive. This historic town is the oldest incorporated city in California.

Jose Carrasco and Tom Uridel, two of the Work Study students from San Jose State College became involved in Alviso. The Alviso story of urban ministry work is amazing and worthy of a complete chapter in this history. The people of the community through Accion and more so in the successor organization, Community Services Organization (C.S.O.) under the leadership of Tom Uridel, identified total lack of healthcare as their number one action priority. The County Hospital, nearly ten miles away, was the nearest health facility that would help a poor person with no money to pay a doctor. There was no public transportation to the hospital and often migrant workers’ cars were not in running condition to meet family emergencies. With the identification of this need for health care and services, the people found they could do something to meet the needs.

A health clinic was created in the back of the building occupied by the O.E.O. anti-poverty center in Alviso. Two Santa Clara County physicians who were in violation of income tax laws were assigned to the project by the courts to provide "volunteer" health care and medical services in lieu of more severe penalties. Sample medical supplies were provided by various pharmacies and doctors through the Council of Churches and various items of equipment were provided through the non-profit status of the Council. Medical services for the first time were provided in Alviso.

During this time the residents, mostly uneducated, worked with Tom Uridel in defining the kind of health and medical services they wanted in Alviso, both primary and preventive health care. They were aided in their planning by the staffs of the Palo Alto Medical Clinic, El Camino Hospital and Stanford Medical School. When the original physicians fulfilled their income tax obligation, Stanford Medical School provided interns and other volunteer staff.

Dr. Ernesto Galarza, noted Mexican American scholar and activist helped this grass roots group obtain a \$10,000 grant from the Ford Foundation for which he was a consultant. The Council of Churches served as the fiscal agent. With \$5,000 of this grant the group moved an old motel from San Jose onto a foundation the Alviso citizens had constructed. In the meantime, our Council's Urban Work section of the Migrant Ministry, and the Council Executive worked in a supportive way with the Alviso C.S.O. When an architect was needed, Chester Root, churchman, persuaded his firm, Higgins and Root, Los Gatos, to donate architectural services to design the new health clinic from the old motel. Henry Oldenkamp, another churchman, head of research at FMC, donated the funds to employ a construction foreman who read the blueprints and translated them into a completely new and beautiful health center, using the forlorn motel buildings. Services were donated by Rosenden Electric for the entire wiring system. Plumbing and other services were also donated.

In the meantime, Tom Uridel found it necessary to drop out of San Jose State and the Work Study program due to the work time required. For more than two years he received a total income of \$2,400/year from our Council, including salary, housing, car expense, -- everything. A person associated with the project commented, "Tom did the work of ten men". Tom is now with H.E.W. and recalls the time with the Council as one of great challenge in his life; highly creative, but the hardest work he has ever done.

The Ford Foundation informed the Office of Economic Opportunity, antipoverty office of Washington, D.C., that there was an exciting grass-roots health clinic in Alviso, California. They flew representatives out to encourage the C.S.O. to submit an application for a health clinic, but with the implication it would be operated under the C.A.P. organization of the O.E.O. office. Tom Uridel and the people prepared a grant application with the aid of the several medical consultants mentioned earlier. A group of C.S.O. officers flew to Washington to follow up the application. They were adamant that the project had to be directly under the C.S.O., their own organization as the anti-poverty forces in Santa Clara County had been in various stages of

disruption. The Alviso delegates were prepared to leave Washington, D.C. and would accept no grant unless it was under their terms, which they believed were best for the people.

The project was granted to this grass roots group. The initial funding was or \$400,000 and the project opened June 1968. The Council had performed its major role and left the field. Through this enabling process, the Council made clear the Servant Role the Church is asked to perform by our Lord -- to be helpful to those in need, but not dominate and run the lives of those whom it seeks to serve.

The Alviso project now receives a \$1,000,000/year funding from Health, Education and Welfare (H.E.W.), and has additional funding from Medi-Cal for services rendered. There's also a sliding scale charge for recipients of the service who can afford to pay. There is preventive health care with community workers. Hospital time has been greatly reduced in the ensuing years because the people now get medical services early before they need extensive hospitalization. The project is still grassroots operated with the people of the community deciding the major issues, now representing a larger area extending from Mt. View to Milpitas. There are about 5 dentists, 6 or 7 physicians, and a host of other workers, many trained from the Alviso community. About 15,000 cases are handled each year.

Jose Carrasco, who has become teacher in Mexican American Graduate Studies at San Jose State University, and instructor in Urban Planning, commented recently on Alviso and the whole process: "The Council of Churches, working with the people, helped them to overcome some basic human fear. You never fully overcome it but you do face up to it. The old power-forces in Alviso were overcome People who had been dominated, felt like they were people."

Jose Carrasco and Tom Uridel were then assigned to work here and in Salinas, Delano, and other communities to find farm workers concerned about organizing into unions..

Cesar Chavez and the new farm worker organizing movement was taking form with Mexican American and Filipino farm workers in Delano. It was providing new hope for many workers, as they dreamed of a new day when they might enjoy the rights and benefits long experienced by other American workers They desired the opportunity to determine their own destiny. Jose concentrated in this phase of the Council's concern and work.

The Economic Opportunity Program forced the need for effective community-organized groups to deal with the problems of poverty, poor health, educational deprivation poor housing and other problems. "Chuck" Gillet was especially skillful in training barrio leadership to deal with many of these problems; leadership which is still in evidence today. The Gillets, in addition to their Alviso work, helped organize the City of San Jose Housing Authority which was badly needed, especially to help the people displaced by the Guadalupe Expressway in San Jose.

Barry Morris, a student from Chicago Theological Seminary, and member of the United Church of Canada, came in July 1965 to continue the work of "chuck" Gillet. His work was also quite remarkable. He assisted in the St. Mark's community of East San Jose. He helped develop a County of Santa Clara Housing Authority which required a high degree of sophistication, and much, much hard work. He was always a presence of the Council, and thereby the Church, in the struggles of Mexican American and other low income people of every race in the East Side of San Jose and in Campbell. He played a key role in helping develop an organization of senior citizens in Campbell, the Senior Action Center. He was originally concerned with helping older adults struggling to keep their condemned houses in which they had lived so long. Barry, always in the midst of this struggle, maintained the theological dimension in his work. He would challenge any lightly considered idea, or any action someone or some group might be considering that might reflect any dishonesty or a weakness from which Christians are not exempt.

During the early struggles of the Economic Opportunity Program in the County the Council, by creating a forum group called the Interfaith Committee for Social Justice, played an important role in clarifying the issues. The group is continuing to this very day and meets every Tuesday morning. The Council also helped shift the balance from a majority to minority community leadership of the E.O.P. anti-poverty program. Barry Morris served on the Council staff as an intern for 18 months, as long as immigration laws would permit before he returned to complete his Seminary training.

For many years our Council has supported the rights of farm workers to bargain collectively with their employers for better working conditions and services for their families. In 1965 our Migrant-Urban Ministry shifted gradually to advocacy and support of the farm workers of California in their right to organize into a union of their choice. The major denominations in the first decade of the Century have clearly stated they supported the right of working people to unionize. The churches of the first three decades of this century played an important role in the passage of the Wagner Act.

With the first grape strike in 1965 came the visible presence of the churches of the County. A delegation of representatives of our Urban Migrant department, the Council, and clergy went to Delano to observe the 3rd and 4th days of the strike to determine what was the servant role of the churches. Instead of designing programs for farm workers, we began responding to their request for help (advocacy).

The link between the churches and the farm workers movement to unionize has been the California Migrant Ministry (C.M.M.), an agency of the Northern and Southern California Councils of Churches. The C.M.M. has stood with the farm workers in their struggle to organize themselves into an effective labor organization that could deal with basic injustices of low wages, inferior working conditions and to provide services for themselves and their families. As the organizing of farm workers spread, the C.M.M. became The National Farm Worker Ministry (N.F.W.M.) an agency of the National Council of Churches. The N.F.W.M. confronts the

churches with the needs of farm workers and the urgency of their struggle for justice and self-determination and helps channel support.

The Rev. Wayne "Chris" Hartmire, Jr. who began his ministry to farm workers under our Council as a theological student in 1959 has been the Executive Director since 1961. We became a member of N.F.W.M. in 1974, and Rosemary Cooperrider is now our board representative.

Our role changed to helping the church's leadership understand issues important to farm workers and to gain the support of church members and friends in securing justice for farm workers. Active support of the United Farm Workers (U.F.W.) became participation in the boycott of products critical in their unionizing efforts, helping promote beneficial legislation raising money, opposing destructive legislation, and organizing emergency relief. (Boycotting products such as lettuce, grapes and wines for the same of justice is now new in Protestant history. John Wesley and the early Methodists of England refused to purchase slave-made products in the eighteenth century, for reasons of justice and human dignity. When the first grape boycott started, the Council supported it, and volunteers were mobilized to collect and deliver food in caravans to aid the strikers.

In 1966 many church people from our County joined the historic march from Delano to Sacramento which ended on Easter with a celebration marking the first agreement to negotiate a contract with farm workers. By 1969, the U.F.W. had 10 contracts, mainly with wine grape growers. After a successful boycott, three table grape grower contracts were secured by April 2, 1970. That August the Teamsters reaffirmed their '67 jurisdictional agreement to stay out of the fields, but by September they had moved into the lettuce industry and signed contracts with the growers without an approval by the farm workers ("Sweetheart" agreements). The largest farm labor strike in history, (7000), began. An injunction against the strike (declared illegal April '71 by California Supreme Court) stopped picketing of the fields and the lettuce boycott began. Cesar Chavez spent 19 days in jail in December 1970.

Since 1968 when our Council took the position of "commending Cesar Chavez and the non-violent constructive approach in solving labor-management problems in California agriculture", we have supported the boycott as a most useful economic tool in bringing about collective bargaining. We have repeatedly passed resolutions in support of the boycott of grapes, lettuce, Gallo and Guild wines and most recently Sunsweet and Sunmaid products. We also resolved to be careful in our Council's contracting and purchasing decisions to honor the boycott and urged our member congregations to support the boycott. At present, concerned supporters are boycotting non-UFW grapes and lettuce and Gallo wine. In the future we may be asked to boycott the products of certain growers who refuse to bargain in good faith with the U.F.W. after the union has won an election under the new Agricultural Labor Relations Act, and has been certified as the bargaining agent to represent the workers of those employers.

We have also taken positions against the use of illegal aliens as strikebreakers (1973) and against including farm workers under the National Labor Relations Act (3/14/72) which would be detrimental at this time to their organizing effort.

From 1971 until 1975, the U.F.W. was targeted for destruction in the California Legislature. One of the first duties the new chairperson of the Department of Migrant Urban Work, Rosemary Cooperrider, performed in 1971, was to visit legislators and testify in committees on behalf of our board position (9/14/71) opposing three bills which would have taken away the farm workers only economic tools to bring about collective bargaining, the strike and boycott. We also supported unemployment compensation for farm workers and control of "economic poisons". At a conference on Proposition 22 (10/8/72) at the First United Methodist Church of Sunnyvale, John DeLury, Assembly Labor Relations Committee Consultant, thanked us for a significant part we played in preventing passage of the objectionable bills. Ken Tjoflat, a leader in our Council and expert in labor law also testified. He is our valued legislative consultant.

Also in 1971 a committee was organized to keep people in the churches informed about the fast changes in the farm workers movement and enlist their support -- to become a link between the U.F.W. N.F.W.M., our Board and the churches. Rosemary attended the N.F.W.M. Board meeting in Delano and others joined the next day for a tour of the new U.F.W. clinic and the service center at "\$40 Acres". Since then a retirement village has been built for Filipino workers, and a day care center. The union has built Campesino Centers (service centers) to provide social, economic, and legal assistance to farm workers wherever they are organizing, and 5 more clinics. Development of these projects are financed by tax exempt donations. The buildings have been built by volunteers, including many church people from our county. Farm workers are cared for at the clinics even if they are not union members. Volunteer health care professionals are always needed to join the non-professional staff (1/3 trained farm workers) who receive subsistence support and join the workers in their non-violent struggle to change living and working conditions thus improving the overall health of farm workers.

In 1972 Clergy and Laity Concerned for Farm Workers, later called the Interfaith Committee for Justice for Farm Workers and chaired by Rev. David Schilling of our Council was organized by our department to help defeat Proposition 22 put on the ballot by agribusiness to defeat the unionization of farm workers (most of the grape industry and one lettuce company were under U.F.W. contract). Our Council opposed Proposition 22 on 9/12/72. A Legislative Conference was held on October 8 at Sacred Heart Church "Chris" Hartmire lead the conference chaired by Rev. Howard Matson. After a hard fought campaign with the assistance of many of our church people Proposition 22 was defeated. Since that time our department has worked with U.F.W. boycott staff on a geographical basis join the county serving as a liaison in each area to the churches. In 1974 a Farm Worker Network was organized to help keep churches informed and encourage support.

In 1973 many U.F.W. contracts expired and most of the growers signed "sweetheart" agreements with the Teamsters. Strikes occurred all over California's agricultural valleys. (There

were over 3,000 arrests and much vigilance against the workers as they defied the injunctions against the picketing. The injunctions were illegal denials of the farm workers' constitutional rights. Four members of our churches joined over 90 others from the religious community and farm workers on picket lines and were jailed for two weeks in Fresno County -- Anne Loftis, Rosemary Cooperrider, Salvador Alvarez, and David Schilling. All charges were dropped. ) Finally two farm workers were killed and the strikes were called off. After the first U.F.W. Constitutional Convention (9/21/73), attended by several of our people, farm workers went out to seek support from people of good will all over the U.S. for another chapter of the boycott.

The boycott helped bring about the passage of the California Agricultural Labor Relations Act which went into effect August 28, 1975. The Act guarantees the right of farm workers to vote by secret ballot if they want union representation, and if so, which union. Included are provisions for appointment of an Agricultural Labor Relations Board (A.L.R.B.) responsible for conducting elections dealing with unfair labor practices by the employer or unions, and certification of elections. After certification the employer and union have one year to bargain in good faith. The boycott and strikes may be used to encourage the bargaining. As of May 19, 1976 the U.F.W. has won 207 elections under the new act. Thirty contracts covering 16,000 workers have been signed, 11 more await ratification by the workers. Funds to hold elections ran out February 1976. (The growers saw blockage of an emergency appropriation for the A.L.R.B. as a chance to force damaging major changes in the Act. Two thirds of the Legislature must vote needed emergency funding so a few legislators have held up the funding.) The U.F.W. have gathered enough signatures to put a proposition on the November ballot to place the issue before the people of the state. We were called on many times to visit legislators during passage of the Act, to visit the fields to witness and help minimize unfair labor practices being committed during the elections in the Fall of 1975, to visit legislators to urge funding of the A.L.R.B. this spring and to help gather signatures to put the proposition on the November ballot. Farm workers now have the right to vote in secret ballot elections but not the opportunity. We will be needed to help the farm workers pass this proposition.

Members of our department and churches have participated in many other activities supporting the farm workers since 1971. We've prayed, leafletted, picketed, fasted, collected food for farm workers, canvassed neighborhoods, provided speakers in churches and community, assisted families of farm workers receiving health care at hospital in the county, held ecumenical services in support of the farm workers, sponsored fundraising dinners (October 12, 1971, Sunnyvale Presbyterian Church, Philip Vera Cruz, U.F.W. Vice President, and "Chris" Hartmire spoke, Dr. Jerry Lackner emceed, and on September 12, 1974, the First Congregational Church of Palo Alto co-sponsored showing the film "Sweatshops in the Sun".) We've marched in Napa County (August 1971) and from San Francisco to Modesto to bring the Gallo boycott and need for a secret ballot election law for farm workers to the public's attention (February 22 - March , 1974). We have encouraged congregations to recognize an annual "Farm Worker Week" early in May started in 1974. We've helped sponsor farm labor consultation (June 4 and 5, 1974) in both ends of the county conducted by Dave Schilling and Fred Eyester; "Chris" Hartmire spoke at a dinner at Christ, the Good Shepherd Lutheran Church, and later to our Board on March 13,

1973; and in January, 1974, we helped organize a Northern California Working Group of the N.F.W.M. Dave Schilling is chairman and Rosemary Cooperrider secretary. Rev. Fred Eyester, N.F.W.M. staff, acts as director. Members of our department attend monthly meetings in Berkeley. Rosemary has maintained a library for the community to obtain needed information about the farm worker's struggle.

One key to the service we've been able to give to farm workers has been the support of Ken Bell and the Board of Directors. This was expressed well by "Chris" in a letter of thanks for our annual N.F.W.M. membership: "My feelings of closeness to the Council go back to the days of Mary McFarland and my own stumbling beginnings in the Migrant Ministry. But it is deeper than that: more than any other Council of Churches that I know about in this whole country, you folks embody the servant spirit of Jesus. Through thick and thin, good time and bad, whether applauded or condemned you are always putting your lives beside the people who need you most. There is a power in that persistent ministry that cannot be counted in dollars or memberships or by any other institutional criterion. It is a power that looks like weakness -- the power of the manger and the cross. I am proud to have known so many of you. I wish you strength and stamina for many more years of servanthood".

The theological position which is our platform for action was carefully developed with the help of about 20 theologians and lay people and the Council Board (adopted June 12, 1973) -- "Theological Statement on the Church and Social Justice for Farm Workers" (obtainable from the Council without charge). It affirms that as followers of Jesus Christ, Christians are to "take seriously (their) responsibility to ...engage in the struggle for justice and equality for all persons". This comes from the imperative of the teaching of Jesus that his followers are to love God and their neighbors, and to have particular concern for those in special need. This statement includes a statement of confidence in the United Farm Workers, AFLCIO, under the present leadership of Cesar Chavez and a statement that as Christians we must support them "by providing life supportive aid, by influencing legislation, by selective use of our shopping dollars, and by working to humanize the institutions and corporate structures of society. We, therefore, pledge our support to the United Farm Workers through these and other means consistent with our understanding of the Christian Gospel, and we call upon the constituency of our member congregations and our friends and neighbors to do likewise."

## The Ministry of Social Services

Throughout its history the Christian Church has been deeply involved in concerns and activities which are usually classified under the heading of social welfare, or social service. The concern for the poor, the elderly, and the ill, and the response to human hurts and needs are basic in the Judeo-Christian faiths.

This concern and response to human need has been a major element in the life and work of our Santa Clara County Council of Churches, and its forerunner organizations, the San Jose Council and the Santa Clara Valley Council of Churches. The first steps toward a functioning

program of social service, however, began first to be expressed in the Council in the late 1950s and early 1960s.

There was a growing concern for the elderly in the County during the late '50s which was heightened by the needed planning for the 1961 White House Conference on Aging. A Committee on aging was created and functioning in our Council in March 1957. Chairperson was Pauline Davis, a teacher at San Jose State College. There was also a Committee on Social Welfare functioning as early as 1959 under the chairmanship of Pastor Ray Swanson of Gloria Dei Lutheran Church of San Jose.

In 1958 to 1960 "Rest Homes" and "Nursing Homes" were growing in numbers to meet the expanding needs of an increasing population of older adults requiring care. One of the early concerns of the Committee on Aging was that of providing some kind of continuous visiting service under the Council sponsorship to serve these lonely, isolated "shut-in" older adults. Living conditions in some of these homes were deplorable, and many of the residents had almost no contact with outside persons.

There was a growing concern for the living conditions in some of the Rest and Nursing Homes. Dr. Milton Chatton, Director of Medical Services for Santa Clara County and rs. Elizabeth (Polly) Brodies, Nursing Field Superintendent, then Nursing Consultant with responsibilities for licensing Homes, took bld steps to close certain of these institutions until they could meet standards. Both these people were to later play very important roles in helping our Council develop the Friendly Visiting Ministry.

In February, 1962, the Committee on Aging the called "Department" and chaired by Kathryn Williams of Grace Baptist Church, held a one-day workshop for church leaders entitled, "the Church's Responsibility in the Field of Aging". Local church programs serving the aging, visiting the "homebound", and housing were amongst the three emphases of this conference.

## Friendly Visiting Service

After two years of cooperative planning with other agencies during 1962-64, our Council secured the services in the Spring of 1964 of Carol Hoyt, a member of St. Edwards Episcopal Church, San Jose. Carol gave up a part time paid position to donate time and services as a volunteer Director of a Friendly Visiting Ministry. This program "got off the ground" with a volunteer training Workshop in June of 1964. It was aided by a \$300 contribution from First Congregational Church of Palo Alto. The Friendly Visiting Service began in two six-bed nursing homes on Cleaves Avenue, San Jose, after persuasion by Polly Brodies, who had become a member of our Department. Polly convinced the Home administrators that the Friendly Visiting Ministry was not to be feared but could be an aid in assisting their lonely, elderly patients live more normal and meaningful lives. Our very first Friendly Visitor, Mrs Myron (Frances) Hardcastle, from St. Paul's United Methodist Church, San Jose still continues her long and effective lay ministry to the elderly through our Council's visiting program.

Friendly Visiting soon became widely known as a good program and was readily accepted in over 40 Nursing Homes, or Convalescent Hospitals as they were later called. In 1968, through the encouragement and aid of Polly Brodies and r. Milton Chatton, and others, the United Way funded the work for \$5,000. Carol Hoyt then became a paid employees. The program gre in scope and reputation and was cited all across Northern California.

In 1974, Mountain View and Palo Alto-Stanford Chapters of United Way funded the program in North County. We have outstanding capable Coordinators, Kathleen McConnell and Billie Salas, both with professional training in gerontology. The program serves more than 700 individuals, about half of these in their own homes. There are more than 400 trained volunteer Friendly visitors. Estimated value of their volunteer service for 1975 was \$183,000 if paid at minimum wage. United Way provides nearly \$30,000 of the budget.

## Telephone Assurance

Jean McCorquodale, another volunteer, in October 1970 started a program of daily phone calls by volunteers on homebound ill and elderly persons living alone. Some of the volunteers are themselves homebound and elderly. The program provides a daily friendly check-up to make certain everything is alright. It now has the leadership of Linda Zivi, a full-time Coordinator for our Council, funded by CETA. We anticipate growth and increasing benefit from this social service program.

## Senior Activity Centers

A third social service program serving older adults is that of Senior Activity Centers. These are developed around a fundamental concept of helping and serving people in their deeper needs through activities -- crafts, arts, discussions exercise programs, socialization eating together, and occasional special entertainments.

This program was started in 1971. Each Center is sponsored by a local congregation, but they are initially enabled by our Council. They are also closely related to Metropolitan Adult Education which provides the credentialed Teacher Coordinator. The Centers function one day each week for our hours. A fifth our is devoted to evaluation of the needs of persons being served in the program. Special "ministries" of help are then provided during the week with those who reveal they may have a need that can be met. These Centers now operate in five churches. Our latest, Stone Presbyterian of San Jose, has developed two programs because of the large response of the older residents in the area. An estimated total of 250 persons are served weekly in these Centers.

## JACS

JACS, or Joint Action in Community Service, a "Big Brother" type of supportive friendship program, serves young Job Corpsmen who have been graduated from the San Jose Residential

Job Corps Training Center and are seeking a job, or are in the first weeks of a new job. The program has been in operation since 1968 and is part of a national program of the Protestant, Catholic and Jewish social service organizations. Our council is the local sponsor and works with the Regional Office in San Francisco. We serve an estimated 200 young men a year. Our Coordinators are Work Study students from San Jose State University, through a contractual relationship.

## Head Injury Skills Center

One of the most challenging and exciting programs we have undertaken recently is that of working with those who have suffered severe brain damage through accidents or disease. Recent experiments at Valley Medical Center, a pioneering hospital in the Nation, indicate there can be remarkable development and reestablishment of capacities to function in quite a normal way. The Skills Center located at Roselawn United Methodist Church, near the Medical Center, was enabled by our Council in cooperation with the Valley Medical Center staff. Metropolitan Adult Education provides the teacher who has a physical therapy background. We anticipate some patients will be able to eventually move from the Skills Center into Occupational Training and perhaps even to complete independence, or a degree of independence. It is remarkable the growth, change and self-confidence that can come through patience and love combined with effective skill training and socialization.

## Relocation of Refugees

During and following World War II, the Council of Churches played a major role in encouraging and helping local churches sponsor and bring to our area refugees (displaced persons), especially from Adriatic Nations such as Latvia and Estonia, after they were taken over by the U.S.S.R. The Council took responsibility for seeing that a warm welcome, a place to live, and a job were found for twenty seven families. Later the Council played a similar role in relocating refugee families from Cuba.

## World Hunger and Relief

About the same time CROP was organized in the Santa Clara Valley with the help of the Council and continues to be an instrument for alleviating hunger and increasing food production in war-ravaged and other poverty areas around the world. The Council helped raise several thousand dollars for purchase of Santa Clara County prunes at wholesale for distribution to the hungry in Europe.

Likewise the Council has, for many years, promoted the work of Church World Service, helping publicize its program, collect used clothing, blankets, and funds for medical and other emergency needs to alleviate suffering in war-torn or natural disaster areas around the world: in 1958, for typhoon damaged Japan; in 1960 for earthquake devastated Chile; in 1975 and 1976, for Honduras, Nicaragua, and Guatemala.

In 1975 the Council initiated the formation of an interfaith World Hunger Task Force, which is educating concerning this problem, and coordinating efforts of individuals and churches concerned with this immense problem. This spring a twenty four hour fast was sponsored that raised funds for food for the hungry of the world. Individuals are encouraged to observe at least one meatless day a week and contribute savings to CROP or some other agency seeking the reduction of hunger.

## Local Emergency Assistance

A program to help supply needed food and clothing to Santa Clara County farm workers (migrants) during the Spring of 1968 led to our development of an on-going program of emergency assistance for families, whatever their background, who are referred to us by the County Social Services, County Health workers, Visiting Nurses, and other agencies. The assistance is short-term to meet emergencies only. We work closely with FISH groups and have helped start at least two FISH groups, but the referrals to our Council indicate the need to continue our own service. Approximately 100 families are helped each month. Churches and individuals make this on-going ministry possible.

Thus far, we have spoken of specific programs of social welfare or social service which have developed through the years. Though there is a continuing Committee on Aging, it has taken a subordinate role in that it is now under the Social Service Department, long headed by Andy Kjos, a dedicated Lutheran layman and corporation lawyer in Palo Alto.

In the fall of 1962, the Council of Churches Board of Directors authorized the creation of the Department of Social Services. The primary assignment was to develop a staffed department. The original plan was to seek United Fund support for this Department to select as the Director, a clergyman having both a theological education and a Master's Degree in Social Work (specializing in community organization and development). The Department has twice sought to become a funded Agency of United Way but to date without success. The Social Planning Council of Santa Clara County in 1972 recommended that our Council receive Agency Status but not to be funded that year.

The programs described in the foregoing pages are growing in number and depth. There are many excellent reasons for this Department to continue to seek to become a funded Protestant Social Service agency related to our Council of Churches, as in San Francisco and in Oakland, and other major cities. If funded, the present Social Service Programs now under the administration of the Council Executive Director would be reassigned to the Director of the Department of Social Services. This would free the council's Executive for other important responsibilities in the Council.

## Epilogue

"The past is prologue"

The ecumenical movement will keep growing. Our faith calls us to face the future together, sharing thought and decision, cooperating in ministries of compassion in the name of Christ.

The Council of Churches intends to carry on and enlarge the services in His name now being offered. It will keep alert to new needs in our changing world and seek to find ways churches can work together in local communities and county-wide to meet them.

We are particularly hopeful that soon we can secure funding to employ a full time Director of our Department of Social Services to expand its county-wide ministries and help local churches and area ecumenical groups of churches expand their ministries and efficiently act to meet in their neighborhoods. Then our Executive Director who now spends much time in this field of work would be free to strengthen the other aspects of our common life: religious education, youth work, evangelism, social education and action stewardship, race relations, and the ministry of reconciliation.

The Council of Churches is the best means available in our county for experiencing and expressing our oneness in Christ. We give ourselves anew, and invite others to join us, as we seek to be more truly children of God, brethren of one another, servants of His purpose -- resisting all that dehumanizes persons and despoils the earth, building up the community of love, proclaiming the gospel in deeds as well as in words, demonstrating ever more convincingly that Christ makes of the many, one.

## Box Inventory

Box No.	Date Range	Contents
1	1969-1972	<b><i>Programs &amp; Services:</i></b> <ul style="list-style-type: none"> <li>• National Farmworker Week</li> <li>• Democracy At-Risk</li> <li>• Grape Boycott-General</li> <li>• Economic Justice Working Group</li> <li>• Celebrations Committee</li> <li>• Volunteers of America</li> <li>• Welcome Wagon and City Hostess</li> <li>• Council of Churches Housing</li> <li>• Housing program</li> <li>• Planned Parenthood</li> <li>• Social Ed. Action</li> <li>• National Conference of Christians and Jews</li> <li>• Vietnam</li> <li>• Draft Counselor's Seminar</li> <li>• Capital Punishment</li> </ul>
2	1969-1972	<b><i>Programs &amp; Services:</i></b> <ul style="list-style-type: none"> <li>• Urban Planning Associates</li> <li>• Youth Emergency Services</li> <li>• Value Crisis</li> <li>• Industrial Mission</li> <li>• United People Arriba</li> <li>• Migrant Urban Ministry</li> <li>• Evening of Understanding</li> <li>• "Crisis in Conscience"</li> <li>• United Progreso Arriba</li> <li>• Religious Witness for Peace</li> <li>• Social Education and Action</li> <li>• CA Grape Strike</li> <li>• Peacemaking Vietnam War</li> <li>• Catholic Youth</li> <li>• Drugs &amp; Alcohol in East San Jose</li> <li>• Conservation and Ecology Committee</li> </ul>
3	1972-1977	<b><i>Programs &amp; Services:</i></b> <ul style="list-style-type: none"> <li>• Migrant Urban Ministry</li> <li>• Social Education &amp; Action Department</li> <li>• Volunteer Program: Sheriff Department</li> <li>• Sister To This Anh Meeting</li> <li>• Draft Repeal</li> </ul>

		<ul style="list-style-type: none"> <li>• Low Incoming Housing</li> <li>• Northern California Ecumenical Council Commision on Aging</li> <li>• Religious Witness for Peace</li> <li>• United Way</li> <li>• Migrant farm workers boycott &amp; strike</li> <li>• Asian Americans for Community Involvement</li> <li>• Hunger Crop</li> <li>• World Relief Dinner</li> <li>• Middle East Issues</li> <li>• Bicentennial</li> <li>• Social Services Bureau</li> <li>• World Hunger &amp; Development</li> <li>• Tanimoto Meeting</li> <li>• Cooperative Ministries in Higher Education</li> <li>• Correctional institutions Chaplaincy board</li> <li>• Voluntary Action CTR</li> <li>• Death Penalty Coalition</li> <li>• Children's Rights Group</li> <li>• Crop Walk</li> </ul>
4	1978-1986	<p><b>Programs &amp; Services:</b></p> <ul style="list-style-type: none"> <li>• Amnesty International</li> <li>• Undocumented Workers</li> <li>• Alcohol Problems</li> <li>• J.P. Stevens Boycott</li> <li>• Berkeley Interfaith Council</li> <li>• Draft Counseling</li> <li>• Overseas Ministry</li> <li>• Peace Sabbath</li> <li>• Cuban Refugee</li> <li>• ZoCalo</li> <li>• El Salvador Solidarity</li> <li>• Labor issues</li> <li>• Urban League</li> <li>• EA Housing</li> <li>• Downtown Ministry</li> <li>• NAES</li> <li>• Visual Impairment Program</li> <li>• Widows &amp; Widowers</li> <li>• Targeted Assistance Program</li> <li>• Community Services</li> <li>• Farm Workers</li> <li>• Emergency Assistance Advisory Board</li> </ul>
5	1986-1989	<p><b>Programs &amp; Services:</b></p> <ul style="list-style-type: none"> <li>• Clerical Malpractice</li> </ul>

		<ul style="list-style-type: none"> <li>• U.I.M</li> <li>• Economic Conversion Projects</li> <li>• Peace Advocacy Program</li> <li>• United Way</li> <li>• Ethnic Minority Project</li> <li>• Broadcasters association</li> <li>• Habitat for Humanity</li> <li>• Adult Development Center</li> <li>• C.I.C</li> <li>• Fundamentalism</li> <li>• Organization Program</li> <li>• Urban Ministry</li> <li>• Outreach: Council on Aging</li> <li>• Friendly Visitors</li> <li>• Crop Walk</li> <li>• Housing for Independent People</li> <li>• Farm Workers</li> <li>• American Cancer Society</li> <li>• Perkins Event</li> <li>• Homeless Ministry Proposal</li> <li>• Aids Conference</li> <li>• Metro Ministry Meeting</li> <li>• Housing Crisis</li> <li>• PACT</li> <li>• Housing Now</li> <li>• Stop First Strike Vigil</li> <li>• Women's International League</li> </ul>
6	1989-1991	<p><b>Programs &amp; Services:</b></p> <ul style="list-style-type: none"> <li>• Interfaith Disaster Recovery</li> <li>• Outreach</li> <li>• Sacred Heart Community Services</li> <li>• Human Relations Commissions</li> <li>• C of C Food Pantry</li> <li>• Peace Economics</li> <li>• Asian Immigrant Women Advocates -- Oakland</li> <li>• Minority Programs &amp; Outreach</li> <li>• Clothing Closet</li> <li>• Sunnyvale Manor</li> <li>• Lutheran Congregational Planning</li> <li>• Affordable Housing</li> <li>• Environment</li> <li>• Middle East/Gulf Peace Reading</li> <li>• Disaster Preparedness</li> <li>• Literacy</li> <li>• Sexuality &amp; The Church</li> <li>• PACT</li> </ul>

		<ul style="list-style-type: none"> <li>• Opposition to the Gulf War</li> <li>• CHAS -- San Jose</li> <li>• Nominating Committee</li> </ul>
7	1991-1995	<p><b>Programs &amp; Services</b></p> <ul style="list-style-type: none"> <li>• New Way of Life</li> <li>• Acts for the Homeless</li> <li>• Community Inns</li> <li>• Welfare -- California</li> <li>• Drugs &amp; Alcohol</li> <li>• Caring for Seniors/Elderly</li> <li>• El Salvador</li> <li>• Safeway Boycott</li> <li>• Refugees</li> <li>• Affordable Housing</li> <li>• Pacifism</li> <li>• Long range planning taskforce</li> <li>• CERCA</li> <li>• Volunteer Recognition Concert</li> <li>• Clergy Involvement Committee</li> <li>• Homeless Outreach</li> <li>• Death Penalty Focus</li> <li>• Russian Airlift</li> <li>• Council on Aging</li> <li>• Campaign to Abolish Poverty</li> <li>• Sexuality &amp; the Church</li> <li>• Unemployment</li> <li>• Anniversary Committee</li> <li>• I.C.U program</li> <li>• Justice for Janitors</li> <li>• Tacoma</li> <li>• Clothesline Project</li> <li>• Economics &amp; Race Conference</li> <li>• County Domestic Partnership</li> <li>• Earthquake/Disaster Response</li> <li>• Local Economy</li> <li>• Gay Ministry</li> </ul>
8	1995-1999	<p><b>Programs &amp; Services:</b></p> <ul style="list-style-type: none"> <li>• Pledge Drive</li> <li>• Save Granada School</li> <li>• Refugee Ministry</li> <li>• Christian Unity</li> <li>• Youth Ministry Program</li> <li>• Interfaith Dialogue</li> <li>• Cadre</li> <li>• Phonathon</li> </ul>

		<ul style="list-style-type: none"> <li>• Faith &amp; Order Breakfast</li> <li>• Interfaith Actions</li> <li>• NDC Funders Fair</li> <li>• Our Children Our Future</li> <li>• Human Relations</li> <li>• Community Inn Rotating Shelter</li> <li>• PACT Information</li> <li>• Gay Ministries Committee</li> <li>• Employment initiative -- Santa Clara</li> <li>• No Child Left Behind</li> <li>• Affordable Housing</li> <li>• Tri-Valley Cares</li> <li>• 100 Families</li> <li>• United Way</li> <li>• IMPACT</li> <li>• South Bay Labor Council</li> <li>• PFLAG</li> <li>• Welfare reform</li> <li>• Mayor's Task force: Redevelopment</li> </ul>
9	1999-2000s	<b>Programs &amp; Services:</b> <ul style="list-style-type: none"> <li>• Employment &amp; Housing</li> <li>• Human Relations Commission</li> <li>• Charitable Choice</li> <li>• City of San Jose Housing</li> <li>• Interfaith Council</li> <li>• Housing</li> <li>• Social Services</li> <li>• Economic Justice</li> <li>• Understanding Islam</li> <li>• Interfaith Dialogue Resources</li> <li>• Middle East</li> <li>• Christian Cooperation</li> <li>• Iraq</li> <li>• Immigration</li> <li>• Housing &amp; Homeless</li> <li>• Health Care</li> <li>• Christian-Muslim Dialogue</li> </ul>
10	1952-1990	Board Meetings
11	1991-2000s	Board Meetings
12	1956-1969	<b>Member Churches:</b> <ul style="list-style-type: none"> <li>• St. Patrick's Cathedral</li> <li>• First Methodist Church -- Campbell</li> <li>• Roselawn Methodist Church -- San Jose</li> </ul>

		<ul style="list-style-type: none"> <li>• Grace Lutheran Church -- San Jose</li> <li>• Bethany Lutheran Church -- San Jose</li> <li>• First Baptist -- Santa Clara</li> <li>• Wesley Methodist Church -- San Jose</li> <li>• Immanuel Lutheran Church -- San Jose</li> <li>• Cambrian Park Methodist Church -- San Jose</li> <li>• Willow Glen Methodist Church -- San Jose</li> <li>• Lakewood Methodist Church -- Sunnyvale</li> <li>• First Methodist Church -- Palo Alto</li> <li>• First Methodist Church -- Los Gatos</li> <li>• Trinity Methodist Church -- Mountain View</li> <li>• Congregational Church of Campbell</li> <li>• First Presbyterian Church -- Los Gatos</li> <li>• Calvary Methodist Church -- San Jose</li> <li>• First Baptist -- Palo Alto</li> <li>• Stone Presbyterian Church -- San Jose</li> <li>• Cupertino Union Church</li> <li>• Latter Day Saints, Reorganized -- San Jose</li> <li>• St. Edwards Episcopal -- San Jose</li> <li>• SunnyHills Methodist Church -- Milpitas</li> <li>• Blossom Hill Baptist -- San Jose</li> <li>• Methodist -- Gilroy</li> <li>• Serbian Orthodox -- Saratoga</li> <li>• United Presbyterian -- Saratoga</li> </ul>
13	1970-2000s	<p>Member Churches:</p> <ul style="list-style-type: none"> <li>• Directories of churches</li> <li>• Area Parish - Link</li> <li>• Redeemer Lutheran -- San Jose</li> <li>• Area Parish -- Sunrise Valley Almaden</li> <li>• Lewis Chapel -- San Jose</li> <li>• Metropolitan Community Church</li> <li>• Area Parish -- Sunnyvale</li> <li>• Episcopal Christ -- Los Altos</li> <li>• Zion Lutheran -- San Jose</li> <li>• Area Parish -- Palo Alto</li> <li>• San Jose Baptist</li> <li>• Episcopal Church in Almaden</li> <li>• Santa Clara County Church Membership</li> <li>• St. Andrew's Episcopal -- Saratoga</li> <li>• Member Church Data</li> <li>• Churches by zip code</li> </ul>
14	1950-2000s	News clippings
15	1957-1984	<p><b>Financial records:</b></p> <ul style="list-style-type: none"> <li>• Finance Admin</li> </ul>

		<ul style="list-style-type: none"> <li>• Food Programs</li> <li>• Loan</li> <li>• Foundations</li> <li>• Financial Statements</li> <li>• Fiscal Fund Development</li> <li>• Wills/Bequest</li> <li>• Fund Development Foundation</li> <li>• Proposal for Professional Services</li> <li>• Grants</li> <li>• Audit Info</li> <li>• Fundraising</li> </ul>
16	1984-1995	<b>Financial records:</b> <ul style="list-style-type: none"> <li>• Grant</li> <li>• Budget</li> <li>• Appeal</li> <li>• Fund Development</li> <li>• Financial Statements</li> <li>• Balance Sheets</li> <li>• Donors</li> <li>• Church Giving</li> <li>• Fundraising</li> <li>• Planned Giving</li> </ul>
17	1995-2000	<b>Financial records:</b> <ul style="list-style-type: none"> <li>• Donors</li> <li>• Diocese</li> <li>• Pledges</li> <li>• Fundraising</li> <li>• Foundations</li> <li>• Grants</li> <li>• Accounting</li> <li>• Market Rate Accounts</li> <li>• Gifts</li> <li>• Banquet</li> </ul>
18	2000-2007	<b>Financial records</b>
19	2007-2011	<b>Financial records</b>
20	1960-2000s	<b>Staff &amp; Newsletters</b> <ul style="list-style-type: none"> <li>• Staff Lists</li> <li>• Administration</li> <li>• Staff Meeting Minutes</li> <li>• Job Descriptions</li> <li>• Staff &amp; Organizational Chart</li> <li>• Volunteer Descriptions</li> </ul>

		<ul style="list-style-type: none"> <li>• Board of Directors</li> <li>• Volunteer Exchange</li> <li>• People</li> <li>• Council of Churches Personnel Policies</li> <li>• Prospective Members</li> <li>• Ecumemo Editors</li> <li>• Reverends</li> <li>• Internship Program</li> <li>• Peace Newsletter</li> <li>• COR Letters</li> <li>• Local Institution Newsletters</li> <li>• National Institution Newsletters</li> </ul>
21	1957-1979	<b>Council Information</b> <ul style="list-style-type: none"> <li>• Article of incorporation</li> <li>• Annual Reports</li> <li>• General Information</li> <li>• Position Statements</li> <li>• Church Information</li> <li>• Exemptions</li> <li>• SCCCC Report</li> <li>• Financial Legal Documents</li> <li>• Resolutions</li> </ul>
22	1979-1992	<b>Council Information</b> <ul style="list-style-type: none"> <li>• Annual Meeting</li> <li>• Churches -- Ecumenism -- Statements</li> <li>• CCSCC</li> <li>• CCSCC District Info</li> <li>• Long Range Planning</li> <li>• Church Summary</li> <li>• Church Survey</li> <li>• Board Information</li> <li>• Board List</li> <li>• National Council of Churches</li> <li>• Goals &amp; Directions</li> <li>• Council Church Relations</li> <li>• Council Literature</li> <li>• Council Calendar</li> </ul>
23	1992-2010	<b>Council Information</b> <ul style="list-style-type: none"> <li>• 1993 Consultant Assessment</li> <li>• Website</li> <li>• Council Calendar</li> <li>• Strategic Plan</li> <li>• Insurance</li> </ul>

23	1942-2000s	<b>History</b> <ul style="list-style-type: none"> <li>• Brochures</li> <li>• Flyers &amp; Ephemera</li> <li>• Burned Churches</li> <li>• Historical Concerts</li> <li>• Photographs</li> <li>• Song Sheets</li> <li>• Certificates &amp; Awards</li> <li>• Historical Highlights</li> <li>• Local Cults</li> </ul>
24	1970-2000	<b>Correspondence</b> <ul style="list-style-type: none"> <li>• Religious Witness for Peace Correspondence</li> <li>• Correspondence</li> <li>• Letters to the Editor</li> <li>• Letters to Representatives</li> <li>• Correspondence</li> <li>• 60 Minutes 1984 Correspondence</li> <li>• Correspondence</li> <li>• Incoming Mail from Churches</li> <li>• Church Appeals</li> <li>• Correspondence</li> <li>• Church Letters</li> <li>• Fundraising Letter</li> <li>• Outgoing Correspondence</li> <li>• Church Appeal</li> <li>• Bulk Mailing Permit</li> </ul>
25	1975-1998	<b>Current Affairs</b> <ul style="list-style-type: none"> <li>• Yearly Current Affairs</li> <li>• Yearly Chronological Files</li> </ul>
26	1948-1953	Clippings Scrapbooks
27	1969-1974	Scrapbooks: Programs, Services & Clippings
28	1970s	<b>Slide presentation on programs &amp; services:</b> <ul style="list-style-type: none"> <li>• Emergency Food Supplies</li> <li>• Urban Food Organization</li> <li>• Senior Services Center</li> <li>• Special Ministries</li> <li>• JACS</li> <li>• Alcohol &amp; Drug Problem ADP</li> <li>• Religion &amp; Retardation</li> <li>• Interfaith Dialogues</li> <li>• Agriculture Mechanization</li> <li>• Communication in Council Offices</li> </ul>

29	1980-1981	<p><b>Slide presentation on programs &amp; services:</b></p> <ul style="list-style-type: none"> <li>• Job Corps. Manpower Center</li> <li>• Boys &amp; Girls Juvenile Detention Center</li> <li>• Lonely Older Adults Outreach</li> <li>• Needy People Outreach</li> <li>• Men &amp; Women's Jail</li> <li>• Muriel M. Wright Girls Ranch</li> <li>• Farm Workers Advocacy</li> <li>• "Helping boys get their lives together"</li> <li>• World Peace</li> <li>• Unity of the People of God</li> <li>• Similarities &amp; Differences of Christians &amp; Jews</li> </ul>
30	1981-1982	<p><b>Slide presentation on programs &amp; services</b></p> <ul style="list-style-type: none"> <li>• Muriel M. Wright Girls Ranch</li> <li>• Women's Community Jail</li> <li>• Santa Clara County Jail</li> <li>• Social Action</li> <li>• Proposition 16</li> <li>• Farm Worker Ministry</li> <li>• Food Bank</li> <li>• Emergency Aid Services</li> <li>• Department of Social Services</li> <li>• OIKOUMENE</li> <li>• Friendly Visiting Service</li> </ul>
31	1982	<p><b>Slide presentation:</b></p> <ul style="list-style-type: none"> <li>• Cassette Tape: An Ecumenical Vision 1982</li> <li>• Cassette Tape: SLIDE SHOW</li> </ul> <p>Slides:</p> <ul style="list-style-type: none"> <li>• Promoting Cooperation Between Churches</li> <li>• First United Methodist Church</li> <li>• Joint Action in Community Service (JACS)</li> <li>• Prison Ministry</li> <li>• Clothing Closet</li> <li>• Tax help</li> <li>• Nuclear Weapons Protest</li> <li>• Urban Food Organization</li> <li>• Social Services</li> </ul>
32	1981-1982	<p><b>Slide presentation:</b></p> <ul style="list-style-type: none"> <li>• <i>Sequoia the Church at Work</i> Newsletter</li> <li>• The Council's Story 1984 Narration Script</li> <li>• Cassette tape: Council Slides 1984</li> </ul> <p>Slides:</p> <ul style="list-style-type: none"> <li>• San Martin Presbyterian Church</li> <li>• Sacred Heart School</li> </ul>

		<ul style="list-style-type: none"> <li>• First United Methodist Church</li> <li>• JACS</li> <li>• English Learning Classes</li> <li>• First Presbyterian Church</li> <li>• Santa Clara County Jail</li> <li>• Juvenile Detention Center</li> <li>• Women's Detention Facility</li> <li>• Arms-Race Protest</li> <li>• OIKOUMENE</li> </ul>
33	1990	<p><b>Slide presentation:</b></p> <ul style="list-style-type: none"> <li>• Program Highlights Narration Script 1990</li> </ul> <p>Slides:</p> <ul style="list-style-type: none"> <li>• Basic Human Needs Program</li> <li>• Campaign for Affordable Housing</li> <li>• Henry Morris Naglee Park</li> <li>• Cupertino City Hall</li> <li>• Julian Street Inn House</li> <li>• SJ Urban Ministry</li> <li>• First United Methodist Church</li> <li>• Building Ecumenical Friendships</li> <li>• Promoting Religious Public Social Witness</li> <li>• South Bay Mobilization for Peace &amp; Justice</li> <li>• Emergency Food Program</li> <li>• Cecile White Center</li> <li>• St. Vincent De Paul Homeless Conference</li> </ul>
34	1972-1977	<p><b>United Way slide presentation:</b></p> <ul style="list-style-type: none"> <li>• Slide by Slide Narration Script</li> <li>• Script (12 Pages)</li> <li>• Script Draft</li> <li>• 1976 Letter to Dwight</li> <li>• Handwritten List of Materials to be Duplicated</li> <li>• 1975 Friendly Visiting Presentation</li> </ul> <p>Slides:</p> <ul style="list-style-type: none"> <li>• Friendly Visiting Outreach Program</li> <li>• Model Train (Slide 18, 36, &amp; 37)</li> <li>• J. Collins</li> <li>• Council Story</li> </ul>
35	1980	<p><b>United Way slide presentation:</b></p> <ul style="list-style-type: none"> <li>• The Council Story Narration Script</li> </ul> <p>Slides:</p> <ul style="list-style-type: none"> <li>• Lonely Older Adults</li> <li>• Needy People Outreach</li> <li>• Men &amp; Women in Jail Ministries</li> <li>• Boys &amp; Girls Juvenile Detention Facilities</li> </ul>

		<ul style="list-style-type: none"><li>• Muriel M. Wright Girls Ranch</li><li>• "Helping boys make a go of their lives"</li><li>• JACS</li><li>• Farmworkers advocacy</li><li>• World Peace</li><li>• Similarities of Christians &amp; Jews</li></ul>
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