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# THE Episcopalian

APRIL, 1968



■ DICK GREGORY ON TRUTH ■ RABBI GILBERT ON EASTER  
■ MRS. BENEKER ON SIN ■ READERS ON VIETNAM

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## THE ROADMARKS OF EASTER—

### A Rabbi's Lenten Meditation

**T**HE EASTER STORY recounts a human event of revolutionary significance. It overturns the normal structure of men's values. For that reason, therefore, it has provoked scornful opposition among some, and among many it has inspired an unshaken faithfulness. The event cannot be ignored. Yet, it is terribly hard to believe—even more difficult to live by.

What is the revelation of God in this Easter account? Let us confess, to begin with, that no encounter of man with Divinity, no confrontation that strikes deep into the heart and mind, no such episode that transforms history can ever be explained or defined, delimited or exhausted by conceptual categories. That is why philosophy is so inadequate an instrument for understanding and communicating revelation. Words fail. The presence of God in the remembrance of Easter derives not from the reading of the words of the scriptural text, but rather from the fact that the trial and triumph of Jesus is a human situation that man experiences over and over again.

That is how we can know that God is with us. He judges us, condemns us, offers us the means of reconciliation and atonement. He instructs us. He offers us hope of human fulfillment, victory—salvation. For the Christian, Golgotha and Calvary, and for the Jew, the Sea of Reeds, Sinai, and Diaspora are the spiritual, geographic boundaries within which man encounters that One God. All we can do is point to some of the roadmarks.

The Crucifixion reminds us:

- ▶ In the normal pattern of human events, it is often the most innocent who are sacrificed. The souls of the righteous are offered on the altars of pride, arrogance, and self-interest.
- ▶ It is not unusual that we turn in anger against those who, by their faith, prophetically demand of us that we overturn the system of values by which we live and permit a new light to illumine our lives. Even the "righteous" among us are capable of unrighteousness. We live in fear and suppress those who awaken within us anxiety and self-doubt.

But Resurrection teaches us:

- ▶ There is power in weakness, when the sacrifice is an outpouring of love. The soul of man is redeemed not

by violence, but only by God's spirit, by meekness and humility—above all, by the doing of justice, human compassion, and brotherly love.

- ▶ That which is of God can never be killed. It cannot die. It lives on. It always reappears wherever there is life. Hope triumphs over fear, holiness endures beyond death. Faith can redeem.

For the Jew, Diaspora is the haunting realization that man is still alienated from himself, a stranger to his neighbor, an exile in his land. He is not yet home. History has not been fulfilled, and God often appears distant.

For the Christian, Jesus' reappearance provides assurance that the pilgrimage upon earth has a destination. But like the Jew, he too lives in expectation—and all achievements are partial and incomplete.

These roadmarks are not strange to me, a Jew, a rabbi, for the passion of Jesus is not a Divine-human encounter that only a Christian can understand. God revealed His Law at Sinai, my tradition tells me, in an open place where all might hear, in seventy languages so that all might understand. Torah is not the possession of the Jew alone, but a word for all mankind.

Similarly, the sacrifice of Jesus was a gift of God for all men; and all who cry at his pain and exult in his courage can find God revealed. That is why I am always shocked when some Christians wish to arrange Heaven in such a way that God's salvation should be denied anyone whose soul reaches out to the Divine, just because he came to his Maker through the wilderness by another route. Such particularism is a denial of the universal significance of the breakthrough of God—at any time—in the events of humankind. It is a travesty of faith.

The truth is that God appeared to man not once, but many times. And He still reveals Himself. But at no time can man, no matter how pious or faithful, ever, grasp all of the Glory of God. That is why we need each other and why we must respond seriously to each other's occasions, for thus we add to each other's vision. We strengthen our own understanding of God through the experience of the other.

BY ARTHUR GILBERT



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# LETTERS

## ANOTHER SCANDAL?

Your editorial, "A Scandal We Can Stop" (THE EPISCOPALIAN, March, 1968, p. 29), suggests that General Convention consider "a 'minimum stipend' ruling of at least \$6,000 a year for single men and \$7,200 for marrieds, plus allowances."

May we infer from this that married clergy spend 20 percent more time at their work than their single counterparts—or that the services their parishes receive . . . are 20 percent more valuable? If this is believed, then here is another "scandal we can stop."

THE REV. F. G. BOHME  
Seattle, Wash.

Your editorial . . . is true. However, stop using General Convention as whipping boy. . . . I can discover no way for that body to set any kind of minimum stipend for . . . clergy.

All of our clergy should have annual cost of living raises—just to keep abreast of the economy. Vestries . . . should realize this. . . .

I submit that our bishops and their neat Anglican paternalism have failed the priests of this Church. Our laity

have failed us also, because they have not been given, nor have they assumed, the leadership on the matter of clergy salaries. We priests have failed our people, and ourselves as human beings, by being passive. . . . In the end, the responsibility . . . properly falls upon diocesan bishops, diocesan conventions, and the clergy themselves. . . .

Perhaps what we need is a nationwide strike of the clergy some Sunday to wake up our laity and to cut through the garbage and pussy-footing that seems to surround diocesan conventions and bishops when it comes to the matter of clergy salaries.

THE REV. JOHN H. GOODROW  
Mount Pleasant, Mich.

## ATTENTION CLERGYMEN

The Executive Council's Advisory Committee on Alcoholism and Alcohol Education has asked me to explore the feasibility of a Church-related treatment-recovery center for clergy with a drinking problem.

The reactions to this idea vary greatly, from hearty endorsement to firm opposition. Yet one important group, whose opinions and suggestions would carry considerable weight, has yet to be heard. I refer to those clergy in all three Orders who have made a successful recovery from the disease of

alcoholism. These men have an experimental knowledge and understanding of this illness, and their expertise in this field should not be ignored. They could be extremely helpful in guiding the Church toward a more effective ministry to problem drinkers and their families. But who are these clergy? Where are they? How does one contact them? That is the immediate problem. It is my hope that it can be solved.

As a first step to establishing a line of communication with such clergy, I invite them to send to me their names and addresses as soon as possible. With such information in hand, the question raised above and many other matters of common interest and concern could be explored. Perhaps an association of recovered alcoholic clergy might be formed. Many other possibilities come to mind which could benefit the Church's alcoholism program as well as the clergy themselves. The need for a mailing list is obvious. I can assure the brethren who respond to this appeal that the information they submit will be placed in a confidential file in my sole possession, and their anonymity will be respected.

THE REV. JAMES T. GOLDER  
San Francisco, Calif.

## WORSHIP FORUM

I find myself in agreement with Leo Malania's article on the New Liturgy [THE EPISCOPALIAN, March, 1968]. Speaking from the point of view of an acolyte, the service seems to be more logical. For example, we now light the candles not before the service, but before the Presentation and Consecration. Indeed, we seem to be preparing for a true meal—the Body and Blood of Christ. This carries a sort of community feeling with it that I think the Church must have. Christianity is indeed a Fellowship, and the individual must become somewhat lost in it. If this sort of spirit could be carried into the world, Christianity could have a tremendous influence on the world of today . . . .

STEPHEN VOYSEY  
Winnetka, Ill.

The Peace a "fun thing"?

Dear Lord, deliver us.

I am glad to greet my neighbor, but I'll be darned if I shall hold hands with him.

MRS. CHARLES C. RETTEW  
Clarks Summit, Pa.

It distresses me that . . . Episcopalians do not permit baptized members of other denominations to celebrate Holy Communion in our churches. With . . . the recent stress on Mutual Responsi-

Continued on page 60

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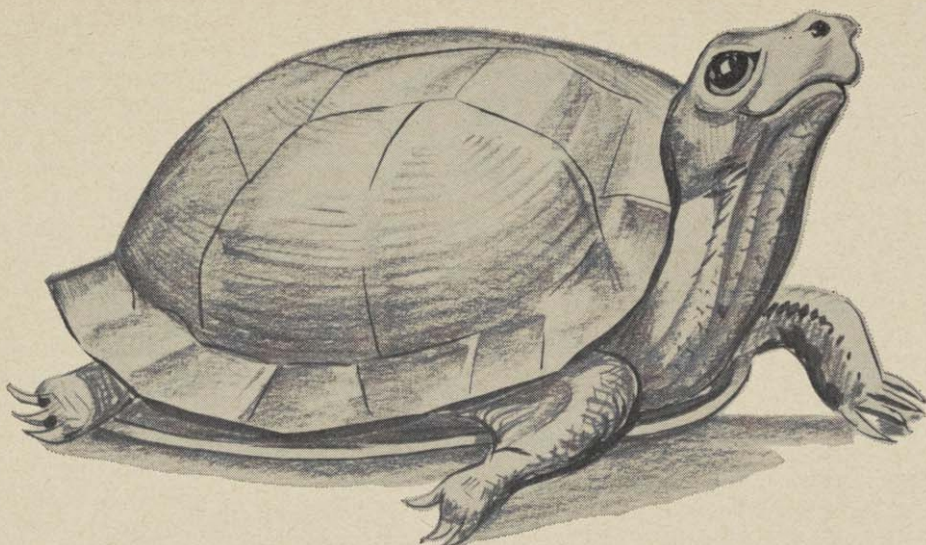
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## FOR YOUR INFORMATION

Lent is a shocking time, forcing on us a sharp realization of the pain and promise we, as Christians, have pledged ourselves to share. This month's cover conveys some of this shock. It shows an Episcopal clergyman during the February 6 vigil for war dead at Arlington National Cemetery, conducted by Clergymen and Laymen Concerned About Vietnam. In this confused and turbulent period in our national life, it helps to see a Cross held high, with hope.

**Dick Gregory** is a topflight entertainer who never separates his message from the comic medium he employs. The message, of course, is for racial justice and understanding. He presents it this time in sermon form, not at all comic, but compellingly perceptive, in "KNOWING THE TRUTH," page 14.

"WE CAN RETURN RELIGION TO THE CLASSROOM," page 8, clarifies the much-misunderstood Supreme Court rulings on religion in the public schools. The distinguished author, Dr. **Arthur S.**

### in the next issue:

- Preview Uppsala
- Parkersburg Power
- Prime-Time Pioneer

**Flemming**, is president of the National Council of Churches and of the University of Oregon.

Turn to page 22 and meet one of the most memorable ladies of the year. "THE SMALL SIN OF MRS. BENEKER" is an excerpt from **Violet Weingarten's** much-praised book, *Mrs. Beneker*, published this year by Simon & Schuster, Inc.

On page 28, associate editor **Judy Mathe** reports on some creative new approaches to sex education for young people.

"THE ROADMARKS OF EASTER," page 2, is an Interchurch Feature which originated with the *United Church Herald*. The author is an editorial board member of *The Reconstructionist*, a bi-weekly journal of Jewish opinion.


The urban crisis reveals new and harsh dimensions each day. One of the clearest, most helpful sources of information we have ever seen is a report, *Business and the Urban Crisis*, published recently by McGraw-Hill publications. Single-copy cost of this report is 25 cents. We are pleased to announce, however, that McGraw-Hill has made available, for free distribution to readers of THE EPISCOPALIAN, 10,000 copies of their report. For individuals, and for many parish groups now studying the Episcopal Church's Special Program emphasis on this crisis in American life, this concise, positive material should be required reading. If you would like an individual copy, or copies for use in your parish program, please send your requests to Urban Report, *The Episcopalian*, 1930 Chestnut Street, Philadelphia, Penna. 19103. First come, first served.

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# THE Episcopalian

*A Journal of Contemporary Christianity Serving the Episcopal Church*

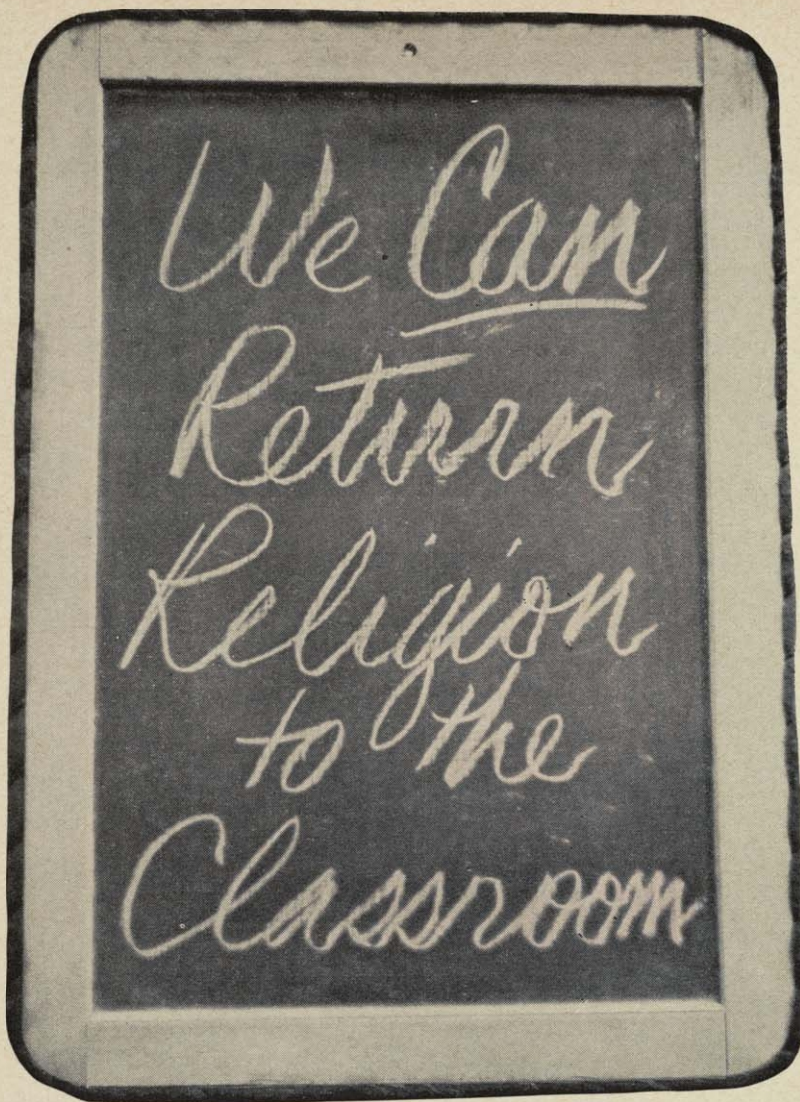
## CONTENTS

- 2 The Roadmarks of Easter by Arthur Gilbert  
A rabbi ponders Easter's meaning
- 8 We Can Return Religion to the Classroom  
With the devotional Bible out, the study Bible should be in by Arthur S. Flemming
- 11 No Handouts Here! by Barbara G. Kremer  
Cobblers, cakemakers, and cooperation in Brasil
- 14 Knowing the Truth by Dick Gregory  
A comedian gets serious about St. John and freedom
- 16 The Creeds by Theodora Sorg and Arthur Vogel  
A Lenten dialogue: dogma, duty, or definition?
- 18 Have You Seen a Bible Lately?  
We're bridging the Holy Book's readability gap
- 20 Vietnam: What You Do Think  
Poll results from 31,572 North American Christians
- 22 The Small Sin of Mrs. Beneker by Violet Weingarten  
Compassion, a cleaning lady, and her terrible cat
- 26 3 x 5's  
A page where your scissors do the walking
- 28 Sex: (Dialogue) by Judy Mathe  
Can TV help get parents and teenagers together again?
- 30 3 Years with MRI  
How we're doing as partners and companions
- 31 30% Fund: Mission, Not Mystery!  
What that "third mile" money does by Stephen F. Bayne, Jr.
- 32 Words for Today  
Quotable voices from the year that was
- 34 Editorials  
Another word or two on our 8th birthday

## COLUMNS AND COMMENTS

- 4 Letters
- 6 For Your Information
- 36 Worldscene
- 50 Reviews of the Month
- 56 Educational Directory
- 58 Have and Have Not
- 58 So What's New?
- 59 Calendar of Events
- 59 Camp Directory
- 62 Know Your Diocese





BY ARTHUR S. FLEMMING

WE ARE CONFRONTED with widespread religious illiteracy in our nation. Each one of us knows that large numbers of our citizens—both young and old—have grown up in families where they have never been taught about religion, have never had any contact with a church school, and then have gone through elementary and secondary schools, and often-times colleges, without learning anything about religion.

What can we do about it?

In two landmark decisions the Supreme Court of the United States has made it clear that compulsory prayers and Bible reading are in conflict with the Constitution of the United States. I welcome these decisions.

Public institutions of learning should not have the right to compel students to participate in religious

exercises. It is not the business of government, for example, to compose prayers and then require teachers to offer those prayers in the classroom.

At the same time the Supreme Court clarified its position on this issue, it also held, in its opinion of June 17, 1963, dealing with worship in the public schools of Abington, Pennsylvania, that one's education is not complete unless it includes courses about religion, and that courses about the Bible and religion—when presented objectively in our public institutions of learning—do not violate the Constitution.

Justice Thomas Clark, in the majority opinion, *School District of Abington Township, Pa. v. Schempp* (1963), said:

*[It] might well be said that one's education is not complete without a study of comparative religion or*

*the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment.*

Arthur E. Sutherland, Jr., Bussey Professor of Law of Harvard University, at a conference on the University of Oregon campus, had this to say:

*All I say, and all my mission here has been to say, is what the Supreme Court has laid down for you. The Supreme Court has said you can't pray in the public schools and you can't engage in any other exercise, including reading the Bible in any version, where that exercise is worshipful in its nature. But the Supreme Court, through Mr. Justice Clark, then went out of its way to point out that it was not saying anything about the educational process as education. If you want to lecture about religions or about history or about religion as an element in history, go ahead and do it and God bless you. That is what the Supreme Court has said, and that is what I have said.*

This clarification of our Constitution provides us as citizens with the opportunity of doing two things.

First, we can urge appropriate governing bodies to make available objective courses about religion to our students in public schools and colleges.

Second, we can urge our institutions of higher learning, that prepare teachers, to offer courses that will qualify both present and prospective teachers to teach courses about religion.

I know there are risks involved. There are risks involved in teaching courses about government and about economic systems. This is not any reason for depriving students of the opportunity of learning about government and about economic systems. Nor should they be deprived



of the opportunity of learning about religion.

But do we have qualified teachers?

Our teacher training programs must provide an opportunity for prospective teachers to receive training that will qualify them to teach *about* religion. Likewise we must hold institutes for present teachers.

If we succeed in providing opportunities in our public schools to learn about religion, what is left for the Churches to do in the field of religious education?

The Church—to a far greater extent than it has—must provide programs of Christian education that will help persons, young and old, to become aware of and grow in their understanding of God's love for them and for the world. The public institutions of learning can and should offer courses about religion. The Church can and should offer courses that will make it possible for men and women to confront and have fellowship with a living God.

One of the leaders of the Methodist Board of Education, explaining the new curriculum materials that have been and are being developed for all age groups, says:

"In former years we were concerned with learning information about God . . . . Now the emphasis is on encountering, experiencing, knowing God directly."

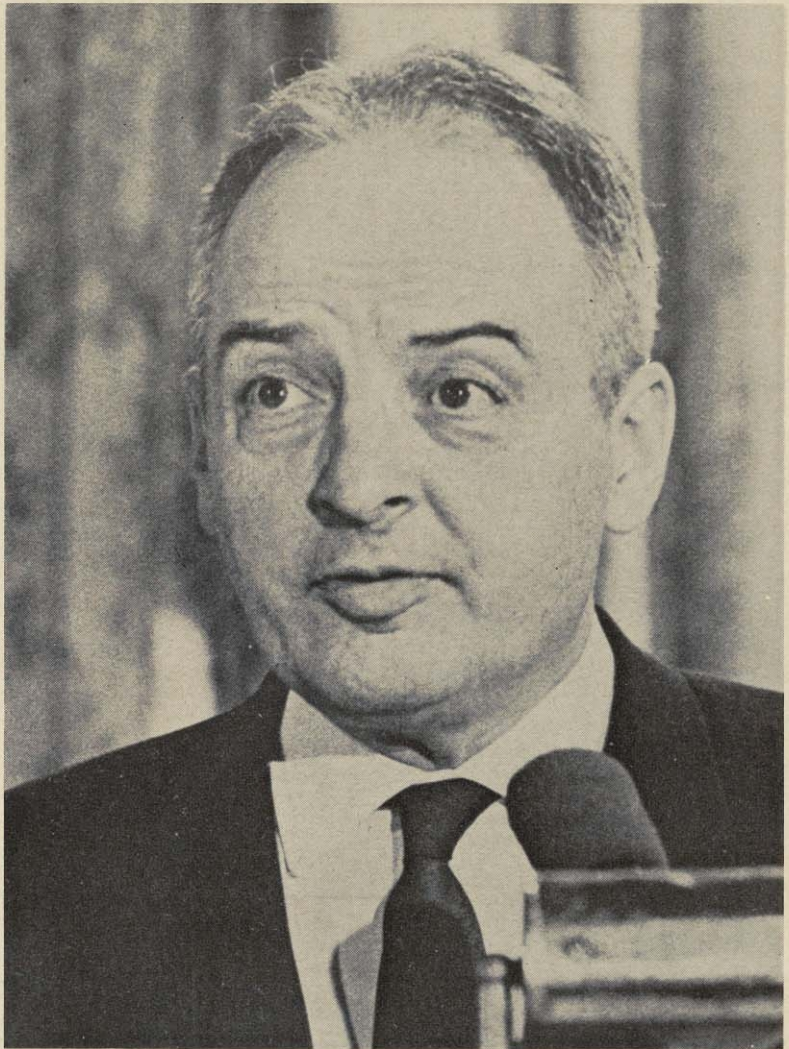
Dr. Gerald E. Knopf, Director of the Division of Christian Education of the National Council of Churches, says:

*In a very real sense . . . teaching about religion is not the total task of Christian education; its responsibility has to do with the winning of boys and girls and of men and women to effective discipleship of the Lord Jesus. This is the task for the home, for the church school, and for the Church. In our society, this cannot be a proper function of the public school.*

Are we really concerned about religious illiteracy?

We can do something about it. Obstacles do stand in the way. But none of them is insurmountable. ◀

*Continued on next page*



## Dr. Arthur Flemming

Dr. Arthur Flemming's duties literally span the nation: he is president of both the New York-based National Council of Churches and the University of Oregon in Eugene. At 63 he has earned international distinction in several areas of public service.

A Methodist layman, he began his career as a college instructor, and for two intervals, 1948-53 and 1957-58, was president of his alma mater, Ohio Wesleyan University.

From 1958-61, during the Eisenhower Administration, he was U.S. Secretary of Health, Education, and Welfare.

He and his wife, the former Bernice Virginia Moler, were married in 1934 and have five children.



# enjoyable



## GOD IN ACTION—

Frederick M. Morris. The seven sermons which comprise this lovely volume were delivered by the author from his pulpit at St. Thomas Church (Episcopal), in New York City. Prepared as

Lenten meditations, they were presented on Palm Sunday, Good Friday, and Easter Sunday, 1967. Each of the sermons addresses itself to one facet of the redemptive process, which, the author believes, "remains to be completed in history, so far as its full consequences are concerned."

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# Lenten



## LETTERS TO AN AMERICAN LADY — C. S. Lewis.

More than one hundred letters, written over a thirteen-year period to a woman he had never met, stand as a fascinating and moving testimony to the remarkable humanity and the even more remarkable Christianity of their author. "I found (*Letters to an American Lady*) deeply interesting and very moving."—J. R. R. TOLKIEN.

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# reading

**THE MOUNTAIN THAT MOVED**—Edward England. In October of 1966 a mountain of coal slag looming over the gray Welsh town of Aberfan slid indiscriminately over terraced homes, cottages, and over the Pantglas Junior School. This is the poignant story of that tragedy, of the men and women who survived it, and the human and spiritual resources it called into play. Included are a score of dramatic photographs. Cloth, \$3.50

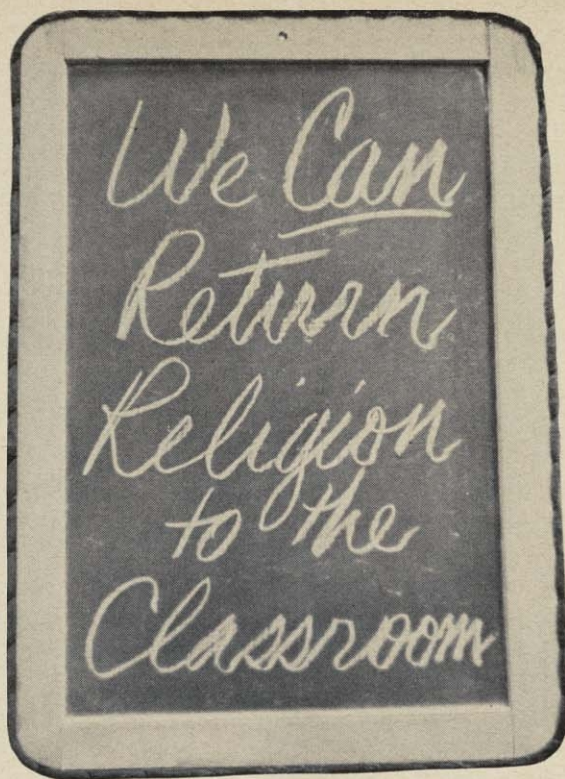
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## EARLY FORECAST: UNCERTAIN

There is, as yet, no clear national trend in public school efforts to provide students with objective courses in religion. Two states, however, are making noteworthy attempts to include courses in religion in public school curricula. In January, 1967, Minnesota educators held a special institute where they concluded that teaching "about" religion is legally possible. In Pennsylvania a State Legislature directive has led to a cooperative project between the Department of Public Instruction and Pennsylvania State University. The University is now conducting an experimental program to train teachers of courses in religion.

Along with widespread confusion over the "school prayer rulings," many educators are confronted with a very real shortage of teachers qualified to teach religion as a bona fide academic pursuit. Teachers, in turn, are handicapped by lack of suitable textbooks and other materials.

## FOR FURTHER READING

*America's Schools and Churches: Partners in Conflict* by D. W. Beggs and R. B. McQuigg; Indiana University Press, Bloomington, Indiana; 1965 (\$5.95).

*The Bible, Religion, and the Public Schools* by D. E. Boles; Iowa State University, Ames, Iowa; 1965 (\$5.95).

*The Two Swords: Commentaries and Cases in Religion and Education* by D. E. Boles; Iowa State University, Ames, Iowa; 1967 (\$10.95).

The Religious Instruction Association, Inc., 4001 Fairfield Avenue, Fort Wayne, Indiana 46807, offers a variety of inexpensive resource materials, including complete bibliographic references. The basic packet costs \$3.00 and contains a wealth of information. Executive director of the Association is Mr. James V. Panoch.

*Religious Studies in Public Universities*; edited by Milton D. McLean; Southern Illinois University Press, Carbondale, Illinois; 1967 (\$3.00).



# **No handouts here!**



**In Northeast Brasil,  
churches are moving away  
from food lines to food "grants"  
to community groups.  
The results  
are remarkable. —→**





*One sample of Diaconia's long list of educational programs is this sewing class, held at a Congregational Church in Recife. An ecumenical effort formed from the social-action department of the Evangelical Confederation of Brasil, Diaconia is "directed to the capacity of the Brazilian people in their own development."*



*From left: the Rev. Derwent Suthers, an Episcopal clergyman, confers with Mr. Gidell Quiroz and Dom Helder Camara, Roman Catholic Archbishop of Recife. Cooperation across denominational lines adds a new dimension to Church efforts in Brasil, where churchmen look for better ways to minister to poverty-stricken people.*



*Mr. Suthers visits a cooking class at a Recife Baptist Church, where students are putting the finishing touches on a wedding cake which will be sold. Along with courses in basic vocational skills, Diaconia provides training in child care and hygiene. Classes, taught by volunteers, are usually held on church premises.*

# No handouts here!

*The other day I sat in the school-room listening to an impromptu, spirited discussion having to do with who was loafing and who was working hard and who needed help more than who else; that indicated a group beginning to come to self-consciousness and the awareness that they could make decisions and carry them through. They are now going to circulate a petition and send a delegation down to the light company and request electrical service. And when the septic tank project is over, another one of building houses is already planned.*

The author of this paragraph is an Episcopal clergyman, the Rev. Derwent A. Suthers. If the description of his work sounds unfamiliar, it is nonetheless part of the Church's ministry in Brasil.

Diaconia, the ecumenical program with which Mr. Suthers has been affiliated, departs from traditional patterns in a number of ways. Instead of "hand-outs at the church door," Diaconia provides food for work which in some way contributes to individual or community growth.

The people involved—and some 247,000 have been reached through the Brasil-wide effort—are responsible for much of the local planning. A food-for-work project, for example, means that an unemployed man with ten children finds himself in a responsible job, seeing that other workers are fairly "paid."

"If we had enough to feed all the hungry in this valley," an old man from the small village of Bonito said, "we would have a line from here over to those hills."

Throughout Brasil, a country with more square miles than the U.S., eighty-million inhabitants, a population explosion in a predominantly poor society, the old man's words are sadly accurate. Stark, stubborn, and



deep-rooted, the facts of hunger, sickness, need for education, and all the other burdens of Brasil's poor continue to outdistance the most determined attacks on the problems.

Several denominations, veterans of dedicated campaigns against the sense of defeat, inertia, and disorganization of the average Brazilian's daily life, joined together through the Evangelical Confederation of Brasil to find better ways to stretch their resources and serve more people. The resulting program, Diaconia, now works from four regional offices: Manaus for the Amazon region, Recife for the Northeast, Rio de Janeiro for the central area, and Pôrto Alegre for the South. In accordance with the initial plan, the first director, an American, will turn his desk over to a Brazilian just after Diaconia's second anniversary.

United States Christians participate through several agencies. Episcopalians share in this response through contributions to the Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York 10017, which in turn channels aid through Church World Service. "One Great Hour of Sharing," the major annual appeal conducted by Church World Service in thousands of churches across the country, comes this year on March 28.

"We are simply cooperators," Mr. Suthers says, "in something the people themselves are doing . . . But this is perhaps indicative of the kind of thing we will be getting into more and more as we fulfill our role in Brasil.

"Food," he continues, "is power. In this land of hunger, it is even more powerful than its value in money. When we allot food to community organizations to use in their programs, we are giving them a lever that, when used properly, does create results. 'The lunch,' as Northeast Brazilians call the food from America, is surprisingly important."

—BARBARA G. KREMER



*The shoemaking course at the Canadian Assemblies of God Bible school supports itself by selling the shoes students make. As Diaconia's representative in the northeastern region, Mr. Suthers keeps in frequent contact with various projects. So far, about 247,000 people throughout Brasil have taken part in Diaconia-related programs.*



*"Diaconia supports, through material aid, those who demonstrate a sincere desire to improve their living conditions," says the official brochure. Founded in December, 1966, Diaconia is sponsored by a number of Brazilian churches, including: Episcopal, Methodist, Presbyterian, Lutheran, Christian Reformed, and Decided Christianity.*



*A shoemaking project creates a need for shoeboxes and thus more jobs. Diaconia has no "give-away" programs and operates on a principle of food-for-work. Several United States churches and religious agencies, notably Church World Service, are helping the Brazilian effort, but the main credit belongs to the people involved.*



# KNOWING THE TRUTH

**TEXT: You will know the truth,  
and the truth will make you free.**

**John 8:32**

**BY DICK GREGORY**

WHEN I STAND in the pulpit to speak and look out into the faces of those good church folks, I am always reminded of the old spiritual, "*Were you there when they crucified my Lord?*" When church people sing those words, they have an expression on their faces which suggests they *would* have been there—on the Hill of the Skull standing at the foot of the Cross—if they had the chance. But it is so cheap and easy to sing about what you *would* do two thousand years too late. It is time to talk about what you *will* do and *are* doing right now.

God is no less than truth. So let us begin to tell the truth, especially in church. The Gospel of John suggests that telling the truth is the way to really worship God. And Jesus said that the truth will make us free. Not until we are willing to tell the whole truth can we expect to be free.

When we were marching non-violently and the truth was being crucified in the streets of this nation, were you there? When your children and grandchildren read about the current struggle for human dignity in their history books, what will be your answer when they look into your eyes and ask, "*Were you there?*"

And if the Russians or the Chinese took over this country in the morning and issued a decree that anyone attending religious services would be mowed down with a machine gun, would you be there in church? Perhaps you would. I believe many Negroes would lay down their lives for their church. But there is one thing those same Negroes would *not*

do. They would not wear a freedom button on their jobs in front of white folks!

As long as we are telling the truth about freedom, let me make an honest confession. I am almost beginning to love George Wallace. He is a man who came up North and proved to northerners what Negroes have known all their lives and been afraid to say. He proved to the nation that the system of oppression over black people does not begin south of the Mason-Dixon line. It really begins south of the Canadian border.

George Wallace sat on national television, on *Face the Nation*, and showed pictures of police brutality; of cops riding horses into crowds of teenage demonstrators; of nightsticks being used to break up demonstrations. And all of these pictures were taken in northern cities.

For more than a hundred years it has been popular to put blame for the racial situation in this country on the southern white brother. The southerner has been accused over and over again in all sorts of heinous ways.

But let us tell the truth long enough to realize who sold the black man into slavery. Northerners controlled the ships which were used to bring us to these shores from Africa. We were sold by a northern white man to a southern white man.

Then the northern white man got slick one day and turned to his southern brother, after he had pocketed the money, and said, "Get rid of your slaves." The southerner should have said, "Do I get a refund?" The storekeeper will give you two cents back on a Coke bottle, if the bottle belongs to you!

We have been so unfair to that southerner. When the Federal Government finally decides that the Mississippi schools must be integrated, we stand by and watch them send a gun and a soldier to the South to force Mississippi to integrate. When we get ready to try to integrate the schools in Chicago or New York City, they give us a bus to transport a few children from one segregated neighborhood to another. If a gun and a soldier are appro-

priate for the southern white brother, the same standard should apply to the North.

On the opening day of school in the Fall of 1964, school after school was integrated in Jackson, Mississippi, without any kind of incident. The same day in Jackson Heights, Queens, in liberal old New York City, sixty-five screaming white mothers, with their babies in their arms, were arrested for opposing the new school integration plan. For too long the South has been viewed as the garbage can of race relations.

No matter what happened to point out northern injustices, people have always looked to the South and said, "See how much worse it is down there." But now the brother in the South is putting the lid tightly on that racial garbage can, and there is no place for northerners to dump their garbage except in their own backyard. And the stink is beginning to spread all over the North.

Once when I was in Selma, Alabama, a colored cat called me up and asked, "Would you come over to the station and be on my television show?" In Selma, Alabama, in 1964, a Negro had his own television show from eight o'clock in the morning until twelve noon.

How many Negroes have their own television shows on stations in the North? Mississippi radio stations have colored disc jockeys playing soul music. And these are major network stations. In the North, if you hear a colored disc jockey, you can bet it is an all-colored station, and you are not going to hear the stock market report on that same station.

Over the past fifty years, most of the top athletes in northern colleges have been Negroes; in the Big Ten, the Ivy League, and the West Coast Conference. Yet there has not been one Negro head coach or one Negro referee in those conferences. That is a disgrace.

If you drew up a list of the outstanding Negroes in this country, you would find that 98 percent have been educated in southern segregated schools. For when that southern white brother gave the Negro an all-black school, he also gave him black teachers and a black principal.



At an early age the southern Negro student was able to see black folks in authority and could identify with achievement. Up North, 99.9 percent of the schools have white principals, and the Negro student must identify with the colored janitor.

There is a great social revolution going on in America today. And the wonderful thing about this revolution is that it is not black against white. It is simply right against wrong. You only realize this truth when you are on the front line of the struggle for human dignity.

There are many white folks who hate civil rights demonstrators. But if they knew the truth, they would love those of us on the front line. White folks should really dislike the Negroes who sit back and do nothing but tell them what they want to hear, while all the time hating white folks' guts.

If the closest you ever get to the front line struggle is the Huntley-Brinkley Report on television, you will never know the truth. On that television news report, the Negro who is not on the front line sees a dog biting his little black cousin or a white cop knocking his grandma down to the ground. Quite naturally his invisible hatred for white folks comes boiling to the surface.

But the cameras fail to show all those white kids getting knocked down also.

The television cameras were not around to show that white sheriff who came into the jail, tore off his badge and threw it to the ground, with tears in his eyes, because he just couldn't stand being wrong any longer. You only see these beautiful sights on the front line of action, but this is the truth about freedom and dignity in this social revolution.

The television cameras are not able to portray the *real* truth. They cannot capture the strange truth that ten minutes after we are arrested and thrown into the jail, we *own* that jail. When a man is jailed for doing right, suddenly the jail becomes the prisoner. The people behind the bars are in control, and the prison guards are the slaves of wrongdoing. This is a revolution of right against wrong. And wrong has

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**"I believe the young today—both black and white—are learning to regard as natural the equality which many of the rest of us see only as logical. What we see as a legal right, they tend to see as a human reality. They have begun to live on the far side of prejudice, and they will decide."**

**—McGeorge Bundy,  
President, Ford Foundation**

---

never ultimately won out against right in the history of the world.

The day you join the revolution is the day you will quit hating. The only people who hate the Germans or the Japanese today are those who stayed home during the War. The soldiers on the front line married the "enemy" after the War was over because there is no hatred on the front line.

And Negroes who never joined the struggle for human dignity are the ones who will be shooting white folks in the streets, because they are hating more and more every day.

I know this truth because I have been physically beaten by Negroes who tell me that I have been

bought by the white man because I preach nonviolence.

We have gone into towns to demonstrate, and Negro ministers have refused to let us use their churches as freedom schools. I have to wonder how we can go downtown to picket the white brother when there are so many of our own brothers who are wrong.

A man does not have to be white to wear a sheet or black to wear a freedom button. It is time to expose Negroes who are holding us back and put a sheet over their heads. Ours is not a struggle of black against white, but of right against wrong.

When we know this truth, we are on our way to freedom. ◀



*Dick Gregory*



*The third of a series of conversation starters for Lent, excerpted by the Editors from a landmark report to Episcopalians titled Theological Freedom and Social Responsibility*

**P**LUS OR MINUS? . . . Perhaps the world was simpler in the time of Nicaea, and perhaps words were more clearly understood then, or had more specific meanings than they seem to have today. Perhaps, in that time, only a handful of men thought deeply about what has become the basis of our inherited faith. Consensus and acceptance may have been more possible. I do not know.

But, as I read the formal heresies named by the Church Fathers, one impression predominated: the charge of heresy was leveled against those sects or factions which sought to *limit* belief in the acts of God and in the nature of our Lord.

Our Lord was explained by those charged with heresy as being all God, or all man, or in some way a magical being—according to the understanding of the mind of man at that time in history.

The Church Fathers answered . . . with the Creeds. While it seems to us that these Creeds are definitions which limit us to specific beliefs and understandings, perhaps there is something else for us to read into them.

Perhaps they are in fact saying that, unbelievable as man's mind may find it, we do believe in a God who is unknowable because He is too great for us to define; in a Lord who is both human and divine, and consequently inconceivable to our human minds; in a Spirit whom we cannot see or touch, yet who speaks within our very selves.

Perhaps . . . the Church Fathers were saying that we may not try to partition God into our own understandable theories. Perhaps they are affirming that we must wholly and humbly accept God in His acts as He reveals Himself to us, even though we must forsake the satisfaction of total comprehension and resort to faith.

Perhaps the words of the Council of Nicaea were meant at least in part to insist on the limitlessness of our faith, and perhaps it is only through the centuries that we have come to see the Creeds as definitions of the undefinable.

It may be that the Fathers were saying in words which were clearer to them than they are to us today that we may not make God less than this, rather than telling us that He may not be far more. . . .

—THEODORA SORG

Excerpted, with permission, from *Theological Freedom and Social Responsibility*, Stephen F. Bayne, Jr., editor, © 1967, published by Seabury Press, Inc.



**M**INIMAL OR MAXIMUM . . . The Apostles' and Nicene Creeds have long been used . . . as statements of minimal Christian orthodoxy. In recent times this use has tended to be clouded by the awareness that the historical events the Creeds rehearse are not just historical events; they are interpreted and, in that sense, symbolical historical events. . . .

One might think that unequivocal assent could be demanded to the historical events recounted in the Creeds; yet a difficulty arises. . . . To affirm the historic events as "purely" historical events would be to miss their Christian meaning. The fact that Christians believe the Son of God was crucified on the Cross keeps even the creedal mention of the Crucifixion from being only a "natural" historical event.

On the other hand, to affirm the historical events mentioned in the Creeds as if they were no more than poetic clothing for purely transcendental truths would also be to miss their Christian meaning. . . .

There can be no doubt of the wholehearted acceptance through most of Christian history of all the interpreted historical events mentioned in the Creeds. Still, the personal nature and concern of Christian truth forces us to be pastoral, not abstractly formalistic in our use of the Creeds today.

Within the historicity required by the presence of the incarnate Lord in the world, the Virgin Birth, for example, does not play the same crucial role as the Crucifixion and Resurrection do. Where the historicity of the latter two events is not denied, there is nothing pivotal to our salvation connected with the historicity of the former. If the Crucifixion and Resurrection can be accepted for what the Christian tradition takes them to be, there are certainly no added difficulties to belief in an historical Virgin Birth.

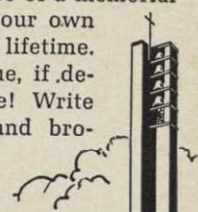
But since the Crucifixion and Resurrection could be what they are claimed to be without the Virgin Birth, it would seem less than necessary to deny a person the sacraments of the Church because he could not accept such a birth. Such problems are always personal and highly individual, and the Church should have the discretion to deal with them pastorally in the light of all their concrete specificities. . . .

—ARTHUR A. VOGEL

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# HAVE YOU SEEN A BIBLE LATELY?

If you haven't, this brief glimpse of what the scholars have been making of the well-worn texts may demonstrate that today's Bible is something fresh, readable, and engrossing. The Seattle General Convention authorized experimental use of six translations, three of which are new (since 1952), as the text for the Epistles and Gospels for Holy Communion.

*The Epistle.* 1 Corinthians v. 6.

**K** NOW ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Have a look for yourself to compare the Prayer Book's Epistle for Easter Day beside the Revised Standard Version (1952), the New English Bible (1961), and The Jerusalem Bible (1966).



6 Your boasting is not good. Do you  
not know that a little leaven leavens  
the whole lump? <sup>7</sup>Cleanse out the old  
leaven that you may be a new lump, as  
you really are unleavened. For Christ,  
our paschal lamb, has been sacrificed.  
<sup>8</sup>Let us, therefore, celebrate the festi-  
val, not with the old leaven, the leaven  
of malice and evil, but with the un-  
leavened bread of sincerity and truth.

Your self-satisfaction ill becomes you. Have you never heard the <sup>6</sup>  
saying, 'A little leaven leavens all the dough'? The old leaven of <sup>7</sup>  
corruption is working among you. Purge it out, and then you will  
be bread of a new baking, as it were unleavened Passover bread. For  
indeed our Passover has begun; the sacrifice is offered—Christ him-  
self. So we who observe the festival must not use the old leaven, the <sup>8</sup>  
leaven of corruption and wickedness, but only the unleavened bread  
which is sincerity and truth.

From *The New English Bible, New Testament*. © The Dele-  
gates of the Oxford University Press and the Syndics of the  
Cambridge University Press, 1961. Reprinted by permission.

The pride that you take in yourselves is hardly to your credit. You must know <sup>6</sup>  
<sup>Ga 5:9</sup> how even a small amount of yeast is enough to leaven all the dough, •so get rid <sup>7</sup>  
<sup>Nb 5:3</sup> of all the old yeast, and make yourselves into a completely new batch of bread,  
<sup>Jn 1:29</sup> unleavened as you are meant to be. Christ, our passover, has been sacrificed;  
<sup>1 P 1:19</sup> let us celebrate the feast, then, by getting rid of all the old yeast of evil and wick- <sup>8</sup>  
<sup>Rv 5:5</sup> edness, having only the unleavened bread of sincerity and truth.<sup>4</sup>

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# VIETNAM: WHAT YOU DO THINK

As might be expected, North American Christians are deeply divided on the war in Vietnam. In January, nine major publications—*Church and Home*, *The Christian*, *The Episcopalian*, *The Lutheran*, *Presbyterian Life*, *Presbyterian Survey*, *Together*, *United Church Herald*, and the *United Church Observer* (Canada) asked readers the same questions about Vietnam (**"What Do You Think?"**, Feb. issue). Here are the results of 34,012 answers, tabulated as of February 29. More than 35,000 people had taken the time, envelopes and stamps to mail in their answers by the end of February. Total circulation of all the publications is more than 3,300,000.

What did these readers say to us? We don't really know in any detail yet. We do know, however, what the general results are from the U.S. publications.

► Over half of the respondents to the Vietnam questionnaire disapprove of the way President Johnson is handling the situation in Vietnam. A three-fourths majority thought the United States should let the South Vietnamese take more responsibility for the fighting.

► Though there was balanced opinion on whether Vietnam would start or prevent World War III, about half of the respondents did not think the U.S. should send troops to other areas of the world if trouble breaks out.

► Though one-half of the people thought the Soviet Union or China might become belligerent, one-half thought the U.S. should use all military strength short of nuclear weapons to achieve victory.

► Only one-third thought the United States should im-

mediately and unconditionally stop the bombing. One-half thought this was the wrong solution.

► Opinions on conscientious objection are split. Though three-quarters of the respondents thought other service should be provided for young men who object to the war in Vietnam, over half thought Canadian churchmen are wrong to support refugees from the U.S. selective service. One-third approve of this action.

► Though one-half think the churches should provide information to young men refusing inductions on the grounds of religious conviction, over half disapprove of the Church defending conscientious protest. One-third approve.

1. Do you approve or disapprove of the way President Johnson is handling the situation in Vietnam?

9,412 Approve	20,680 Disapprove
1,286 No opinion	194 No answer

2. Some people say that the war in Vietnam may prevent World War III. Others say it may start World War III. With which group are you more inclined to agree?

13,738 Prevent	13,416 Start
WWIII	WWIII

3,676 No opinion	248 No answer
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## VIETNAM: POLL RESULTS...VIET



- |   |  |
|---|--|
| <p>3. At this time do you think the United States should begin to let South Vietnam take on more responsibility for the fighting of the war in Vietnam?</p> <p>25,367 Yes, should      3,493 No, Should not<br/>1,989 No opinion      221 No answer</p> | <p>4. If a situation like Vietnam were to develop in another part of the world, do you think the U.S. should or should not send troops?</p> <p>8,971 Yes, send      17,632 No, do not<br/>troops<br/>3,630 No opinion      375 No answer</p> |
|---|--|

Please indicate whether you approve or disapprove of the following statements:

- |   |  |
|---|--|
| <p>5. "The United States should immediately and unconditionally stop the bombing of North Vietnam?"</p> <p>10,204 Approve      19,188 Disapprove<br/>1,666 No opinion      274 No answer</p>                                | <p>9. "Canadian churchmen are justified in extending support to refugees from the U.S. Selective Service."</p> <p>10,223 Approve      18,677 Disapprove<br/>2,290 No opinion      169 No answer</p>                                |
| <p>6. "The United States should use all military strength necessary (short of nuclear weapons) to achieve victory in the war."</p> <p>17,749 Approve      11,791 Disapprove<br/>1,311 No opinion      199 No answer</p>     | <p>10. "Conscientious protest against the war in Vietnam should be defended by the churches, whatever the consequences of such action."</p> <p>12,213 Approve      17,338 Disapprove<br/>1,564 No opinion      152 No answer</p>   |
| <p>7. "There is a good chance that either China or the Soviet Union will become belligerent."</p> <p>14,800 Approve      12,182 Disapprove<br/>3,850 No opinion      440 No answer</p>                                      | <p>11. "The churches should provide information, aid, and guidance to those who refuse induction on the grounds of religious conviction."</p> <p>17,184 Approve      12,444 Disapprove<br/>1,442 No opinion      162 No answer</p> |
| <p>8. "Other types of active service for conscientious objectors should be provided to young men who object to the war in Vietnam."</p> <p>22,910 Approve      6,415 Disapprove<br/>1,047 No opinion      208 No answer</p> |  |

# NAM: POLL RESULTS...VIETNAM



# The small sin of MRS. BENEKER

Meet Mrs. Beneker, heroine of a new  
novel by Violet Weingarten,  
contemplating an ache  
out of her past that  
no sacrifice seems  
to purge.



BY VIOLET WEINGARTEN

It was hard to come up with an original sin, she reflected, studying the list in the Union Prayer Book. They were a pallid lot mostly—tattling, bullying, swearing, forgetting to write home. No one worried about big sins any more; the traps were set for little foxes, grape nibblers.

Time was when there was an alphabet of sins, and on the Day of Kippur one atoned for them all, sinned or unsinned, just to be safely shriven. It was not a bad idea at all, even though with adultery as Alpha, she would, alas, have to start with a negative confession. But what a list the rest would be!

Blasphemy, covetousness, despair (the Eleventh Commandment should be "Thou shalt not despair," Martin Buber said), envy, frittering . . .



"Okay," Mrs. Beneker told herself severely, "that's enough. Now pay attention."

She was sitting in the last pew of the Tompkins Corners Reform Temple against all her principles, guest of Jane Miller at the evening service for the Day of Atonement. She should not have been there because the Benekers had long since stopped being members of the Tompkins Reform Temple. It was one thing to go to an ordinary Friday-night service with its sparse attendance of true believers and *bar mitzvah* boys (but who wanted to go then—going to temple was a tribal function, and it was no fun feeling you belonged to a lost tribe), and still another to take up a seat on Yom Kippur.

But Mr. Beneker was in California, Norah and Steve were still in Egypt, of course, and Tommy might as well be, for all she saw of him. When Jane discovered that Mrs. Beneker was going to be alone that weekend, she insisted that she use her extra ticket. "It will only go to waste otherwise," she said practically, when Mrs. Beneker expressed qualms.

Actually Mrs. Beneker was secretly eager to go. Professor Serota was always turning up primitive stones in sermons; she was curious to see whether she could spot a Canaanite dragon in a prayer on her own. Previously, all that could have been said of her sorties into religion was that they were ecumenical. She had had her mother's Christian Science and her father's occasional orthodoxy. Then, when the children came, she decided they ought to have all the advantages she had missed, including the right to complain about Sunday school.

Mr. Beneker, who was, at the very most, an agnostic, was dubious, but when she warned that deprivation might drive Norah and Tommy to religion, he agreed to let her send them to a nonsectarian neighborhood Sunday school where they could learn very little about a great many beliefs. Tommy, four at the time, promptly made a request for a "ten-cent present" to bring to the next Sunday

school session. "We're going to have a Christmas-Chanukah *musaf* for Navaho Indian children," he explained proudly. Mrs. Beneker next tried the Tompkins Corners Reform Temple, and for several years, duly protesting, the children were driven to Sunday school in a car pool.

Then, unable to overcome her feeling that she was a fraud, she allowed the family membership to lapse. She lacked piety. She listened to the rabbi's sermons as if she were making a bed, changing analogies, straightening metaphors, fluffing up conclusions.

Still it was pleasant to be back. She always enjoyed the music. (She never quite got over her surprise at hearing the Tompkins Corners Reform Temple choir for the first time. It was the first Hebrew liturgical music she had ever heard, and she was overjoyed. She could have a proper funeral after all. Until then, she had yearned to be laid to rest to the skirl of bagpipes, a harpsichord playing "Jesu, Joy of Man's Desiring," and the Mourner's Kaddish, a clearly impossible combination. Now she realized her loved ones could omit Bach and still have music to soothe her savage shade.)

The service itself, though long-winded, had some good lines. Mrs. Beneker's favorite was: "Then shall iniquity be made dumb and wickedness vanish like smoke, for the dominion of arrogance shall have passed from the earth." It always reminded her of Senator McCarthy. The congregation was well past the late Senator by now, though, she realized, turning back the pages of the prayer book. They were up to "We have sinned; we have transgressed; we have done perversely."

Sobered, she repeated the lines slowly.

It was true. She had sinned.

The comedy was over. "Put off your shoes," said the Most High, "you stand on holy ground." *Mea culpa*, grieved Mrs. Beneker, as she had each time she had thought about it during the past seven years, *mea maxima culpa*, and there isn't a thing I can do

to make up for it. The authors of the Union Prayer Book were wise men. The big sins had become so immense that God himself must be awed by them; little sins were all that were left to the Mrs. Benekers. Sins of omission, fears of involvement, denials of life.

How had she fallen? Over a cleaning woman and a cat. A small sin—and a deadly one.

Jimmy was a large white unpleasant tomcat with a lopped ear and an eye monocled in black, like a Prussian general's. He ate only chicken hearts and Alpo beef for dogs. His palate was so sensitive he could distinguish one shipment of Alpo from another; if his food displeased him, he pawed the floor around his plate like an enraged bull and stalked off.

He slept on a feather pillow and had, for his convenience, an oilcloth-covered carton lined with the latest *White Plains Reporter Dispatch* and an inch of fresh Kitty Litter. He should have been drowned at birth, but Providence instead had induced his mother to abandon him on the roof outside Gerda's lonely kitchen. He must have lived right in an earlier incarnation.

Once, when the Benekers' cat, Sebastian, was a kitten, Mrs. Beneker caught Gerda snatching a field mouse from under a barberry bush for him. "I help him out," Gerda explained. "I see he looks puzzled."

Gerda's life was bounded by Jimmy's whims. In December and January she always left work a little early in order to be home in time to "make light for my Jimmy." He was afraid of the dark.

Gerda became an American citizen at seventy—Mrs. Beneker was one of her witnesses—but her heart still belonged to Düsseldorf where she was born. Nothing in America was quite right. German potatoes tasted better, German flowers smelled sweeter, and German children were better brought up—much.

Gerda was everything Mrs. Beneker despised—suspicious, stubborn, opinionated, prejudiced, and intolerant.



# The small sin of Mrs. Beneker

erant—and Mrs. Beneker doted on her. “Hate Volkswagens, love Gerda”—that about summed up her feelings. Gerda would have been first in line at a witch-burning or a hanging, and then something would have made her put out the fire with her bare hands or cut the rope with her own pocket-knife. Muttering all the while.

When Joseph, the paper man at the station, had stomach cancer, she took him into her house, bought him cigars, and nursed him until he turned his face to the wall one afternoon and died. She sat up nights with Alicia Sorenson, an elderly retired school-teacher who wore sneakers and was prone to DT’s.

Every morning at half-past seven she opened the shoe-repair store over which she lived and took in shoes from the commuters, so that Mr. Parisi, who had a bad heart, could sleep later. She gave children silver dollars when they rang her bell on Hallowe’en and then slammed the door in their faces. She planted gardens, lifted cars out of snowdrifts, scrubbed sidewalks, and had a feud with her nextdoor neighbor.

Gerda cleaned, distributing her favors along Marxist precepts, to each according to his need. Since Mrs. Beneker’s housekeeping talents were blighted (silver blackened as she polished, waxed floors became syrupy, sheets held Klan meetings behind the linen closet doors), Gerda came to the Benekers’ regularly, unless someone else was having a baby or a visiting mother-in-law. Under her stern hand the house gleamed, and the poem Mrs. Beneker had tacked over the sink (“Order is a lovely thing,” it began) was a promise fulfilled, rather than an accusation.

One morning, after Gerda had been working for the Benekers for years, she arrived, uncharacteristically, several hours late. Mrs. Beneker noted the time because she had been waiting for her, curious to know her reaction to a television program they had watched the night before. Mrs. Beneker knew Gerda had seen it because television was her only recrea-

tion. She watched it every evening, with Jimmy curled on her lap, and she always watched the same channel, 4, not out of choice but necessity. The tuner on her set had been stuck at Channel 4 for over a year, but as long as something appeared on the screen, Gerda saw no reason to call a repairman.

---

“Religion is not a special function of man’s spiritual life, but it is the dimension of depth in all of its functions.”

—Paul Tillich

---

The program for which she must have been a captive audience was an hour-long documentary on the rise of Adolf Hitler. Mrs. Beneker had watched it as if it were a sore tooth she was touching with her tongue. She also would have turned it off, but she was a captive, too. Her dismay reached its peak during a sequence showing the *Kristallnacht*, with its shattered glass and Jewish suicides. How awful for Gerda to be seeing this, she thought, and then scolded herself. My God, she ought to see it! It will do her good.

Now Gerda stood in the kitchen doorway, scowling. She made no move to come in.

“Hello,” said Mrs. Beneker.

Gerda did not say hello. “You see that movie on the television last night?” Gerda always looked the same, winter or summer, like a nun. She dressed in layers, finishing with a long heavy man’s sweater. The sweater remained tightly buttoned now, and she kept the paper bag holding her half-apron tightly wedged beneath her elbow.

Mrs. Beneker did her the honor of not asking “which movie.” She nodded.

“You believe it?”

“Yes.”

“My God,” Gerda said.

“You bet,” said Mrs. Beneker. “Have a cup of coffee before you start.” She went to the cupboard for a mug.

“How come you have me in your house?”

Mrs. Beneker wheeled around. She saw that Gerda’s mouth was trembling. “What’s it got to do with you?” She was not being altogether honest. She had considered the matter herself in the past. What would Gerda have done if they had lived in Düsseldorf? Hid them when Hitler came, or crossed to the other side when she saw them coming? “What’s it got to do with you?” Mrs. Beneker repeated. Somehow it sounded different, put to Gerda directly.

“I don’t know,” she said. “That’s the trouble.”

Now Mrs. Beneker felt her hands shake. She poured coffee carefully into two mugs, put them on the table, and beckoned to Gerda. “I don’t know either,” she admitted. “About you—or myself. That’s even worse.”

Gerda moved as far as the table. “What do you mean?”

“I mean I don’t know how I would act either,” she explained. “If I had the choice, that is. I wouldn’t have had any choice under Hitler. But if I had been a ‘good’ German like you, I don’t know what I would have done.”

It was true. Just before the Storm Troopers smashed the Jewish shop windows, there had been a sequence of smiling Hitler youth at a parade, boys and girls who could have been in a Sunday-school car pool. One of the girls, pony-tailed, innocent-eyed, looked just like Norah in her Girl Scout uniform.

Would Mrs. Beneker have been able to keep Norah from a meeting when all her friends were going? Could she have spoken freely in front of Tommy without his betraying her in “Show and Tell”? Would she have risked them for what she knew was

*Continued on page 61*



Are you making a living, or shaping a life?

You don't have to compromise your standards to stay in business. Of course, it's hard not to. Somebody's always trying to push you into a mold. You're not supposed to be different . . . not too different anyway.

But what would happen if you figured out what you really believe about God's way to be a successful businessman . . . and then stepped out on it? What would happen if you let God be God in your business practices?

We come to you on your radio every day but Sunday to give you courage in your daily witness. Our Bible study ministry is

# LET GOD BE GOD

*in your business  
dealings*

planned to bring the standards of God into your decision making . . . to give you the authority to actually do what you know in your heart is right. We do this because we don't believe in pressing everyone into a mold. In fact, we believe God created each person a totally unique individual. We believe the most important business in the world is shaping a life—not just for now, but forever. But you can't do it unless you let God be God in your life.

Write for our station log, and let us help you shape a life.

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# THREE-BY-FIVES

*Introducing:* THE EPISCOPALIAN's 3 by 5's. Bits of useful information or knowledge will be appearing regularly in future issues, printed on a 3" by 5" block. These may be clipped, put on file cards, and kept in a standard file box. You will find they add up rapidly to a collection of nice-to-know and/or nice-to-have items.

Suggestions are welcomed.

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3 by 5's

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## RED LETTER DAYS

We have all heard the expression, "red letter day." It usually connotes something pleasant or memorable which has happened to us—a birthday, perhaps, an anniversary of some beloved event, or a tribute.

Historically, the phrase, "red letter day," derives from the custom of hand-lettering and illuminating the very early Bible. The names of the most important saints were lettered in red, as is the case on the standard Book of Common Prayer calendar.

### THE PRAYER BOOK'S RED LETTER DAYS

Jan 1 Circumcision	Jun 11 St Barnabas	Nov 1 All Saints
6 Epiphany	24 Nativity of St	30 St Andrew
25 Conversion of	John Baptist	Dec 21 St Thomas
St Paul	Jun 29 St Peter	25 Christmas Day
Feb 2 Purification of	Jul 25 St James	26 St Stephen
Virgin Mary	Sep 21 St Matthew	27 St John Evangelist
24 St Matthias	29 St Michael &	28 Innocents
Mar 25 Annunciation of	All Angels	—Adapted from
Virgin Mary	Oct 18 St Luke	Seaman's Church In-
Apr 25 St Mark	28 St Simon &	stitute of New York
May 1 St Philip and	St Jude	
St James		

## HOME LIBRARY

A nationwide library service is available from the St. Bede Library, now relocated at the University of the South, Sewanee, Tennessee, after thirty years in New York. Upwards of seven thousand volumes in religion and related subjects are available by mail.

A \$4.00 annual fee entitles members to receive lists of all St. Bede materials and to borrow books by mail, postpaid, for up to four weeks, with the privilege of renewal if books are not in demand.

A list of recent accessions will be issued each year, and staff members of the University's du Pont Library are glad to assist in the selection of books or to supply copies of book segments or articles at nominal cost.

Write: St. Bede Library, University of the South, Sewanee, Tenn. 37375

## BLACK CROSS

An eight-foot black cross stands from Passion Sunday through Easter outside the Church of the Epiphany, Spartanburg, in the Diocese of Upper South Carolina. Located on a main traffic artery, the cross attracts crowds and even causes occasional congestion. Why the interest? The vicar and members, in a special outdoor Passion Sunday service, hang instruments of the crucifixion: sponge, reed, spear, hammer, nails, crown of thorns, and whip on the cross.

The following Sunday, palms are placed around the base of the cross. On Holy Saturday the cross is bare, and on Easter morning an Easter lily is placed at its base.

—G. Barry Garvin  
from *The Piedmont Churchman*

**O GOD, whose will is justice, peace, and love, whose plan is that men should live together as brothers, all caring for each and each for all, we thank Thee that through history, science, and bitter experience Thou art teaching us that war is too destructive, too heart-breaking, too dehumanizing, and too ineffective. Show us, we pray Thee, the way out of the present deadlock. Give the leaders of the nations a healing, solving, uniting word. Keep our consciences stirred until we find the way to peace, for Christ's sake.**

—the Archbishop  
of Perth

The duties of Church membership, issued by the Archbishops of Canterbury and York at the request of the Church (of England) Assembly. All baptized and confirmed members of the Church must play their full part in its life and witness. That you may fulfill this duty, we call upon you: To follow the example of Christ in home and daily life, and to bear personal witness to Him. To be regular in private prayer day by day. To read the Bible carefully. To come to Church every Sunday. To receive the Holy Communion faithfully and regularly. To give money for the work of parish and diocese and for the work of the Church at home and overseas. To uphold the standard of marriage entrusted by Christ to His Church. To care that children are brought up to love and serve the Lord.

—Geoffrey Cantuar,  
Cyril Ebor

PRAYER

DUTIES





Remember when home was your street?  
And you knew who lived in every house?  
Go home this weekend.  
Long Distance is the next best thing to being there.

Now the low rate of \$1 or less\* is in effect all day Saturday as well as all day Sunday.  
(\*Three-minute, station-to-station interstate call, anywhere in the continental U.S., except Alaska, plus tax.)



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# SEX: (dialogue)

"Most adults seem to forget what it's like, and even when you try to talk to them . . . , they give you a pamphlet. . . . Oh, I've been through the pamphlet bit. . . ."

—a teenager

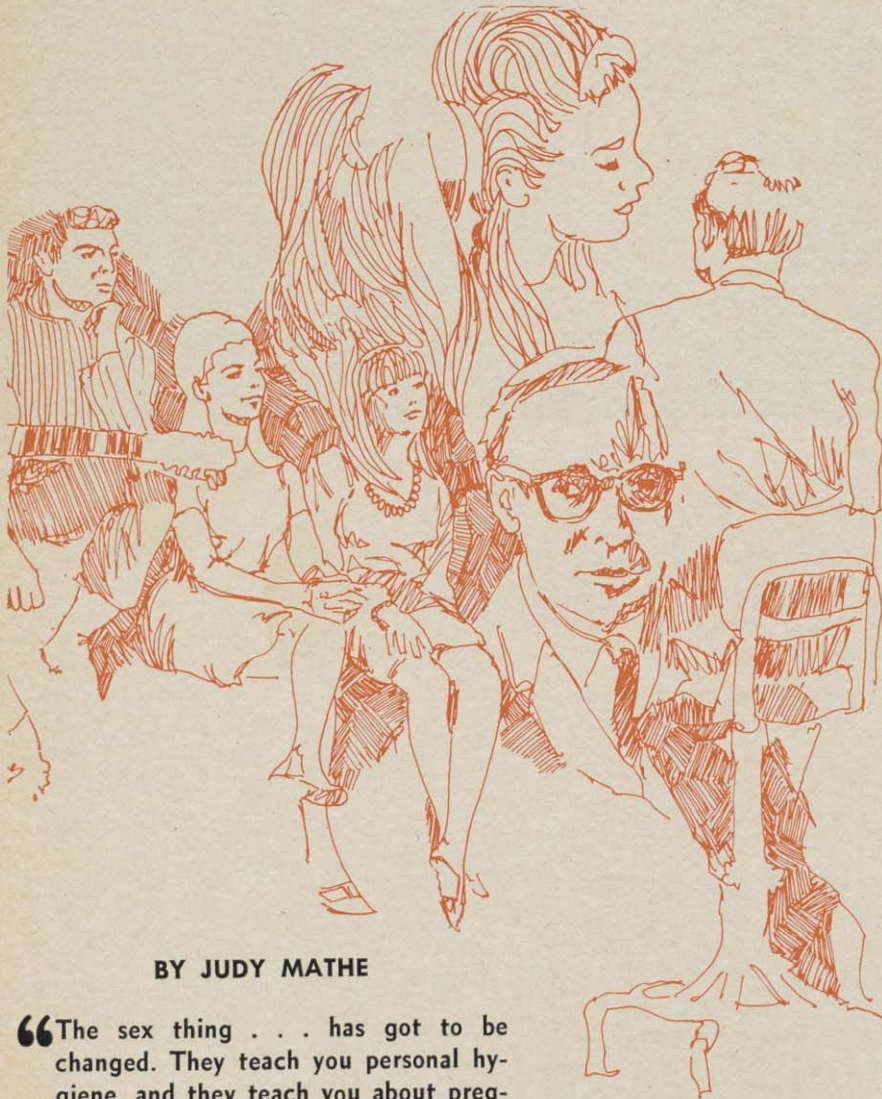
The kids are confused. The Church wants the school to do it. When the school does it, parents panic. Every stymied churchman and educator says sex education belongs in the home. Research shows that home discussion is surrounded by fear and embarrassment; "don't" may be the only parental advice. But the statistics mount. In a recent year, 180,000 babies were born to unmarried mothers under the age of eighteen. A quarter of a million teenagers are affected by venereal disease.

A nine-county area including Hershey, Pennsylvania, had all the problems the rest of the country faces, including the highest number of unwed mothers in that state. But instead of hoping the statistics would go away, an advisory committee, a Presbyterian minister who is Executive Director of the Radio/TV Committee of the Pennsylvania Council of Churches, and an educational TV station accepted all the facts and went on from there.

"If sex education belongs in the home, television can take it there," says David Robertson, Chairman of the Sex Education Advisory Committee, which includes doctors, clergymen, parents, and educators who worked two years on this program of sex enlightenment called "Sons and Daughters." Educational TV Channel WITF, Hershey, and a grant from the Pennsylvania Department of Public Instruction made the program possible.

"Sons and Daughters" is a series of five television programs designed to assist families in accepting responsibility for sex education at home. Written, produced, and directed by the Rev. Robert F. Larson, the series does not tell how to prevent venereal disease, nor does it give the latest birth-control information. Rather, the programs are discussion starters—a way to get parents talking to their kids.

"There comes a day when parents are not the only people in the lives of our sons and daughters. . . . We



BY JUDY MATHE

"The sex thing . . . has got to be changed. They teach you personal hygiene, and they teach you about pregnancy and what happens, but they never teach you anything about sex itself . . . , sex as the role it plays in your life."

—Janis Ian, teenage songstress

"Left untended, sexuality becomes a personal jungle where the body rules the person."

—Sons and Daughters



haven't told them what we can give them in abundance . . . an inside account of the importance of interpersonal relationships. . . . They already know something is missing—that sex is not what life is all about."

With this basic premise—to make sex more than a three-letter word—the programs begin with *What Life Is All About*, with a host and professional actors representing teen-agers.

**Host:** Sexuality is a force expressing itself in many ways.

**Group:** How do you develop "sexuality" without sex?

**Group:** Do we mark our built-in urges "Do Not Open Until Marriage"?

**Host:** You experience them, but you don't succumb to them.

**Group:** Why fight it?

The second program, *Miracle*, is the story of human growth from conception to adulthood, using sculptures by Miss Fingal Rosenquist and the music of Charlie Byrd, jazz and classical guitarist.

**People.**

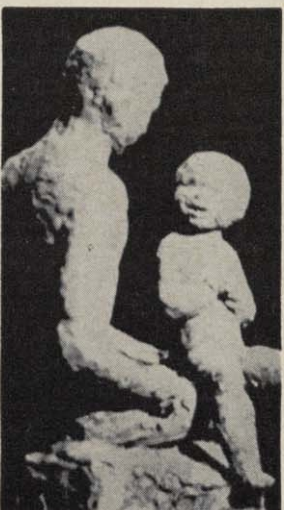
All kinds, shapes, colors,  
each having humanity in common.  
Millions—alike—yet different.  
So that when you call John Christopher Smith,  
John Christopher Smith will step forward  
or raise his hand  
or utter a vow  
or build a city  
or give his life.

*Who Do You Think You Are?*—the third program—is a teenage, musical comedy satire on behavior, from dating to parental attitudes.

The fourth program, *The Tightrope*, contains interviews with un-wed mothers-to-be.

You could be walking on a tightrope—  
just one slip and you fall.  
The tightrope is sex—  
a swinging line between momentary passion and responsible love.  
Most of those who don't make it are young—  
and breakable.

For the last program, *The Decision is Yours*, WITF turned cameras on 100 teenagers for a spontaneous—and



therefore, frank—discussion with a physician and a sociologist. "It's a kind of teenage town meeting on sexuality," says Mr. Larson.

The end of the five programs is not the end of the debate. The programs are "only forty percent of the effort," says WITF Assistant Manager Thomas Skinner. "They're not designed to teach, but to turn."

After the programs, churches and local PTA's sponsor talk sessions with both parents and teenagers. At All Saints Episcopal Church, Hershey, the Rev. Peter A. Greenfield set up discussion groups in which about fourteen teenagers and a dozen adults participated.

"Where there was communication at home already, the programs enhanced it," Mr. Greenfield explains. "Where it was impossible, some of them came to me, and so the programs opened other channels."

Even if some teenagers couldn't talk to their parents, they were able to talk among themselves without some of the preconceived ideas of what it is to be feminine or masculine, Mr. Greenfield reports.

Doctors and educators provided resource materials for these discussions, and WITF produced a resource book.

"The best thing about the series is that they didn't mess around; they were blunt and came right out about the subject of sex," was one girl's reaction. Another's points up how hard it is to bridge the gap:

"My parents stink when it comes to sex education. If you think they are going to talk to me after viewing these programs, you're just out of touch, brother. They'll leave the TV set and sneak off to the refrig or hide behind the evening paper. They won't ever talk about sex; they don't even admit it exists."

"We know that 150 minutes of pictures and sound can't do more than provide a slice of information and ideas," the producers say, "but we console ourselves with this thought—it is a beginning."

Watch for listing of these programs on your local educational stations, or write the Rev. Robert Larson, WITF, Box Z, Hershey, Pennsylvania 17033. A resource book, *Sons and Daughters*, is available at that address for \$2.



# 3 YEARS WITH MRI

**I**N 1964, THE St. Louis General Convention of the Episcopal Church responded in two major ways to the Anglican Congress' 1963 call for mutual responsibility and interdependence in the Body of Christ.

Convention 1) asked the whole Episcopal Church for an immediate "pre-MRI" response to long overdue capital and program needs in other Anglican Churches and 2) asked Episcopalians on parish, diocesan, and national levels to study and act on the overall meaning of MRI as they saw it.

The results of Phase Two in the Church's response to MRI are still coming in (see "Worldscene," page 37) and will be for many years. Phase One actions are somewhat more measurable. The latest tabulation (1965 through 1967) was reported by overseas mission leader Bishop Stephen F. Bayne, Jr., in February at the winter meeting of the Church's Executive Council. Here are some of the report's key facts and figures:

- 294 projects for partnership, 73 of which were undertaken in 1967, are fulfilled in whole or in part in 85 dioceses of the Anglican Communion. This response has come from 95 of our own U.S. dioceses and districts.

- Of the \$6 million commitment to MRI made by the

St. Louis General Convention, the 1967 total was \$1,992,055, bringing the triennial total to \$5,385,000. Of this total, about \$3.5 million went to inter-Anglican projects, the balance to needs of equal priority within our own overseas dioceses.

- In 1967, more than 75 percent of our total response was through channels and toward projects and other commitments which reflected sound and shared planning procedures, a considerably larger proportion than in 1966.

## Encouraging Record

The total dollar amount given through these various extra-budgetary streams in 1967 was \$2,615,856, as against \$2,128,312 in 1966 and \$2,984,271 in 1965 (the 1965 figure reflected large UTO grants). Thus, close to \$7,750,000 was given to our partnership with the Church overseas through these extra-budgetary channels, in addition to the nearly \$18 million included in the triennial budgets. To those, like myself, who are profoundly concerned for this so-called "voluntary sector" of support, this record of a three-year experiment is encouraging and thought-provoking.

—Stephen F. Bayne, Jr.

## Our Monetary Share in Projects for Partnership

1965 .....	\$ 900,425
1966 .....	1,132,334
1967 .....	1,419,684
	\$3,452,443



# 30% FUND

## MISSION, NOT MYSTERY!

**T**HE PURPOSE of the 30% Fund is to enable our Church corporately to respond to needs throughout the Anglican Communion which either could not be foreseen or have not been met, and where a given Church's mission would be radically frustrated if these needs were to go unmet.

Since its establishment in 1965, contributions to the 30% Fund have come from a number of individuals, parishes, and dioceses who wanted to make it possible for us to meet projects of clear priority standing that have not received the attention they deserve. Such contributions ranged in amounts from \$2 in one case to \$13,760 in another. For the most part they were less than \$1,000 apiece.

In January, 1968, the 30% Fund enabled us to share in four priority projects. The largest of these grants is for \$8,500 toward the "Million Acre

Settlement Scheme" in Kenya. This project (developed by local churches in consultation with the National Christian Council of Kenya) is designed primarily to provide pastoral care for the more than 25,000 families being re-settled on new land-holdings.

Lack of funds has handicapped the Anglican Church's participation in the Scheme, and the Dioceses of Nakuru, Mount Kenya, and Maseno have necessarily gone into debt. Last year the 30% Fund provided \$8,500 for the project, and it is appropriated to commit at least the same amount in 1968. Hopefully, our Church and other Anglican Churches will make a further response in support of East Africa's most significant provincial undertaking.

A grant of \$2,800 has been made to the Church of the Province of Uganda for its "Provincial Salaries Fund." This is a seven-year plan by which

certain clergy can be given a salary supplement from a provincial fund. The supplement is to be gradually diminished as dioceses are able to provide raises in clergy salaries.

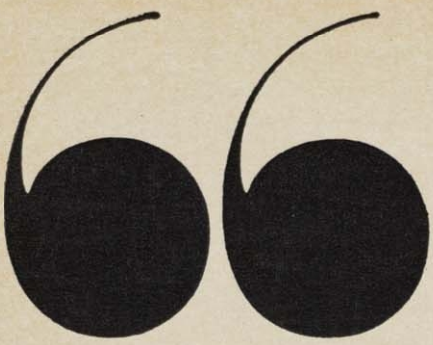
If the Church in Uganda is to attract a continuing flow of leadership into its clergy ranks and to provide appropriate stipends for its present clergy, the Provincial Salaries Fund is essential. So far, it has received no financial support from any Church in the Anglican Communion. We hope that our gift from the 30% Fund may be the beginning of a continuing commitment to the project on the part of the American Church.

Each of two "Diocesan Incentive Funds" is to receive \$1,000 from the 30% Fund—one in British Honduras and the other in Liberia. The purpose of the Diocesan Incentive Fund is to stimulate local giving on the mission and parish level. Already the rather modest sums available in diocesan incentive funds have contributed significantly in the development of stewardship and planning in British Honduras and in Liberia. Our gifts from the 30% Fund are in token of our conviction that the kind of project planning represented by the diocesan incentive fund will serve to strengthen the local church in mission.

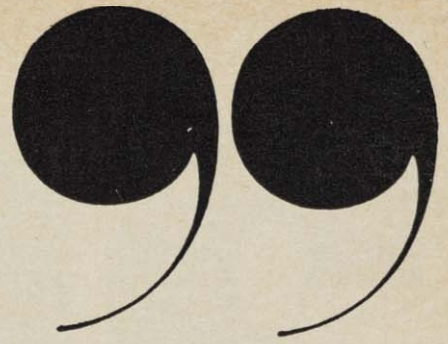
We hope that this brief report will help to let you know what is meant by the 30% Fund and why we feel it is important. It is not a general discretionary fund. It is related specifically to projects and project planning in just such cases as these small grants indicate and is administered with as great faithfulness to the priorities of the planning Churches. I hope that the 30% Fund will meet with understanding and increased support from all who are concerned with our mission overseas.

—STEPHEN F. BAYNE, JR.





# words for today



My abiding conviction is that . . . the Church is just now coming into its own. . . . As the one body which has been chosen for the peculiar role of conscious attempt at insight, the Church . . . will be weighed much more seriously in the years to come in the minds of serious men. All of this is . . . predicated upon the willingness and ability of the Church to reform itself. . . . The time is urgent. The woods are on fire. The trees are burning all around.

—Walker Taylor

Following Seattle, are we now a national Church? No. But we're getting closer to the day when we can mobilize all our resources—individual, parish, diocesan, national, and overseas—toward common goals.

—Henry L. McCorkle

All of us, but particularly those of us who are adults, are as immigrants—not in space, but in time. We come not only from the Old Country, but from the old era. Like immigrants, we find ourselves with difficulty trying to conform our children to the time that was, but no longer is—to the things that were, but no longer are.

—The House of Bishops

Live your life well. It may be the only Bible your neighbor will ever know.

—Mrs. Varro Rhodes

The real challenge we face goes to the very bedrock of our civilization: can our democracy innovate sufficiently to make a technically advanced urban society work well for man as well as for machine?

—Jeanne Lowe

The Cross shows us how risky it is to respond in faith to God's love. The Resurrection guarantees that it is worth the risk!

—John E. Hines,  
Presiding Bishop

That's what *trial use* means. To be effective, it must be entered into in a spirit of fun and adventure—reverent fun and holy adventure. For in *trial use* we are partners with Christ and the Holy Spirit in helping to determine the mind of the Church in the conduct of worship.

—Leo Malania

Feelings are. They are not correct or incorrect, right or wrong. They are.

—Thomas Bennett

All quotes are from the past year's issues of *The Episcopalian*.

In each man there is that point where, however faintly at times, he hears a voice that is more than human, and feels a call to a love that rustles in human streets and moves the sun and the other stars.

—Chad Walsh





Above all, I implore, please don't sell your children a watered-down Christianity. Don't apologize for it, don't try to make it easier to believe, don't try to take the lumps out of it for us. When we are men enough, we will, like all the men before us, face Christ's eternal challenge—to believe or reject. If we reject it, at least let us reject the real thing. Don't run the choice down so much that it seems hardly worth the effort.

—John Boswell

... Heritage and tradition are necessary if we are not to become an aggregation of theological ignoramuses, translating our religious instincts into free-wheeling individualism. ...

—Theodora Sorg

Without a religious motivation, there really is no reason to overcome poverty.

—Sargent Shriver



Change is a law of life; and if we have not the capacity to change, we are on the road to revolution.

—The House of Bishops

For all who labor in commerce and industry, especially those whose work is dangerous or burdensome; for all who are engaged in the arts and sciences, and those who teach and study in schools of good learning; for all who keep house and train children: that they may be worthy of their calling to serve thee and their fellow men,

*Hear us, good Lord.*

—The New Liturgy

... A distinction I like to make [is] between adventurous answers, which may well be mistaken, and hardened positions which deserve to be called errors. The former are an affair of deficient intelligence: the latter, of deficiency in what can only be called good will. ...

—John Courtney Murray

... Those who carry around those posters and leaflets are asking as much as they are saying ... Talk with us. Listen to us. But most important, speak and lead us.

—John Dillon



To follow the way of love means to leave one's self open to the hostility of the unloved. The parish Christian must be willing to submit even to crucifixion at the hands of the angry.

—C. Kilmer Myers

... You can't beat opening up your brain to other breadwinners who have the same moral/spiritual dilemmas within their business activity. And the remarkable advantage is that they've solved some of these dilemmas. ...

... To those who would say 'too busy,' I would say, "All right, Charlie, but isn't it time you made a life instead of merely a living?"

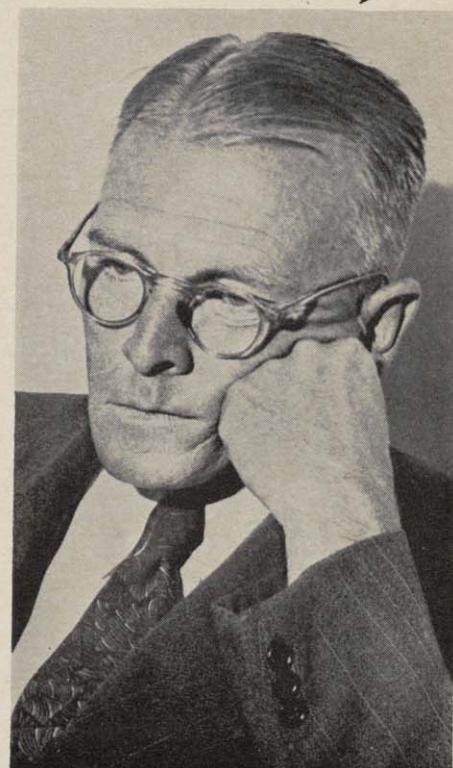
—James Phillips

A congregation will be judged not by the way it protects or saves the mysteries of God's Word and Sacrament, but by the way it uses and spends them.

—Dr. Theodore E. Matson

There is only one way in which man's inhumanity to man can be made endurable to us, and that is when we in our own lives try to exemplify man's humanity to man.

—Alan Paton





### *After Eight Years*

THE COMMUNICATIONS MEDIA of the Church are its nerves and spinal cord. They carry images of our thoughts and actions to one another. At some nerve endings there is delight and inspiration. And sometimes, at those same nerve endings, pain. The question today isn't whether we are going to communicate or not. It is whether we are prepared to live, think, and work together with some common knowledge of our common situation or whether we are going to die.

Most church people do not read about the Church in the Church's media. They never have. We can either ignore that fact, hope it changes sometime, worry about it, or decide to take steps to change it.

Many parishes have decided to do something about non-reading communicants, and are working to end their parochial isolation and illiteracy. Many supply their people, out of the parish program budget, the one communications medium authorized and supported by a financial grant from General Convention for all families in the Episcopal Church. That's us.

THE EPISCOPALIAN is neither a house organ nor a hobby magazine for those interested enough to want it. It is a switchboard for calls, service, and action. It is no more an option than informed lay persons are an option. Uninformed, uninvolved lay persons and clergymen are a luxury out of an easy, golden day in the Church's life that is gone forever.

As of now only about one in seven Episcopalians sees his Church's monthly magazine. We know this should be more, but we are not editing for the size of our circulation. We are editing in the hope that Episcopalians grow together, understand one another, and others, and begin to work together at God's tasks for us by whatever means we have at hand now.

We stand ready to talk with any member of the Church about some practical steps we can take together to get more people reading, talking, discussing, and acting in every home in the Episcopal Church.

That is our goal.

It always has been.

### *Homework on Humanity (1)*

THE FULL REPORT on the President's eleven-member National Advisory Committee on Civil Disorders (*Bantam Books*, \$1.25, paper; *Dutton*, \$7.95, cloth) is must homework for every citizen who likes to think of himself as responsible.

The picture the report draws is as clear as the uncomfortable truth it reveals is old: we are a nation divided, our racism is an intolerable fact, and we do create, maintain, and condone the ghettos—rural and urban—where America's poor—white and black—are trapped.

Whatever any Episcopalian believes about last Summer's riots and our racial agony, and whatever his political, economic, philosophical, or religious principles may be, he is plainly obliged to absorb this report as a Christian, civic, and humane duty. And incidentally, it is fascinating, gripping reading.

We will be glad, insofar as it is physically possible, to use these pages for representative comment on the Commission's report, the McGraw-Hill survey, and the recent *Fortune* magazine study. With Vietnam, the crisis in American life becomes the first order of concern for this nation if we truly intend to undivide.

### *Homework on Humanity (2)*

THE URBAN GHETTOS are terrifying. . . . Until positive steps are taken to solve the ghetto problem, this country of ours faces social and economic chaos." Mr. Joseph H. Allen, President of McGraw-Hill Publications, said this in February, as he introduced a 16-page "private-sector" report on the base causes of America's agony which appeared in thirty-three McGraw-Hill magazines.

This no-nonsense *Special Report on Business and the Urban Crisis* is must reading for Episcopalians, too—women as well as men. And when you read it, try mentally substituting the word *church* for *business*. That will give you a shock. Then turn to page 15 of the November General Convention issue of THE EPISCOPALIAN and read the response of the Convention to the Presiding Bishop's urban crisis call, substituting the word *business* for *church*. No, we don't mean to equate the two. We just want you to look at one "private sector" view of this crisis through the eyes of another. You draw your own conclusions.

The editors felt so strongly about the McGraw-Hill report that we asked Mr. Allen if we could use 130,000—one for each of our families. That was a large order, particularly when we didn't have the money to pay for it. The company's being rushed for reprints, but they have made available 10,000 copies to readers of THE EPISCOPALIAN and the parishes you attend. **Write to us (see page 6) for copies.**

Thank you, Mr. Allen.

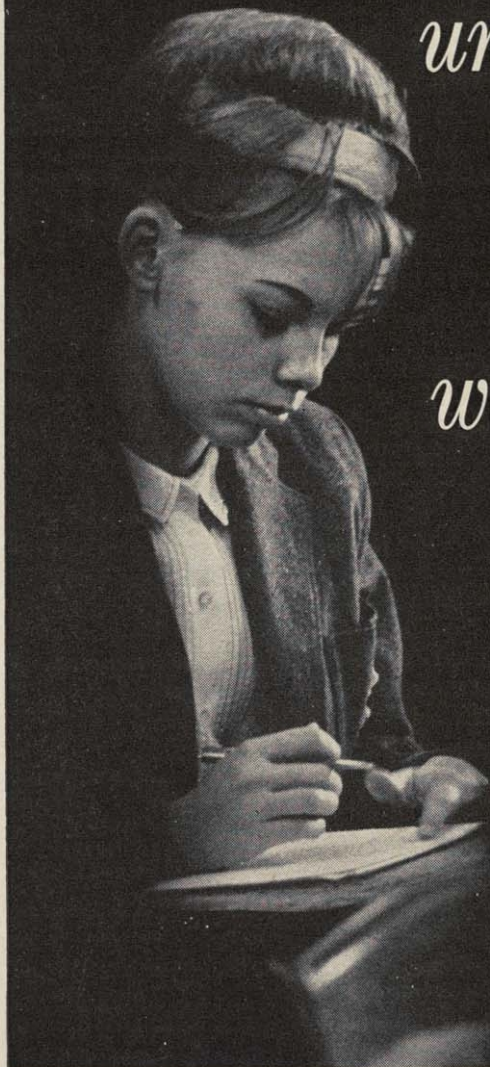


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# WORLDSCENE

## National Council: Urgency Everywhere

Upheaval at home and brinkmanship abroad dominated the recent three-day business session of the policy-making General Board of the

### Peace and Power

"... In today's world, an authentic peace, a true common interest among men, can be established only upon the basis of justice. People are out-cast from the world's economy and downtrodden; people are subject to other people's power and are oppressed. Justice requires a movement whereby oppressor and oppressed are brought into an equality of opportunity. Moreover, in the international world there is little or no law, and even among approximate equals in the international scene justice is scarce. Therefore, in the contemporary world, the deepest tensions are those which call for justice. It is true that order is required. We must strive for both order and justice, but in our world, justice has a prior claim. Order without justice, whether it be an order of the 'left' or of the 'right,' is empty and not worth having, or it is tyrannical. In either case, it is a denial and not a fulfillment of love. . . ."

—Excerpted from a policy statement by the General Board of the National Council of Churches, February 21, 1968.

National Council of Churches in San Diego, Cal.

Along with three policy statements and six resolutions dealing with these central topics, the Board members passed an "unprecedented" special order directing National Council officials and staff to plan and execute a special action program to help meet "the crisis in the nation."

The new program calls for "action by the Churches working together" in forming better communications among themselves; development of an adult-education curriculum for crash-program use by the Churches; and more effective participation in the Urban Coalition. The new order calls for re-deployment of National Council staff and resources where necessary to back new programs.

Dr. Arthur S. Flemming (*see page 8*), President of the Council, said the action had started a "crash program to mobilize one of the most important resources our nation has—the spirit of love which lies at the heart of the ministry to which members of the National Council are committed."

The General Board members also accepted a report detailing steps taken to allocate \$185,000 of "unrestricted" funds for investment in ghetto communities. In another action, the delegates passed a policy statement endorsing the principle of the guaranteed annual income, calling it morally right for all, on the basis of need, to maintain health and human decency.

Entering the crowded arena of international problems, the Board adopted—after spirited debate—a 14-page statement, "The Imperatives of Peace and the Responsibilities of Power" (*see box*).

Addressing themselves to the Vietnam war—a standard agenda

## Good Friday Offering

On Good Friday, April 12, Christians everywhere will share the solemn vigil recalling the death of the Lord Jesus Christ. As Episcopalians commemorate that earth-shattering event, they also join with all Anglicans in a voluntary offering for the Church's work in the Holy Land today. Here, Christians are a tiny minority as they struggle to witness to their faith. The Good Friday Offering is used for works of service, education, medicine, refugee aid, and ecumenical cooperation in the birthplace of Christianity.

item for several years—the delegates this time called on both sides of the conflict. They re-issued their plea for cessation of the bombing of North Vietnam and for settlement of the war to be turned over to the United Nations or some other international body. Delegates also urged Hanoi to do something positive instead of simply rejecting the San Antonio formula.

Religious discrimination in Russia and racial injustice in South Africa, where 33 Southwest Africans were recently imprisoned under a law made retroactive to cover their "crimes," were both condemned by Board members.

Ending one of the most arduous sessions in recent history, the Church leaders recommended that Christians study election-year issues carefully and voted to release a digest of past Council policy statements and reso-



lutions relevant to the 1968 issues.

The next General Board meeting is scheduled for June 6-7 in New York City.



When a Tarrant, Ala., supermarket offered a 25¢ Bible "special," they sold over 8,000 of the American Bible Society's Good News for Modern Man, the New Testament in today's English.

## MRI Commission Reorganizes

The Mutual Responsibility Commission of the Episcopal Church, re-formed under a 1967 General Convention directive, recently held its initial meeting of the current triennium.

Bishop Francisco Reus-Froylan of Puerto Rico was elected as the Commission's second chairman. He succeeds Bishop Thomas H. Wright of East Carolina who had been chairman since 1963 and asked not to be renominated.

Other new officers are: Mrs. Harold Sorg of Berkeley, Cal., vice chairman; and Mr. Walker Taylor, Jr., of Wilmington, N.C., secretary.

**Eleven new members**—three bishops, three clergymen, and five laymen—were added to the Commission. Along with Bishop Reus-Froylan, they are: Bishop Ned Cole of Central New York; Bishop John H. Burt of Ohio; the Rev. Canon Kenneth W. Cary, Los Angeles; the Very Rev. Charles A. Higgins of Arkansas; the Rev. James P. Breeden of Massachusetts; the Hon. Herbert H. Tate, Newark; Mr. Curtis Roosevelt, New York; the Hon. Lyle G. Hall, Erie; Mr. James Garlington, Montana; and Mr. Hiram Neuwoehner of Missouri.

The three bishops were appointed by Presiding Bishop John E. Hines,

an ex-officio member of the Commission. The lay and clerical members were named by the Very Rev. John B. Coburn, President of the House of Deputies, and also an ex-officio Commission member.

**Appointed as consultants** were: Bishop Stephen F. Bayne, Jr., of New York; the Rev. Canon Charles M. Guilbert, New York; the Rev. James W. Kennedy, Southern Ohio; Mr. Warren H. Turner, Jr., New York; the Very Rev. Almus M. Thorp, Ohio; the Rev. W. Bradford Hastings, Connecticut; and Mr. Leon Modeste, New York.

## Dioceses Act in Winter Conventions

Dioceses gave young churchmen some unusual privileges, acted to improve the income and study opportunities of clergymen, and faced up to the crisis in American life, as some 37 jurisdictions met in annual conventions during January and February.

• **Young People**—The Diocese of Georgia lowered the voting age for qualified laymen to 18 and Minnesota to 16. West Texas elected two college students to the diocesan executive board and recommended that parishes invite young people to sit in on vestry meetings.

• **Clergy Care**—The Dioceses of Delaware, Minnesota, and Virginia took action to encourage continued study for their pastors. Delaware adopted as diocesan policy a definite plan for clergy leaves and is implementing it by providing advice and help to parishes arranging such sabbaticals. The Diocese of Tennessee called for increased financial support of Tennessee seminarians.

In addition to those diocesan conventions which raised minimum clergy salaries and/or urged annual vestry review of the rector's stipend, several jurisdictions also grappled with the problem of Social Security for clergymen.

**Delaware adopted** a resolution urging employers of clergymen to equalize Social Security payments by increasing clergy salaries sufficiently to cover the difference between what a clergyman and a layman pay on the same salary, together with the normal income tax on that amount. Western North Carolina urged every congregation to pay one-half the So-

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● **Crisis Calls**—Help for the poor, concern for the cities, action toward better race relations, and anguish over the Vietnam war highlighted diocesan response to the crises in American life today.

Five dioceses passed resolutions growing out of their concern about the war. Florida asked that the Administration seek all means of negotiation to bring about peace in Southeast Asia. Pennsylvania appointed a commission to establish a draft counselling program and to minister to the servicemen in their area. Washington read into the minutes a statement asking diocesan guidance for the young men who are entangled in the ethical dilemma of the draft system, prayer for those who are fighting. Washington delegates also requested that the diocese and all parishes place the matter of the Vietnam war immediately on their agendas for a study of the ethical issues involved—pro and con. Southwestern Virginia also urged each parish to establish study groups on this problem.

**Upper South Carolina** set aside every Friday as a day of supplication for peace. Massachusetts voiced distress and anguish over the war, invited all to prayer and dedication to the cause of eliminating all armed conflict, and asked President Johnson to "maintain a determination to provide social and economic help to the Vietnamese so long as they desire such assistance."

Response to the problems of urban and rural poverty, race relations, and other related social concerns were numerous, varied, and creative. (See next issue of *THE EPISCOPALIAN* for a special report.)

● **Other Actions**—Many jurisdictions are involved in restructure to increase efficiency and ultimately help the Church's mission to be more effective. The Missionary District of the Dominican Republic took steps toward creating an executive council, and Wyoming celebrated its first convention as a diocese.

**Florida** gave final approval to a canonical change allowing women to serve as delegates to diocesan convention; Tennessee voted to allow them to serve on vestries, and South-

western Virginia removed all canonical bias against women.

**Upper South Carolina** passed a first reading of constitutional and canonical changes to permit women to serve on vestries and as delegates to convention, while Alabama rejected a change to allow them to serve on vestries. Massachusetts amended its constitution to permit parishes to elect women delegates to the convention even if parish bylaws forbid it. In Minnesota a woman led the convention's noon-day prayers. Virginia appointed two women to its executive council, and Western New York now has two women on its Standing Committee.

## Anglican Bishops: Making Changes

The Rt. Rev. John Wallace Chisholm, former Assistant Bishop of New Guinea, was recently installed as Bishop of **Melanesia**.

Returning to his see is the Rt. Rev. Philip Wheeldon, who retired as Bishop of **Kimberley and Kuruman** because of ill health three years ago. Now sufficiently recovered to resume his duties, Bishop Wheeldon takes over the office vacated by the Rt. Rev. C. Edward Crowther. The latter was deported from South Africa last year because of his anti-apartheid stand.

Two Anglican bishops have announced their retirement. They are the Rt. Rev. John Daly, Bishop of **Taejon** (North and South Korea), who is 64 years old; and the Rt. Rev. J. C. Vockler, Bishop of **Polynesia**. Bishop Vockler has announced his intention to test his vocation to the religious life in one of the communities of the Anglican Communion and to devote himself to theological study.

Amiably accepting a "demotion," the Rt. Rev. Harold Beardmore, retired Bishop of **St. Helena** in the South Atlantic Ocean, is now serving as curate under the Rev. William Davidson, vicar of St. Stephen's Church, London.

Spanish-speaking Bishop Guy Marshall is the new Suffragan of **Trinidad**, with a commission to work in Venezuela.

A former Royal Air Force pilot, Bishop Denis William Bryant, is the new Anglican Bishop of **Kalgoorlie**, Australia.



# EXECUTIVE COUNCIL VOTES MAJOR CHANGES

No housewife today will work in a kitchen with World War I appliances. No churchman today can settle for the parish structure of 50 years ago. No businessman today can fulfill his job with 50-year-old procedures.

No more can the Episcopal Church's Executive Council do its job within its old structure, not thoroughly realigned since the Council's inception in 1919. Step one, therefore, of a radical restructuring of the national Church is underway. Involved is a reorganization of the staff of the Executive Council and of the method and style of Council operations.

Step two will include studying the roles of the elected members to Executive Council and the General Division of Women's Work, both of which now have structure committees at work.

Several factors lie behind these structural shifts. As the interim governing instrument of General Convention, the Executive Council is responsible for a steadily increasing work load of programs, but without similarly increased resources. Also, almost every program for which the Council is responsible crosses at least two departmental lines. Presiding Bishop John E. Hines points out that "the old structure is weak in the area of decision-making, clear definition of responsibility, and ability to respond promptly and effectively to rapidly-changing conditions in the Church." And all of these weaknesses are accentuated by the first two factors.

Step one, then, envisions a more flexible system of operating units. The now-familiar Departments of Overseas, Home, Christian Social Relations, and Christian Education will cease to exist as such. The General Divisions of Research and Field Study and of Women's Work will also be diffused into the new units. The Division of Men's Work has already been eliminated as such.

Key to the new staff structure will be a new body: the Staff Program Group. Already known as the S.P.G., after the Church of England's famous Society for the Propaga-

tion of the Gospel, this body will consist of the Presiding Bishop, a Deputy for Overseas Relations, a Deputy for Staff Activities (*see below*), and directors of four new

## New Council Posts

**Deputy for Overseas Relations:** Responsible to the Presiding Bishop for maintaining, in mutual interdependence, the relationships between this and other Churches and dioceses overseas. The Deputy for Overseas Relations will set up procedures to ensure that the resources and services of all the Churches involved are made available to each other. He will also be responsible for the exchange and representation (largely through missionaries) necessary to achieve this end and will administer the financial support involved, including field budgets.

**Deputy for Staff Activities:** Responsible to the Presiding Bishop for executing through the Staff Program Group the established policies, objectives, priorities, and directives of the Executive Council. The Deputy for Staff Activities will serve as the Presiding Bishop's assistant and carry out tasks delegated to him by Bishop Hines.

program units. These are:

► **Services to Dioceses**—to provide unified services and resources to dioceses and missionary districts, helping them strengthen their programs.

► **Professional Leadership Development**—to be charged with the development, training, and utilization by the Church of its professional leadership. The term "professional" here refers to clergymen and those lay persons working for the Church in their professional capacities.

► **Experimental and Specialized Services**—to provide the Church with various specialized and techni-

cally-oriented services, so that the Church can respond effectively to complex national and international issues and human needs.

► **Special Program**—responsible for carrying out the General Convention's Special Program on the Crisis in American Life, established in Seattle last September.

The Directors of Finance and Communication will serve as advisors to the Staff Program Group. Departments for Administrative Services, Communication, Finance, and Personnel will operate, basically, under their present form and direction.

Bishop Hines emphasizes that this structure is on a trial basis for probably two years and constantly subject to adjustment. The effectiveness of the changes will be thoroughly evaluated at the end of the trial period.

## Executive Council Approves Two Grants

Executive Council members gave approval to two General Convention Special Program grants at their February meeting.

One, for \$1,000, will go to the National Council of Churches for a Communications Network to assist Churches in responding to crisis events and issues.

The Network's first, and most immediate, attempt will be to make contacts in urban areas so, as Special Program leader Leon Modeste explained it, "when something breaks, we'll have someone we can call to find out what's happening and how we can help."

The second grant, of \$5,000, went to the Chicago Action Training project of the Urban Training Center.

Strongly backed by Bishop Gerald Francis Burrill of Chicago, the grant will help offset the expenses of community leaders and clergymen who will attend a conference to shape strategy for coordinated community organization efforts in Chicago. The conference will analyze Chicago, a high-potential summer trouble spot, and improve coordination between existing organizations in that city and elsewhere.

The Ford Foundation and participating denominations will provide tuition for some of the participants.



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## WORLDSCENE

### COCU: Switch on Swapping

Moving from pulpit exchanges to pew swaps, thousands of church members will trade places on Sunday, April 28—Consultation Visitation Sunday. Sponsored by Churches related to the Consultation on Church Union (COCU), this observance is designed "to give new measures of visibility to our conviction that the Church is one, made so by the act of God in Christ," says Dr. David Colwell, chairman of the Consultation, which is meeting in Dayton, Ohio, March 24-28.

With the recent addition of three new participants—the African Methodist Episcopal Church, African Methodist Episcopal Zion Church, and Christian Methodist Episcopal Church—COCU now involves ten denominations, with a combined membership of 25,500,000. The other members are: the Christian Churches (Disciples of Christ); Episcopal Church; Evangelical United Brethren; Methodist Church; Presbyterian Church, U.S.; United Church of Christ; and United Presbyterian Church, U.S.A.

### Summer in the City: Who Will Answer?

"When you get down to it, what can you really do quickly?"

Somebody needs to find the answer to that question, and in early March lots of people were trying.

The President's Commission on Civil Disorders issued its report blaming white racism for last summer's disorders and warning that conditions haven't changed much as this summer approaches.

Bishop Robert L. DeWitt of Pennsylvania said the "question is whether the country can hear from this almost all-white commission what the black community has been saying for years. If we can't hear this commission," he asked, "what can we hear? Riots?"

Suffragan Bishop George E. Rath of Newark said that pinpointing white racism was significant, but "whether anything will happen in time is something else."

Dr. Arthur S. Flemming, President of the National Council of

Churches, said Churches must share the "stinging indictment of the white neglect of the Negro minority."

As resigning U.S. Secretary of Health, Education, and Welfare John W. Gardner prepared to take over chairmanship of the national Urban Coalition, Church leaders were participating in local coalitions all over the country. There are now 39 local coalitions of business, religious, labor, and local government leaders who are attempting to secure resources for housing, jobs, and education.

Bishop Coadjutor James Montgomery of Chicago said at a Coalition meeting in October, "Change is the law of life, and if we do not have the capacity to change, then we are truly on the road to revolution."

How that change will come about is the hard part. Ford Foundation President McGeorge Bundy, in the Foundation's Annual Report, said he thought white prejudice would gradually die and the Negro would strengthen his sense of identity.

Members of the Interreligious Foundation for Community Organization (IFCO), which now has representatives from local community groups as well as national denominations, were not optimistic that this would happen by itself. At their February meeting they discussed funding a white action organization to combat racism.

IFCO Executive Director Lucius Walker, Jr., said such a move supported "clearly and precisely what we've been saying to white communities—go out there where the sickness is and organize."

The Rev. Al Cleage, United Church of Christ pastor from Detroit, added, "You can't talk much common sense in the suburbs. In Detroit it's already too late. What the white community there is going to do to us is not theoretical, but real. The question is: 'Are they going to come in and shoot it up in the streets?'"

"If someone can do something with whites someplace, it's worth the investment by IFCO. You'd better seize the opportunity."

Meanwhile, within denominational structures groups were forming to combat internal discrimination. The newly-formed Union of Black Clergymen and Laymen of the Episcopal Church will seek to "re-



move racism in the Church and community by any means necessary to achieve full participation in policy making . . . on the parish, diocesan, and national levels."

The National Conference of Roman Catholic Bishops and The Methodist Church, meeting in April, and the United Presbyterians and the Unitarian Universalists, meeting in May, all expect to face similar groups, voicing similar complaints.

## Executive Council: Past, Present, Future

Any charges of irrelevancy aimed at the institutional Church will have to stop at Executive Council. On February 20, 21, and 22, Council members tried to live with the past, the present, and the future without shirking responsibility to any of the three.

Executive sessions took up the whole first day, as members tried to familiarize themselves with Council's proposed new structure. On Wednesday they approved a Charter for a Screening and Review Committee for the General Convention's Special Program. This group will help alleviate present problems of the poor resulting from past neglect.

Late in the afternoon they heard the Rev. Stanley Hallett from the Church Federation of Greater Chicago speak on the years ahead and how Churches might help plan for that future.

Then they extended their Thurs-

day adjournment time to hear Mrs. Patricia Raynor, a mother from Roxbury, Mass., explain why she thought the current welfare system was too impersonal; and Mr. Louis Savilla of Harlem give his experiences of living on Social Security.

With all the problems inherent in this situation, the Episcopal Church's interim governing body still managed to go about its regular business and take the following actions:

► Appropriated \$50,000 for distribution to emergency programs in dioceses; \$25,000 for emergency programs other than those of dioceses; and \$50,000 to encourage coalitions of religious, business, and private enterprise interests for social justice.

► Appropriated \$200,000 for the Interreligious Foundation for Community Organization (IFCO), to be given March 1, 1968, and to be matched by IFCO on a three-to-one basis. In addition, grants not to exceed \$500,000 will be made in the future, with each grant contingent on the same three-to-one matching basis.

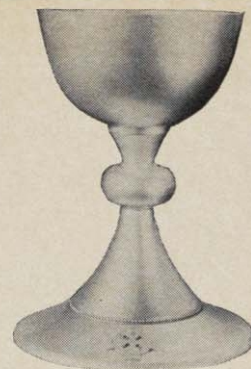
► Passed a 1968-69 Church School Mission Offering designation for the Ovamboland Mission of the Diocese of Damaraland, Southwest Africa, where there are now 40,000 baptized Anglicans, 37,000 of whom are Ovambos.

► Heard Overseas Department head Stephen F. Bayne, Jr., report that 73 new overseas MRI projects were begun in 1967, bringing the

*Continued on page 43*



Mrs. Patricia Raynor, who runs a clinic for 350 welfare families in Roxbury, Mass., was one of four speakers Council heard. "It's so important for social workers to stop looking at statistics and start looking at people," she said.



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# THE FISH IS A WHALE



*John Libby, a young man with a poor report card, re-enacts a call he made to FISH, as photographer John Kane catches the action for the television program, The FISH Story. A FISH member went home with the boy when he made the original call.*

When a group of volunteers organized at The Church of the Good Shepherd, Springfield, Mass., in 1964 to provide around the clock emergency services to the community, they called themselves The FISH (See November 1965 issue). In the following four years, FISH groups have spawned all over the United States.

The FISH is receiving a whale of a lot of well-deserved attention, including the "Today" show, "To Tell The Truth," and "The Voice of America."

In addition, premiering on WHAB-TV in Hartford, Conn., on March 17 is *The FISH Story*, a new half-hour film just completed by the Executive Council's Radio-TV Division. Thereafter available for national or local showings, *The FISH Story* can also be part of your parish plans this Fall. (For further information write or call the Rev. Robert Libby at 815 Second Ave., New York, N.Y. 10017.)

Other FISH stories:

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**If your parish has a FISH group, please let us know. Just send a postcard to:**

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- When the FISH in Burlington, Vt., received a call from a man asking for someone to take him fishing, it seemed he was taking the name too seriously. But such was not the case. He was an elderly gentleman, unable to go fishing alone and with no one to take him. Needless to say, several FISH men were delighted to respond to this call.

- So many lonely elderly persons called on one Fish, that they developed a chain of calls for them. Every day A calls B, B calls C, C calls D, D calls A. In this way each speaks to at least two other people daily, alleviating loneliness and isolation.

- Most FISH have an answering service, but in at least one, an invalid takes all the calls herself because she's always home.

- In one community, 26 churches are participating.

- On "Viewpoint," the Rev. Robert Howell, American initiator of The FISH, told interviewer, the Rev. Dana F. Kennedy, "FISH members develop active interest in adult Christian education, perhaps because they are dissatisfied with their answers to questions they are asked. It's no longer academic with them. They want real answers for real people."

*The Rev. Robert Howell (center), former rector of Good Shepherd, Springfield, Massachusetts, where FISH began in the U.S., is interviewed on the "Today" show by Joe Garagiola (right), as Hugh Downs (left) holds card with FISH information.*





## WORLDSCENE

Triennium total to 294. Bishop Bayne reported that the U.S. Church's gifts to MRI-related concerns came to \$5,385,948 of a hoped-for total of \$6,000,000.

► Passed a resolution on Social Policy on Poverty which calls for a revision of the social insurance system to more effectively alleviate poverty; encourages the extension of public and voluntary health services; asks that need be the sole criterion for eligibility for receiving public assistance; and encourages studies to provide equitable and comprehensive systems of income maintenance.

► Passed a resolution on Social Security for ordained ministers urging enactment of legislation to include ordained ministers in the category of "employed persons" for Social Security purposes. Currently, ministers are classified as "self-employed," which means they pay Social Security insurance out of their incomes.

► Passed a resolution calling on Executive Council personnel to enter



into consultation with doctors and scientists, to steer moral and ethical principles of organ transplant operations.

► Approved a \$20,000 grant for a tri-diocesan pilot study on clergy placement.

► Okayed two Special Program grants.

► Extended MRI relationship between the Dioceses of Atlanta and Puerto Rico; Western New York and British Honduras; Washington and Tokyo, Japan; Ohio and *Igreja Episcopal do Brasil*; Los Angeles

and Polynesia; Upper South Carolina and Taiwan; and Southern Virginia and Colombia.

► Accepted \$75,000 from the Episcopal Church Foundation for a movie about the General Church Program.

### World Council: Gearing up for July

Plans for the Fourth Assembly of the World Council of Churches, scheduled for July at Uppsala, Sweden, rated priority at the recent semi-annual meeting of the Council's Executive Committee.

Convening in Geneva, Switzerland, the Committee approved detailed arrangements for the 17-day international gathering which begins July 4. Among the guest speakers listed are the Hon. Kenneth Kaunda, President of Zambia; economist Barbara Ward; the Rev. Roberto Tucci, Roman Catholic editor; and the Hon. Z. K. Matthews, Ambassador from Botswana to the United Nations. The Church leaders also heard a progress report on a study of mass communications being prepared for consideration in Uppsala.

In other actions, the World Council group:

► Authorized General Secretary Eugene Carson Blake to pay an early visit to Greece. He will meet with Church and government leaders to discuss alleged mistreatment of political prisoners there.

► Appointed, subject to confirmation at the Uppsala Assembly, Mrs. Charlotte Browne-Mayers of New York as associate general secretary of the World Council and director of its Division of Inter-Church Aid, Refugee, and World Service. If the appointment is approved, Mrs. Browne-Mayers, a public relations executive who is married to a psychiatrist, will become the first woman ever to direct a major Council unit.

► Passed a resolution protesting the "flagrant violation of human rights" of 33 Southwest Africans, convicted in a Pretoria court of terrorism. The law under which the defendants were tried was created in 1967; the offenses they allegedly committed occurred five years earlier.

► Called on the Federal Government of Nigeria to permit delivery of relief supplies and medical aid to Biafra

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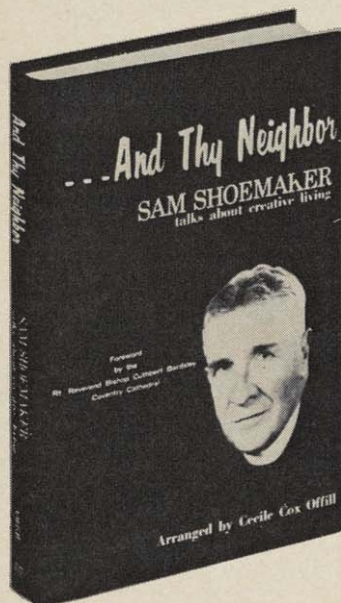
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## WORLDSCENE

in Eastern Nigeria. The bloody civil war between these two sections of West Africa has thus far resulted in an estimated 100,000 casualties. Urging negotiations toward peace, the World Council stated its desire to help those who are suffering on both sides of the battle lines.

### How Clergymen Feel

Clergymen support racial equality, clamp down hard on marital infidelity, and suffer mixed emotions about the Vietnam war, a recent survey indicates.

The respondents, some 3,000 non-Roman clergymen throughout the United States, were quizzed via a detailed questionnaire prepared by writer Ardis Whitman. Her findings appeared in a recent issue of *McCall's* magazine.

Seventy-five percent of the clerics backed open housing, and two-thirds of the ministers supported

Church involvement in poverty programs and urban renewal.

Fewer than 30 percent of the men polled could be considered "hawks," Mrs. Whitman reported, and about the same number qualified as "doves." The rest, she said, "milled about in the center."

Two percent of the clergymen said they did not believe in God, and 25 percent said the "death of God" theology had affected their thinking.

The younger clergy departed dramatically from their elders on some points, the survey reveals. Half of those in the 25-35 age bracket, for example, felt that the concept of the Virgin Birth was essentially a myth. While all saw the Church "with a mixture of exasperation and love," the author said those in the younger group were likely to be impatient and angry and in the older, more philosophical.

Noting a "surprising compassion" among the clergymen toward homosexuals, Mrs. Whitman found that more than two-thirds of the ministers were flatly unsympathetic to

### From District to Diocese: 100 Years



*Presiding Bishop John E. Hines and Mrs. Hines (left) share the pleasure of Bishop J. Wilson Hunter and Mrs. Hunter during the banquet which took place during Wyoming's first Diocesan Convention. Bishop Hines installed Bishop Hunter as Diocesan on January 31. On February 1, the 100th anniversary of St. Mark's Church, Cheyenne, symbolized 100 years of the Episcopal Church in Wyoming, although the District was not permanently organized until 1909.*



the "transgressing heterosexual."

Despite the present serious questioning of the parish system, the survey showed that "only a handful" of the respondents thought the parish church would cease to exist in its present form—or wanted it to.

In summarizing her findings, Mrs. Whitman said, "It is not difficult to see that the direction of the new theology is love, community, social action. But paradoxically, . . . the direction is also inwardness, personal experience of God, a concern with new ways of worship, a sense of the holy."

### Lambeth '68: More Than Renewal?

The Most Reverend and Right Honorable Arthur Michael Ramsey, Archbishop of Canterbury, has suggested that the future role of the Lambeth Conferences and the worldwide Anglican Communion will be discussed and decided this summer.

Some 500 bishops from all over the world, including members of the American Episcopate, will meet from July 25 to August 25, 1968, in London for the Conference. It is generally held every ten years at the invitation of the Archbishop.

The Lambeth Conference has been officially defined as the only central authority among Anglican Churches, but it is deliberative only, in the sense that it does not lay down law or practice that must be followed.

The overall theme will be "The Renewal of the Church." But Dr. Ramsey's statement is the first authoritative indication that the future roles of both the Anglican Communion and the Conferences will be decided.

For the first time, coadjutor, suffragan, and assistant bishops are invited to attend. Also for the first time, consultants will be present to advise the bishops, as well as observers from non-Anglican Churches who will probably be most interested in the section dealing with the Renewal of the Church in Unity.

One London cleric, the Rev. Peter Johnston, Vicar of Islington, has already expressed himself on this subject. In addressing the Islington Clerical Conference, he urged that the Bishops at Lambeth allow non-Anglicans to receive Communion at Anglican altars and also said



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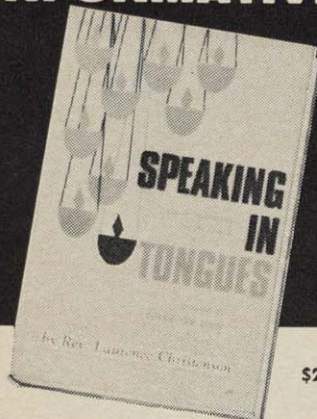
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## WORLDSCENE

that the bishops should recommend that the various provinces of the Anglican Communion enter immediately into full communion with the Church of South India.

**Amplifying these** two pleas, Mr. Johnston said: "For 20 years the Church has been held back by the decision of Lambeth '48. We sincerely hope that one of the results of Lambeth, 1968, will be real encouragement to those who are seeking for reunion in a way which will not strain consciences or prove divisive within our own ranks."

### Special Program: Words to Deeds

The Church's Executive Council, during its Winter meeting at Seabury House, Greenwich, Conn., February 20-22, authorized funds totalling \$825,000 for General Convention's Special Program to help meet the needs of the "Crisis in American Life."

"Money can help [the dispossessed people of this nation] if we take our hands off its control, giving it because we realize that it is God's and not ours," Presiding Bishop John E. Hines said. "But if we attempt to use money to 'buy our way' out of responsibility, the less credible we will appear to men and women struggling with their misery, and the less likely we are to build our part of a bridge between our alienation."

**Council granted \$700,000** to the Interreligious Foundation for Community Organization (IFCO), an interdenominational, not-for-profit corporation which grants money to indigenous community groups.

The first part of the money, \$200,000, was paid by the Episcopal Church March 1. IFCO must raise additional money on a three-to-one basis, or \$600,000, from other sources before additional Episcopal money is granted.

The Council also appropriated \$50,000 for emergency diocesan programs; \$25,000 for other emergency programs; and \$50,000 to encourage coalitions of religious, business, and private enterprise interests. The money will be used to help eradicate social ills and injustices in deprived areas of the nation.

**Grants made from** money in these

three categories will come directly under the Presiding Bishop's scrutiny and will be granted on his authority.

The remaining General Convention Special Program funds—approximately \$800,000—will be granted for 1) community organization, 2) programs of service to the poor, and 3) community leadership training by the Special Program.

**Executive Council also** took action to implement the awarding of this last category of money. The procedure, as approved by Council, will work like this:

- Individual applications will be received by the Special Program staff unit (see "Men and Meaning," February issue.)

- Members of the staff unit will evaluate each project, including appraisal of the request both in the field and through pertinent local contacts.

- The Special Program unit will then make recommendations to the Screening and Review Committee, an agency of Executive Council.

- The Screening and Review Committee will evaluate according to compliance with three categories: community self-determination, service to the poor, and training in community leadership.

The Committee will also make certain the request contains a process for adequate evaluation; does not discriminate in race, creed or ethnic origin, does not come from a group which advocates violence.

- The Committee then turns the proposal over to Executive Council for approval or disapproval. If approved by the Council, the project will be funded.

**Members of the Screening and Review Committee**, elected by the Executive Council, are: Presiding Bishop John E. Hines, Chairman; the Very Rev. Gordon Gillett, Dean of the Cathedral of Quincy, Ill., and Mr. Prime S. Osborn, Vice President of Atlantic Coast Line Railroad, Jacksonville, Fla., who will represent Executive Council.

Representatives of the General Division of Women's Work are Mrs. Cyrus M. Higley, National Chairman, Norwich, N.Y., and Mrs. Reginald Winter, Washington, D.C.

The Rev. Canon St. Julian Simpkins, Diocese of Rochester's Director of Urban Work, and the Rev. Quinton E. Primo, rector of St. Matthew's Church, Wilmington, Del.,



will represent the Union of Black Clergy and Laymen of the Episcopal Church.

Six representatives of the poor were elected: Mr. Harold Hart Nibbrig, Director of the Police Malpractices Complaint Center, Watts, Los Angeles, Cal.; Mrs. Josie Sanchez, Los Angeles; Mr. Esau Jenkins, Charleston, S.C.; Mrs. Victoria Gray Adams, a key figure in Mississippi civil rights activities, Hattiesburg; Mrs. Evelyn Antonetty, Bronx, N.Y.; and Mr. Vine DeLoria, former executive director of the Congress of American Indians, Denver, Col.

By vote of Council, the Presiding Bishop will choose one member from the Appalachian region.

## CORRECTION:

Remarks in the March issue, "The Hobson Case: Anatomy of a Grant," were incorrectly attributed to the vestry of All Saints Episcopal Church, Chevy Chase, Md. "All Saints" should have read "All Souls."

## Three Dioceses to Study Clergy Placement

"One of the greatest heartaches for any diocesan is trying to find the right man for the right parish," Bishop Robert L. DeWitt of Pennsylvania said at the February meeting of Executive Council. He was explaining why he and two other bishops would do a clergy placement study in their dioceses.

The Council granted \$20,000 from a trust fund to the Dioceses of Ohio, Southern Ohio, and Pennsylvania for the 16-month study, the results of which will be shared with other dioceses.

Some of the money will be used to hire outside consultants to draft a questionnaire that will bring some concrete answers about the parish and its rector.

"When you ask questions," Bishop DeWitt said, "you get answers like 'Well, it's a wonderful parish. Our rector is a very good man and faithful pastor.'"

"We want to get behind this language into the original text," he commented.

Total budget for the project,

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## WORLDSCENE

which will involve 500-600 clergy-men, is \$55,000. Approximately \$35,000 will be contributed by the three dioceses.

"Often parish expectations of a rector are way out of line," Bishop Daniel Corrigan, Director of the Home Department, said, "but parishes can be encouraged to make very real estimates of what they need."

### Presentment Served In Colorado

Presiding Bishop John E. Hines was notified in late February that the Rt. Rev. Joseph S. Minnis, Bishop of Colorado, had been served with a presentment prepared in accordance with the Church's Canons.

The Rt. Rev. Oliver J. Hart, retired Bishop of Pennsylvania and President of the Church's Court for the Trial of a Bishop, also acknowledged receipt of the presentment.

**Under Canon Law**, the Court to try Bishop Minnis must be convened between April 20 and August 20, at a time and place to be set by Bishop Hart.

The presentment cites alleged breach of ordination vows by Bishop Minnis. Under Canon Law a presentment by a Board of Inquiry is similar to an indictment by a grand jury in civil law. The Venerable J. Ralph Deppen, Archdeacon of Chicago, was convener of the Board of Inquiry.

### Seminary Starts New Graduate Program

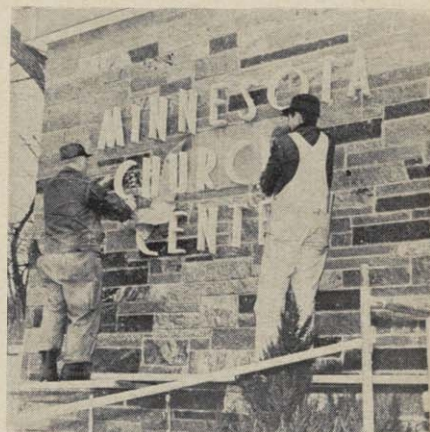
The Philadelphia Divinity School will reopen its graduate school next September with a degree program that can be completed in one academic year.

The course is described as one of continuing education for the clergy and as "graduate study beyond the first degree level for clergymen who are actively involved in the ministry." It will reflect the growing ecumenical tone of theological education, in that as many as three of the eight courses required can be completed at other seminaries in the area.

[Information and application

forms can be obtained from the Director of Admissions, 4205 Spruce Street, Philadelphia, Penna. 19104.]

### The Name of the Game Is Unity



Workmen replaced the word "Protestant" with "Church" on the exterior of the Minnesota Church Center to indicate the Center's wider ecumenical role. The \$2 million structure houses 23 Church-related agencies. Since Roman Catholics are now represented on 11 program units of the Minnesota Council of Churches which operates the Center, the Council felt that the "new name is more in keeping with the spirit of our time."

### Three Retired Bishops Die

The Rt. Rev. Frank A. Juhan, retired Bishop of Florida; the Rt. Rev. Frederick Deane Goodwin, retired Bishop of Virginia; and the Rt. Rev. Wiley R. Mason, retired Suffragan of Virginia, died in recent months.

► Bishop Juhan, one of the University of the South's most valued alumni, died December 31 in Sewanee, Tenn. A member of the Football Hall of Fame, he once held the Southern Intercollegiate Athletic Association's half-mile record in track.

► Bishop Goodwin, a native Virginian, died January 13. He wrote *Beyond the City Limits* when he was the first Secretary of Rural Work for what is now the Church's Executive Council.

► Bishop Mason, also a native Virginian, died Christmas Day, 1967. While carrying out his Episcopal duties in all parts of the diocese, he was, in a special sense, Bishop of the Blue Ridge Mountains and was



so regarded by the mountain congregations in the western part of his diocese.

## Methodist and EUB Churches to Unite

The United Methodist Church and the Evangelical United Brethren, both participating members of the 10-member Consultation on Church Union, have drafted a resolution to join their two Church bodies in April.

The resolution asks the soon-to-be-formed United Methodist Church's General Conference to authorize the ecumenical commission to continue participation in COCU, particularly in relation to development of a plan of union.

The next, and seventh, meeting of COCU meets March 24-28, Dayton, Ohio.

## In Person

► Delta, Colorado's new municipal judge, **Patricia Willet**, is also president-elect of the local PTA, church school teacher, and junior choir director. Wife of attorney Charles F. Willett and mother of two children, the attractive lady judge is a member of St. Luke's Church in Delta.



► The executive director of the Diocese of Washington's Christian Social Relations Department, **Mr. Reginald K. Ingram, Sr.**, has been named deputy director of the Peace Corps program in Malaysia.

► For the first time since its founding by Act of Congress in 1893, the Washington Cathedral has a Sub-Dean. He is **Dr. Charles Leslie Glenn**, 68, a veteran of distin-

guished service in several areas of ministry and a founder of the Church Society for College Work.



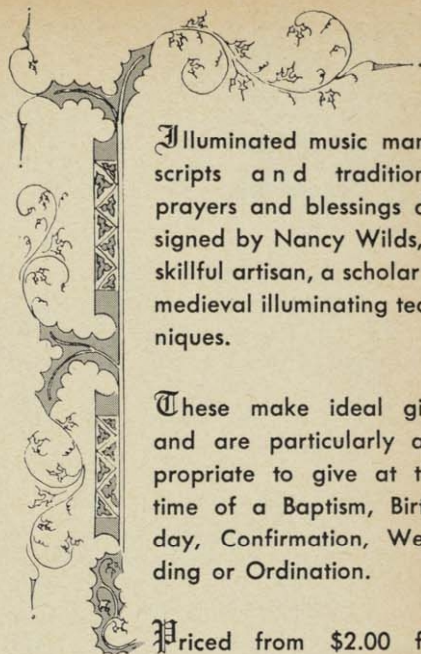
► **Mr. William C. Councell**, recently elected vice-president of the National Council of Churches in the Philippines, becomes the first layman to serve as an officer in that organization, as well as the only Philippine Episcopal Church member among the officers. Mr. Councell is administrative assistant to Bishop Benito C. Cabanban and editor of *The Philippine Chronicle*.

► On March 24, **Dr. Eric Lionel Mascall** becomes the first Anglican ever to make a major theological presentation at Washington, D.C.'s Catholic University of America. The noted British theologian is delivering the Charles A. Hart Memorial Lectures.

► The Rev. **William L. Wipfler**, an Episcopal priest who has spent almost his entire ministerial career in Latin America, has been named assistant director of the National Council of Churches' Latin America Department.

► The former Executive Officer of the Episcopal Church's Strategic Advisory Committee, the Rev. **Dr. Joseph Moore**, has resigned his current post as planning officer for the Ninth Province to accept a position as Professor of Anthropology and Chairman of the Department of Anthropology and Sociology at Massachusetts State College, Bridgewater, Mass.

► Bishop **James C. L. Wong** of Taiwan has announced the appointment of **Mrs. Julius Liang** as treasurer of the Missionary District of Okinawa.



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The 1968 18th Annual

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Sailing aboard the Canadian Pacific's S.S. "Princess Patricia," the cruise includes Ketchikan, Juneau, Mendenhall Glacier, Wrangell, Skagway, Lake Bennett and Carcross in Alaska and the Yukon. The scenic Jasper National Park, Banff National Park and the Pacific Northwest are included in the tour. Altogether a marvelous escorted cruise-tour with the best company of travelers imaginable.

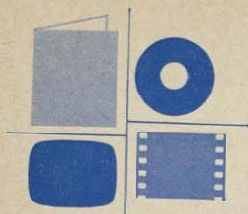
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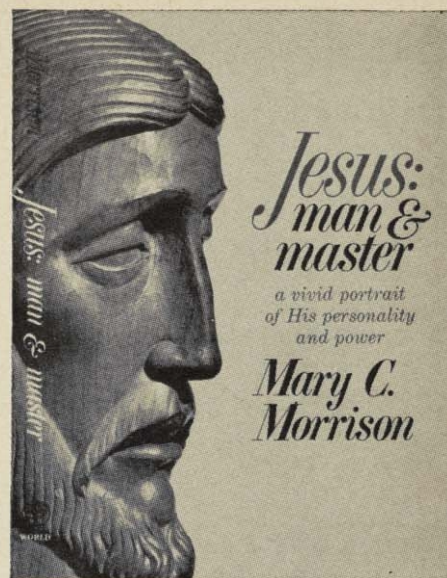
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# A Tough, Keen, Paradoxical Jesus



REMEMBER the story about a woman who took her little girl to an adult church service for the first time? At one point the people all knelt down, and the girl whispered in her mother's ear, "What are they doing?" "They're saying their prayers," she whispered back. "But," the child objected, "they don't have their nighties on."

This may be a sort of parable about the attitude of many, especially church people, toward Jesus. In the religious context, this person tends to be spoken of in only one way—a combination of distant, vaguely pious, artificial, and hushed—as if he had never really existed at all. To do it in any other way would be as indelicate as talking out loud in a bank or an art gallery.

Against this background Mary Morrison has written a closeup, reverent, real, and conversational book about JESUS, MAN AND MASTER (World, \$3.95). It is the hardest sort of book to write, and she has done it well. A dozen short chapters, each one on some aspect or activity of Jesus' life, show him, for example, as "Healer," "Teacher," "Antagonist," "Revealer." The text is not chronological in the usual sense, but there is a steady thread in the unfolding of his meaning and purpose.

This is a rich book, sparkling with insight and disclosure. One gets the impression of a writer who is steeped

in the text of the Gospel accounts rather than in the commentaries—who wants us to come and see what she sees.

She sees first of all a person who, in the words of one of the Church Fathers, "came not only to reveal God to man, but manhood to mankind"; a man physically tough, intellectually keen, paradoxical, not omniscient, always exploring the truth in persons and situations.

She sees a man of no possessions who is not only not poor but free. "There is an interesting twist to the idea of freedom as Jesus presents it. We tend to think of freedom as freedom *from*: this means that we don't have to do something, aren't bound by anything. But to Jesus, freedom was freedom *to*: he meant being delivered from the blind obligation of a slave or a subject, in order to serve freely in relationship and knowledge—and love. This, to Jesus, was freedom; this was sonship."

She sees a person who left no situation unchanged.

Her pages are full of little bombs that go off in the mind—like this: "Similarly, the law is, 'Do not break your oath'; but behind this lies the fact that when a man needs an oath to validate his word, he has adopted a double standard of truth." And the unforgivable sin is the sin against the truth, making black appear to be white, or white black.

In the chapter, "Jesus as Guide," the author's skillful analysis of the Sermon on the Mount and its teaching about the inner self of any man is profound. "Teaching," she says, "is the activity that makes us human."

The central concept of the Kingdom of God, relationship with the Father, comes up again and again freshly and revealingly. The account of the arrest and trial is sparse and strong; one begins to see who this person was and is in the same way as those who lived with him did. The concluding chapter, "Jesus as Stranger," haunts the mind.

The style of this book, an author's only real possession and offering, is remarkable in being direct, spare, accurate, and entirely appropriate for what she is trying to do. She is the right person to have written this book. In it she carries on a continual dialogue with the reader, involving him, leading him on. The illustrations are those of a gifted teacher. There are many books to be avoided, many to be read, some to be reread. This is one of the latter.

Mary Morrison has met both Man and Master and will help others—at some risk—to do the same.

—ROBERT N. RODENMAYER

EDITOR'S NOTE: *Seven chapters of Contributing Editor Morrison's book, in an earlier form, appeared in the pages of THE EPISCOPALIAN in 1963, 1965, and 1966.*



*Honest to God* (1963) established John Robinson as a popular religious writer of importance and influence. A broad popular audience both inside and outside the churches saw in him a spokesman for their impatience and frustration with much of the thought and practice of traditional Christianity.

This bishop of the Church of England spoke their language, dealt with many of their questions, and brought to the discussion of moral and theological issues a spirit as honest, free, and forthright as they demanded.

The Bishop has been embarrassed by some of the persons and causes invoking his support. Scholarly and other critics have been busy pointing out how his bestseller might have been a better (or different) book. If his audience today is smaller and possibly more critical than it was, still John Robinson might lay claim to being the most widely read spokesman for the Christian faith in the past five years. Two new books by him are an event of real importance.

*BUT THAT I CAN'T BELIEVE* (New American Library, \$4.95) can best be described as a piece of popular journalism. In fact, many of the short articles collected here originally appeared in the English journal, *New Christian*. Others read as though they might have appeared in the daily press in response to questions submitted by its readers.

The writing is direct, simple, and to the point. Technical terms and lengthy sentences are studiously avoided. Broadly speaking, the book is about Christian faith and worship. John Robinson deals with popular misunderstandings and misconceptions head on and directs his readers' attention to what is essential in the matter under discussion.

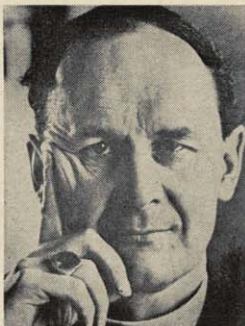
*But That I Can't Believe* is, paradoxically enough, what a twentieth-century Christian, who is also a twentieth-century man, can and does believe. The intent and overall effect

is decidedly constructive. If the sermons you've heard recently haven't "turned you on," you might well pass along a copy of this book to the rector after reading it yourself. Theology is too important and absorbing to be left to the clergy alone.

A note to those who do not fully share in our affluent society: in England a paperbound version of this book sells for 2/6 (about 30¢). This

**JOHN A. T. ROBINSON**

## TWO THEOLOGICAL MAPS



*New American Library* hard cover edition seems grievously overpriced to us. Try your local parish or community library, wait for a paperback edition, or order your copy from England.

*EXPLORATION INTO GOD* (Stanford University Press, \$4.95) is more solid and important. Parts of it were originally delivered as lectures at Stanford in 1966. The level is that of an educated audience which has a broad interest but no scholarly background in theological issues.

*Honest To God* left many readers

with the impression that Dr. Robinson, in his haste to stop talking about a God "up there" or "out there," had left behind speaking of God as personal. A prologue called "Quest for the Personal," which is something of an intellectual and spiritual autobiography, shows this is decidedly not true of his faith.

Bishop Robinson writes movingly of his "overwhelming conviction of the ultimate reality of the Thou at the heart of all things." While he does not believe that "God is dead," John Robinson is keenly aware that much of our language and images of God need to be either abandoned or thoroughly recast.

Theology is rather like making a map. Although Mercator's projection provided us with a convenient way of reasoning about the geography of the world, it isn't of much assistance in planning a trip to the Far East. In like fashion we need new theological maps which will make it clear that God is not at the edge of life or in those gaps our science hasn't yet explained. He belongs at life's center and, especially, in personal relationships.

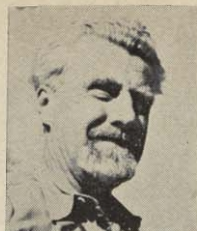
*Exploration into God* is a much sounder, more balanced and thoughtful book than *Honest to God*. One would wish to question the discussion of evil, however, and the use of the rather esoteric term *panentheism*. I leave it to the author to explain that to you, with the note that it isn't really important.

This book lacks the emotional impact and brilliance of *Honest to God*. Still, it is an important and constructive contribution to a debate now five years older. For those who actually read, rather than merely talked about, *Honest To God*, this book is highly recommended as readable, thoughtful, and stimulating. It is Dr. Robinson's finest popular theological writing do date.

—ROBERT J. PAGE



## WHY DO WE KILL?



Does environment or heredity have greater influence upon man's behavior? Does man ever act from instinct, or is his behavior always learned? These questions have been arousing emotion ever since the works of Darwin and Freud posed them as scientific queries. These questions grow more menacing and specific as a shrinking world points up the absurdity of war, while violence in our city streets alarms rich and poor alike.

Three recent books help us examine the nature of man's aggressive acts through some careful observations of behavior throughout the animal kingdom. Published since 1966, each of the three is excellent. They are *ON AGGRESSION* by Konrad Lorenz, (Harcourt, Brace, \$5.75), *THE TERRITORIAL IMPERATIVE* by Robert Ardrey, (Athenaeum, \$6.95), and *INSTINCT AND INTELLIGENCE* by S. A. Barnett, (Prentice-Hall, \$6.95).

All three describe a multitude of animals in all kinds of behavior, mostly in their natural environments. They are worth reading for this alone. In each case, however, the authors have also come to some thought-provoking conclusions about the nature and causes of man's aggressive behavior. Lorenz and Ardrey also make some suggestions about the control of aggression.

You may disagree with them vio-

lently—many biologists, psychologists, and anthropologists do, too. Many others, however, have hailed the theories as a real breakthrough to better understanding of ourselves.

Konrad Lorenz, a respected student and writer on animal behavior, in *On Aggression* points out that animals who developed tooth, claw, and beak into lethal weapons concurrently developed inborn behavior patterns which suppressed the use of these weapons for actually killing each other.

Man developed no such anatomical weapons and, therefore, no restrictive behavior patterns. Instead, he discovered tools which he then used lethally against his own and other species. Lorenz pleads in his final chapters for the development of an applied science of human behavior which will search for ways of dealing with the human aggressiveness he considers an inborn trait. He believes the study should concentrate on ways to channel, redirect, or use the trait constructively.

Robert Ardrey's *The Territorial Imperative* has swirled up a controversy and is probably the best known of the three books. Mr Ardrey says man's evolutionary history indicates he is both a territorial and predatory animal. He believes man's impulses need redirecting in harmless international competition such as the Olympics and the space race. In essence Ardrey and Lorenz agree, although Ardrey cites more authorities and explains his theories in greater detail.

S. A. Barnett, one of the world's foremost authorities on animal be-

havior, concentrates in *Instinct and Intelligence* on describing the role of these two factors in animal behavior, particularly hostile behavior. Barnett's conclusions are cautious and conservative and in almost direct contradiction to both Lorenz and Ardrey.

All three books are easy reading for the interested layman. They combine compelling description with wit, humor, and a sense of the absurd. All are important contributions to science literature. We need to see the facts about our own natures more thoroughly and honestly if we are to achieve better relationships with each other. Neither wishing nor well-intentioned but uninformed action will end our international or urban violence.

Acting in love, out of better knowledge, might do it.

—M.C.M

## LEGALIZED BIBLE STUDY

Problem: How to teach the Bible in public schools in accordance with the Supreme Court ruling of 1963. Solution: *ON TEACHING THE BIBLE AS LITERATURE: A GUIDE TO SELECTED BIBLICAL NARRATIVES FOR SECONDARY SCHOOL* by James S. Ackerman (Indiana University Press, \$1.45). Its scope is limited, but the material is well chosen and helpfully presented; and the excellence of the background material, notes, and bibliography make it a potential general guide for more ambitious Bible studies (see page 8, too).

—M.M.



## DOLITTLE HATH CHARMS

I'd never seen a pushmi-pullyu; I never thought I'd see one. But, let me tell you, anyhow, be sure you do see this one—at your local theatre when *Doctor Dolittle* comes to town. This film for children and other Lofting lovers is, if not sheer delight, a warm and engaging combination of sight and sound starring Rex Harrison.

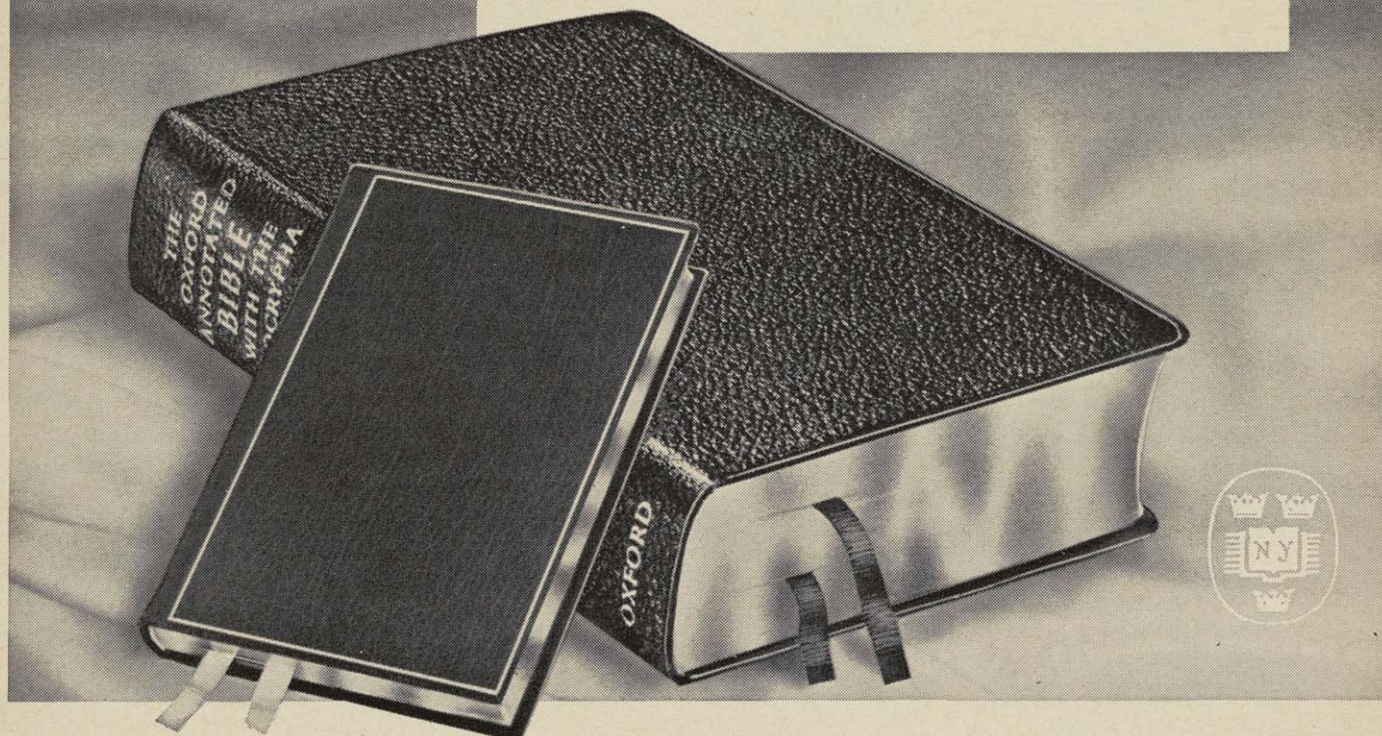
The most impressive thing about the film is the quiet, utterly entranced condition of all the children in the audience. If that sounds faint praise, it can only be because you have not seen many "children's" movies and had your own pleasure diminished drastically by bored, restless, and noisy small fry.

—J.W.



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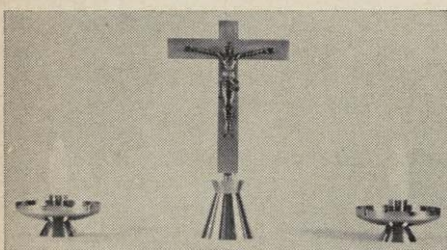


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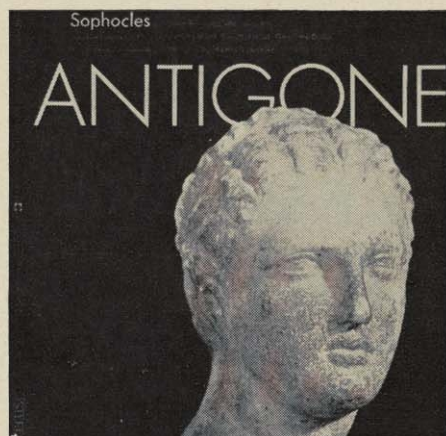
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## RECORDINGS

# OLD LIGHT FOR LENT



When Barbara Garson rewrote Shakespeare's *Macbeth* a couple of seasons ago, inserting likenesses of President Johnson and other contemporary political figures into leading roles in *Macbird*, the play seemed contrived and brutal. Our current agony of national identity is more clearly reflected in a drama by the Greek poet, Sophocles.

His play, *Antigone*, now some 2,400 years old, is like a magnesium flare over 1968's landscape, bathing our draft protests, urban riots, and our hand-wringing calls for national unity in the harsh light of old wisdom.

*Antigone*, heartbroken over her two brothers who have killed one another, buries one of them, defying King Creon's order that his body, unburied, serve as a reminder of what happens to those who are disloyal to state policy. Sophocles does not take sides, nor do the gods, in the disaster which follows.

In listening to Caedmon Records' Theatre Recording Society production of the play (TRS 320, mono; TRS 320-S, stereo), you are aware again that the true, ancient evil at the core of any of history's bad times is blind dedication to causes, regardless of the consequences to persons.

It is the unswerving intransigence of both *Antigone* and *Creon* which makes the only answer to human differences death. In slightly less than an hour and a quarter's time, Dorothy Tutin and Max Adrian, with an excellent supporting cast, give us light for what has been our darkest Lent in several years.

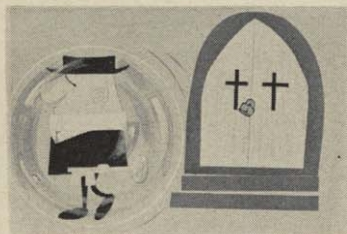
George Bernard Shaw hadn't the spare, astringent economy of words of the poet, Sophocles, but he managed to examine most of our conflicts with a humane impudence that is as outrageous as it is penetrating. In *Major Barbara*, Shaw turns the ethics of a Salvation Army evangelist and a munitions maker upside down. The result, as in most of Shaw's plays, is annoying, hilarious, and thought-stimulating.

Few of us ever entirely agree with Shaw, but we cannot be quite the same after seeing or hearing one of his plays either. Caedmon's Theatre Recording Society offers a fine performance of *Major Barbara* on four discs (TRS 319, mono; TRS 319-S, stereo) with Maggie Smith as Barbara, Robert Morley as Undershaft, and Celia Johnson as Lady Britomart.

—E.T.D.



# Charley Christian



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For Charley religion, pure and undefiled, is this: to care for one's own soul and let the rest of the world go by.

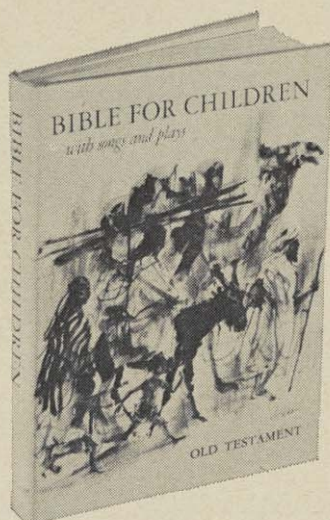
Charley's gospel is filled with many a splendid saying. A favorite is—"Charity begins at home."

Another is—"The poor you shall always have with you."

And there's—"The Lord helps those who help themselves."

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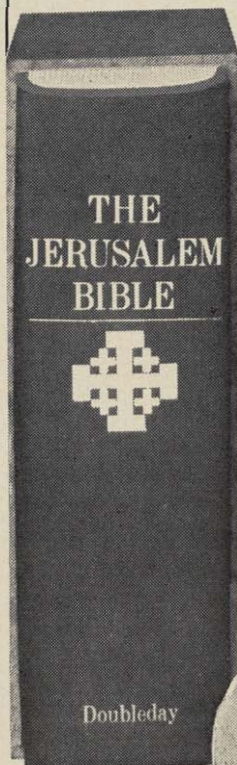
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"TO HEAL THE BODY  
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Schools continued on page 58

Summer Schools—See page 58

Camps—See page 59



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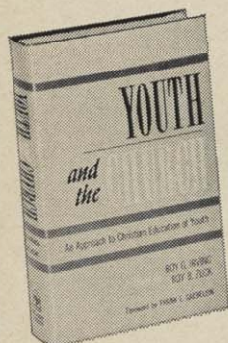
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Roy G. Irving and Roy B. Zuck

Foreword by Frank E. Gaebeline



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## Have and Have Not

*This column is designed to bring together those who need certain church supplies and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to The Episcopalian.*

Mrs. Arthur Furniss, 4609 N. Dover St., Apt. 1B, Chicago, Ill. 60640, has a lectern-size King James Bible with Apocrypha which she will be glad to donate to a mission.

The Church Periodical Club of the Diocese of Montana has twenty Prayer Books and fifteen Hymnals in good condition to give away. These are all small-pew-size. Write to Mrs. Donald Maynard, CPC Director, 2020 Hauser Blvd., Helena, Mont. 59601.

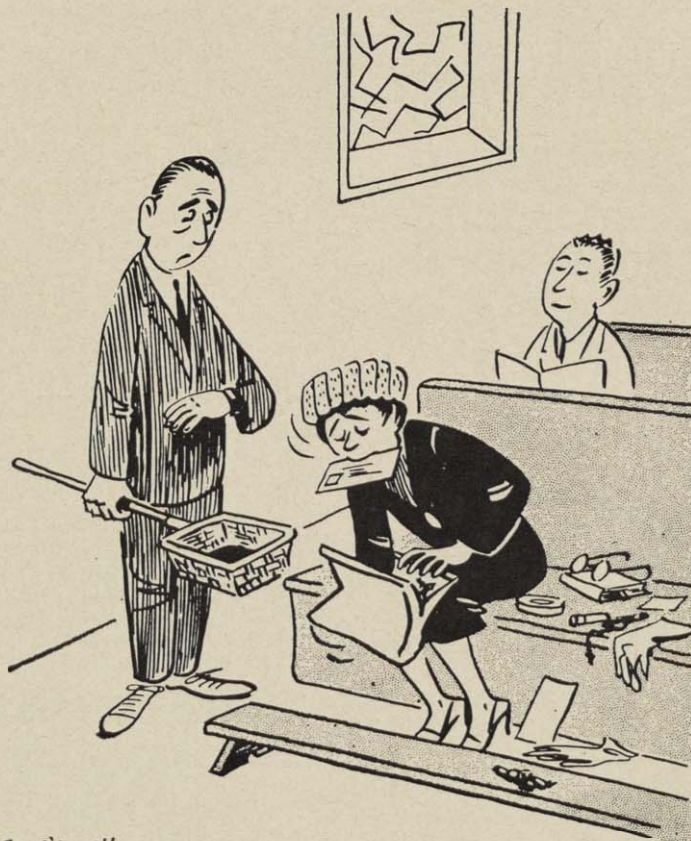
Saint John's Church in Bristol, Ind., needs a small wall safe to deposit some valuable historical documents which have to be referred to frequently. The parish will be glad to pay freight charges.

If you know of an available safe, please write to the Rev. Donald D. Dunn, Saint John's Episcopal Church, Bristol, Ind. 46507.

Americans who wish to aid Vietnamese refugee families may send packages to Lt. Cmdr. C. B. Young, an Episcopal Navy chaplain who will distribute the gifts. He suggests sending children's clothing, sturdy toys, soap (especially a medicated soap called KWELL), blankets, and tools. Special postal rules govern packages going to Vietnam: parcels weighing thirty pounds and under will be shipped air-mail for \$1.00 plus regular surface parcel rate. Packages may be sent to: C. B. Young, LCDR, CHC, USN, Chaplain's Office, Box 81, U.S. Naval Support Activity, Danang, FPO San Francisco, Calif. 96695.

*If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia, Pa. 19103.*

## So What's New?



Peg O'Connell

From *Our Parish* by Peg O'Connell (John Knox Press) © M. E. Bratcher 1968



## CALENDAR OF EVENTS

### APRIL

- 1 (John Frederick Denison Maurice, Priest, 1872)
- 1 Board for Theological Education meeting, Episcopal Church Center, 815 Second Ave., New York, N.Y.
- 3 (Richard, Bishop of Chester, 1253)
- 4 (*Ambrose, Bishop of Milan, 397*)
- 7 PALM SUNDAY
- 8 MONDAY BEFORE EASTER
- 9 TUESDAY BEFORE EASTER
- 10 WEDNESDAY BEFORE EASTER
- 11 MAUNDY THURSDAY
- 12 GOOD FRIDAY
- 13 EASTER EVEN
- 14 EASTER DAY
- 15 EASTER MONDAY
- 16 EASTER TUESDAY
- 17 EASTER WEDNESDAY
- 18 EASTER THURSDAY
- 19 EASTER FRIDAY
- 20 SATURDAY AFTER EASTER
- 21 FIRST SUNDAY AFTER EASTER
- 21-28 13th International Religious Film Week, Calladolid, Spain
- 22 (*Leo the Great, Bishop of Rome, 461*)
- 22-24 Los Angeles Liturgical Conference, "The Liturgy: A Celebration of Worldly Men," Statler Hilton, Los Angeles, Calif. Information: 1220 W. 4th St., Los Angeles, Calif. 90054
- 23 (*Justin, Martyr at Rome, c. 167*)
- 24 (*Anselm, Archbishop of Canterbury, 1109*)
- 24-26 U.S. Conference for the World Council of Churches, annual meeting, Buck Hill Falls, Pa.
- 25 ST. MARK THE EVANGELIST
- 28 SECOND SUNDAY AFTER EASTER
- 30 (Catherine of Siena, 1380)

To acquaint our readers with the Lesser Holy Days authorized by General Convention for trial use, we are listing (in parentheses) the supplementary observances. If the name appears in italics, a special Epistle and Gospel have been authorized, as well as a Collect. The texts for these enrichments of the Calendar are published as *Lesser Feasts and Fasts* by The Church Hymnal Corporation, 800 Second Ave., New York, N.Y. 10017.

APRIL, 1968



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 Until June 1 contact: Miss Pauline Hansen  
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## LETTERS

Continued from page 4

bility and Interdependence and, now, corporate unity in the New Liturgy—have the guide lines relaxed, or are we just as bigoted as ever?

As stated in Galatians—do we receive the Spirit by works of the law or by hearing with faith?

MRS. GEORGE B. CULLEN  
Gladwyn, Pa.

We at Christ Church have studied the New Liturgy for Trial Use before the Triennial Convention. We talked about it, and we tried it out. Since the official authorization we have used it steadily. . . . A few persons were sure they could not survive the changes, but they have. . . .

. . . The Church is a generation out of date already. . . . The *kaffee klatch* reached epidemic proportions right after the War. House communions, which are just now spreading, would have found a fertile field then, if anyone in the Church had been planning ahead. . . .

I am simply asking that we give up the assumption that the faith has long since found all the real answers. I am calling for the same open experimentation, the same venturing and searching in devotional practices that we know is going on in all other parts of our lives. . . . we have no time to lose. . . .

JOHN CLARK  
Poughkeepsie, N.Y.

"What is my experience with the New Liturgy?" We haven't had Morning Prayer for five months. We have Holy Communion every Sunday. They have changed everything in the New Liturgy except the Lord's Prayer. And how could they leave out that beautiful prayer of Humble Access. . . . I don't like anything about it and pray that we shall return to our beautiful Prayer Book service as soon as possible. . . .

MRS. PAUL C. WIENGES  
Augusta, Ga.

The Prayer Book and Canon Law . . . require that two lessons be read at the service of Morning Prayer, and the Epistle and Gospel at the Communion.

Rarely, however, does the sermon explain the meaning of the lessons. I think there is very little value in reading the lessons unless they are tied in with an explanation of their application to our daily lives. It is inconsistent that the Epistle and Gospel for the day for the Communion service must always be used whether it applies to the teaching in the sermon or not. . . .

LEROY J. KEMMERER  
Palmerton, Pa.

Referring to the New Liturgy, I and many others regret to inform you we are ready to leave the Church—if it continues! Our beautiful and historic liturgy should never be changed for this new type. Also, this is part of the reason for the "empty pews" in the Episcopal Church. Why not put it to a vote by the lay people? Soon. Imagine—we are to use it one year!

. . . [I] hope we can have our "back to our knees" service of humility.

MARGARET PORTER  
Pompano Beach, Fla.

Certain sections of the Prayer Book's Holy Communion were life-giving to me. They are not in the New Liturgy. . . .

The wholesale omission of the Penitential Order, except for special days, I take as a personal loss. I need God's forgiveness continually—not on a schedule. . . .

. . . Gone also is the emotional impact of the Sacrament. Those who come to church in "danger, trouble, sorrow, need, sickness . . ." are turned away with the exhortation to "Be strong and of good courage." But the specific and vital sources of this strength and courage have been sacrificed for acceptable generalities. We leave the church empty-hearted after a ceremony rather than a real experience with the living Christ.

MRS. WILLIAM WALDRON  
Wayland, Mass.

## FRACTIONAL WORSHIPPERS

The letter written by Mrs. McCullough, published in the January issue of THE EPISCOPALIAN, might well have been written by me.

I, too, have watched with dismay the increasing number of women coming to church without head coverings. . . .

But what of the parishioners who come into church and without having entered into the General Confession go directly to the Communion rail to receive the Sacrament?

. . . what of those who leave the Communion rail and depart from the church without waiting to . . . hear the closing prayer?

Are these things also relatively unimportant? . . .

MRS. GENEVIEVE JEFFREY  
Rochester, Minn.

**PICTURE CREDITS**—Church World Service: 11-13. Daily Boomerang: 44. Edward T. Dell, Jr.: 8, 10, 32 (right). Diocese of Washington: 49 (left). Jean Ennis: 32 (left). John Goodwin: 1. Impact Photos Inc: 42 (bottom). Lenak: 33 (right). Judy Mathe: 33 (left). Henry L. McCorkle: 63. Religious New Service: 37, 48. Irving Sherman: 32 (center). John Wheeler/Associated Press: 20.



# The small sin of Mrs. Beneker

Continued from page 24

right, or would she have ended up convincing herself that Hitler meant well?

"It's a terrible thing," Gerda said. She took off her sweater and sat down. "I have no idea. My sister's boys . . ." she began, and could get no further.

They drank their coffee in silence. A thought crossed Mrs. Beneker's mind and vanished before she could catch hold of it. Minutes later, just as capriciously, it came back to her.

"I'm as much to blame as you are," she told Gerda. "If you're to blame, that is. I realized it when we saw that movie at the Pix about Japan. (It was *Hiroshima, Mon Amour*, but never mind.) I never saw atom-bomb pictures before. Maybe I never wanted to look at them, I don't know; all I know is I just don't remember ever having seen them. Unbelievable. And then I remembered how happy I was when I heard we had dropped the bomb because it meant the war was going to be over. Did I do it? Am I responsible for Hiroshima?"

"Mrs. Beneker, Mrs. Beneker," sighed Gerda.

"Well, am I? Am I to blame for Hiroshima? Are you to blame for Hitler?"

"I don't know, Mrs. Beneker," Gerda said soberly. "All I know is it's terrible what people do to each other." She drank her coffee quickly, put on her apron, reached for the copper pans hanging on the pegboard, and dumped them into the sink. "I polish them today," she said. "They need it."

Eventually, even Gerda became too old to work. After the Benekers put on the new addition, Charlotte came to clean, and finally, Bea. Gerda turned up on fine days to weed a little, divide peonies, pull out mint, which she despised, but months would sometimes go by without Mrs. Beneker's seeing her.

She telephoned regularly, however. Jimmy had hair-balls, she would report. If Mrs. Beneker happened to be going to the vet that day, she

would like her to take him along. The electric pole outside her bedroom window was going to fall down any minute. Could Mrs. Beneker look up the telephone number for her so she could call the electric company? Mrs. Beneker alerted Con Ed. Alicia Sorenson had no food in the house. It looked like snow. Be sure to put burlap around the new azalea. Mrs. Beneker was aware that each call was a cry for companionship, but something always came up to keep her from going to see her.

At five o'clock one raw November day, Mrs. Beneker returned home after a frustrating trip to the city. Her feet hurt and her temples ached. She glanced at the mail and saw that there was nothing there but advertising circulars; the telephone message pad had one name written on it: "Gerda."

"Gerda call?" Mrs. Beneker asked Bea, who was getting ready to leave.

"This afternoon. She sounded queer. Something about Jimmy; that's all I could make out."

Oh, Lord, thought Mrs. Beneker, that's all I need now, a sick cat. If she had stayed in town for dinner, as she had planned, she would never have gotten the message anyhow. She would call tomorrow.

But she did not get around to calling the next day, or even the day after. On the third day, Mr. Parisi telephoned. "I thought you would want to know," he said. "Gerda died this morning."

"She—what?"

"It's a shame, isn't it," he said. "She was doing so good, too. I was sure she was going to be okay. I never even got up to the hospital to see her."

So that's what she called about, Mrs. Beneker thought. Jimmy. She wanted her to take care of Jimmy.

"I don't know about the funeral," said Mr. Parisi. Mrs. Beneker remained silent.

"Well," he said, "I just thought I'd call in case you didn't know."

"Thank you."

As soon as she hung up, Mrs.

Beneker drove to Gerda's flat. She ran up the stairs, tried the door and found it locked. She rang the bell, knocked, and listened. There was no angry yowl. She hurried down and went into Mr. Parisi's store. "Do you know where Jimmy is?"

"One of the nieces from Long Island came around and took him yesterday," he said. "I told her he was carrying on something awful; you know Jimmy. She was going to take him to the SPCA. Get rid of him. Who would want a cat like that?"

Who indeed?

"I could have set her mind at rest," Mrs. Beneker mourned. "I could have promised her I would take care of him. I could have helped her die in peace."

The congregation was now rising for the Benediction. Mrs. Beneker stood up and bowed her head. She really didn't care about people. All she wanted was the credit for good intentions. She reveled in understanding so long as it put her under no obligation.

That's ridiculous, she told herself angrily, continuing the old argument. You didn't know what she wanted. How many other times did you return the call and discover it was nothing? You can't take on the problems of the whole world. People starve on the streets of India, and you worry about a cat. The cat was her child, her mind replied. I was the only one who knew it. Mr. Parisi didn't, those idiot nieces didn't, I was the only one. There is no excuse. None.

She took her coat from the back of the pew and her gloves from the seat. In Babylon, paradigm of this pleasant house of new hats and comfortable worship, they killed a lamb on the fourth day of Kippur and washed the walls of the temple with its blood and made themselves shining clean of sin. But there was no lamb in Tompkins Corners, and no blood in which she could be purged. It was yet another year, and still Mrs. Beneker could not find it in her heart to forgive herself.



# KNOW YOUR DIOCESE

Anglicans arriving on the Isthmus of Panama on their way to California during the Gold Rush of 1849 held Episcopal services there. St. Paul's Church, Panama City, which consecrated its new building last June, had its beginning during this period. When construction of the Panama railroad and the Canal began, British West Indians came, and the Church of England followed to minister to its members.

Panama proclaimed her independence of Colombia in 1903, and in 1906 ecclesiastical jurisdiction was transferred from the Church of England to the Episcopal Church. The Missionary District of the Panama Canal Zone, created in 1919, changed its name in 1964 to the Missionary District of Panama and the Canal Zone. The District is the "mother" of the new Missionary Districts of Colombia, Guatemala, Costa Rica, El Salvador, Honduras, and Nicaragua.

About one-third of the approximately 1,250,000 Panamanians live near the Canal in the capital city of Panama and in Colon. The country's language is Spanish, with English spoken in many areas. The Canal Zone city of Balboa is an extension of Ancon: Ancon, Balboa, and Panama City form one large metropolitan area. The majority of the population has a nominal allegiance to the Roman Catholic Church.

The Church's work today emanates from St. Luke's Cathedral, Ancon. St. Luke's congregation is predominantly American (U.S.) and British. Most of its members are attached to governmental offices or to the military.

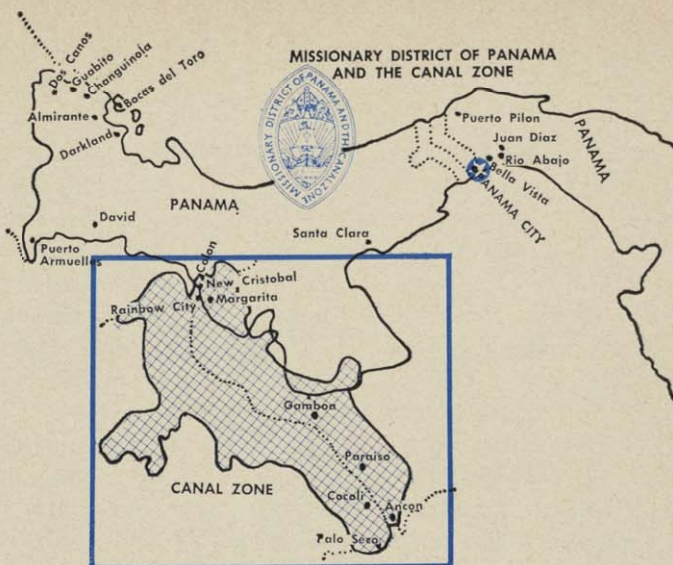
Episcopal congregations in the Canal Zone cities of Cocoli and Margarita are chiefly North American. Three West Indian congregations in the Canal Zone are in Rainbow City, Gamboa, and Paraiso.

The Church's work outside the Canal Zone is as varied as the cultural and racial backgrounds of the people it serves. The congregation of Christ Church-by-the Sea in Colon meets in a 102-year-old building originally built for North Americans. For the past eighty years, the congregation has been composed chiefly of British West Indians. Far to the west is Darkland, a remote community of farmers located between two bays, where transportation is limited to dug-out canoes.

The congregation of San Marcos developed from Spanish-speaking work begun by St. Luke's Cathedral. A joint vestry represents Panamanians and Anglo-Americans.

The oldest institution of the missionary district is the Children's Home in the Bella Vista section of Panama City. The 6-to-18-year-old residents of the Home attend school in Panama City and church at San Marcos Mission.

The newest of the district's institutions is St. Christopher's School in Rio Abajo which has 133 students. The first of the school's buildings was made possible largely through a grant from the United Thank Offering and gifts from the



district's former MRI companion, the Diocese of North Carolina.

The district has two other Episcopal schools. Christ Church Diocesan Academy, Colon, in existence since 1893, has 171 boys and girls in classes from kindergarten through tenth grade. The Colegio Episcopal de Panama, which opened in 1960, has a coeducational enrollment of 283.

The new Episcopal Student Center for university students is in Panama City, across the street from the University of Panama, the nation's only state university.

With more than 100 years of Anglican missionary work behind it, the Episcopal Church is an accepted part of the Panamanian scene. The 9,231 baptized persons (4,720 communicants) in the Missionary District of Panama and the Canal Zone attend some fifteen parishes and missions and are ministered to by twenty-five clergymen, assisted by forty-three lay readers.



*The Rt. Rev. Reginald Heber Gooden was consecrated to be Bishop of the Missionary District of the Panama Canal Zone on May 8, 1945. He has also served as Bishop-in-charge of the Missionary District of Central America.*

*The son of the Rt. Rev. Robert B. Gooden, retired Suffragan Bishop of Los Angeles, the Bishop received his early education at the Harvard Military Academy in California, where his father was headmaster. He received his A.B. degree from Stanford University in 1931 and in 1934 was graduated from Berkeley Divinity School. While still a theological student he did mission work in Cuba, and following graduation he studied at the University of Madrid in Spain, serving as honorary assistant chaplain in the British Embassy.*

*He was ordained deacon by his father and in 1935 was ordained priest. His first four years in the ministry were spent as priest-in-charge of St. Paul's Church, Camaguey, Cuba. In 1939 he became dean of Holy Trinity Cathedral in Havana.*

*Bishop Gooden is married to the former Elena Fernandez de Mendia. They have two sons, Reginald and H. Richard.*





**B**EING a parish treasurer or accounting warden is much more than knowing how to keep a neat set of books. Oversight and direction of the finances of even a modest-size parish church is a major responsibility. . . . one that calls not only for financial acumen, but also a real grasp of—and a deep commitment to—the mission of the Church.

Helping all Episcopalians—those who give and those who administer what is given—to see the Church as it is today is one of the major tasks of THE EPISCOPALIAN.

Treasurers, rectors, vestrymen, and other leaders in parishes where THE EPISCOPALIAN is going into every home through the Parish Every Family Plan know the difference it makes.

How about your parish? Are your leaders getting all the help they deserve in communication? Are you? Our part of this help can be provided for \$2 per year per family, or less than the cost of a postcard a week. All we need to start the Parish Plan is a note from your church and a list of your pledging families with addresses and ZIP codes.



## "Please take care of my sister..."

Little Su Ying was abandoned in the alley behind our Babies' Home in Formosa. She was frightened, cold and hungry.

But as you can see in the picture, someone had tried to make her look pretty. Her hair was combed and her dress, even though torn, was clean.

In her hand she clutched a note written by her brother: "Please take care of my sister. Our parents are dead for many weeks. I am twelve and can no longer find food for this small sister. To my ears came news of your House, so I bring Su Ying to you."

Will you help us give Su Ying—and youngsters equally as needy—a chance to grow up in an atmosphere of love?

For only \$12 a month you can sponsor such a child and receive his or her photograph, personal history, and the opportunity to write letters.

Your child will know who you are and will answer your letters. Correspondence is translated at our overseas offices.

(And if you want your child to have a special gift—a pair of shoes, a warm jacket, a fuzzy bear—you can send your check to our office, and the *entire amount* will be forwarded, along with your instructions.)

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

And your help is desperately needed. Overseas, our staff reports boys and girls still search garbage dumps for food . . . babies abandoned in the streets . . . blind children locked in cellars . . .

Little Su Ying and children like her need your love. Won't you help? Today? Thank you.

**Sponsors urgently needed this month for children in Korea, Taiwan, India, Brazil.** (Or let us select a child for you from our emergency list.)



TAICHUNG, FORMOSA—Two-year-old Su Ying, her parents dead, waits for her brother who will never return.



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