

Title: *The Episcopalian*, 1968

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THE Episcopalian

JUNE, 1968





Where do we go

AT THE PRESENT moment I am of the opinion that there ought to be two distinct forces at work attempting to alleviate injustices directed toward the Negro.

First, there will have to be a movement that regards the white segregationist as an enemy to be defeated, a movement dominated by Negroes who have been in chains most of their lives and who are now dedicated to defeating the man who suppresses them, the man who may or may not know what he's doing. It must not be controlled by well-meaning whites like myself or my more liberal colleagues who have never belonged to the persecuted brotherhood.

This movement will sometimes demonstrate, will sometimes shout "black power," will sometimes tacitly ally with Communists and guys that carry knives. It will know that few biracial committees in the South will give Negroes what they really want. It will know that white gifts are not the solution anyway.

There is one way for Negroes, especially ghetto Negroes, to get what's coming to them in this country, and that is to stand up and fight for it themselves exactly as the unions did, exactly as James Baldwin is doing now—Baldwin, who in *The Fire Next Time* wrote, "I was icily determined—even more determined, really, than I knew—never to make my peace with the ghetto, but to die and go to Hell before I would let any white man spit on me, before I would accept my 'place' in this republic." This movement must know that the God of the Negro is black, brown, or tan, that the skin of the Negro is holy.

Our only hope for the prevention of a major revolution in my lifetime is the success of a minor revolution now. If the ghetto Negro finds no outlet for his mounting frustrations, no fulfillment for his potential in life, nothing more than doorsteps, welfare checks, and hand-me-down clothes; if he continues to smile when he hates, walk

away when he is jammed to the wall, he will explode some day in complete anarchy; the irrational instinct to kill and destroy will win possession of and dominate him.

The ghetto Negro possesses the stuff that great revolutions are made of. The adjectives now applied to him in a place like Charleston—lazy, irresponsible, apathetic, no-good—will be replaced by others—savage, regimented, vicious, tyrannical. He will look for military, not merely doctrinal, allies outside of this country. And he will fight to the last man.

Fortunately, there is in this republic a Negro movement in which men stand up, "icily determined" to win what is theirs, a movement which is, at this point in history, still American, still rational.

It is precisely *this* movement that has brought pressure on the white South, on this white nation for that matter, and has caused us to stop and evaluate how much the segregated order is worth to us. Are we willing to keep our children out of school? Are we willing to withdraw our local church from the historic Church? Are we willing to isolate ourselves from our great country, our America? And finally, are we willing to let our hate for our fellow-man possess and destroy us?

It is the Baldwins and the Martin Luther Kings that make us pay a price for segregation that is so high that if we do pay it we will be left bankrupt. It is also these men who give the ghetto Negro a cause in life, a purpose to "be." They and their revolution are our hope.

Second, there must be a movement generated from among the whites that will respond constructively to the militant Negro movement. This second movement cannot dominate the revolt. It may, in fact, have to remain *entirely* separate from it. One movement cannot really appreciate the other at the present time. One is driving, one is receiving; both are necessary.

It is the receptive movement that will vote important

Through our scientific and technological genius we have made of this world a neighborhood, and yet, . . . we have not had the ethical commitment to make of it a brotherhood. But somehow, and in some way, we have got to do this. We must all learn to live together as brothers. Or we will all perish together as fools. We are tied together in the single garment of destiny, caught in an inescapable network of mutuality. And whatever affects one directly, affects all indirectly. For some strange reason I can never be what I ought to be until you are what you ought to be. And you can never be what you ought to be until I am what I ought to be. This is the way God's universe is made; this is the way it is structured.

—Martin Luther King, Jr.

from here?

civil rights legislation and money for poverty programs *after* the militants demonstrate, threaten, and generally put the fear of God into the nation. It is this movement that will, hopefully, bring about the desegregation of institutions *before* the trouble comes.

But perhaps most important, it is this movement that will learn and teach others that the Negro, the ghetto Negro, is a man, fully a man, and only a man, like anyone else. It will respond to the Negro *as* a man, a fellowman. It is through this movement that whites will experience integration for themselves and will learn that, once in, the water's good. It is this movement that we who want to do more than give old clothes—yet cannot demonstrate in the streets—can identify with and commit ourselves to.

If there is no driving force, there will be no receiving force. If there is no receiving force, there will be no real victory for the militants. They will be like Napoleon and his men who fought fiercely and successfully all the way through Russia to Moscow.

When they arrived at their destination ready to proclaim victory, they could find no one to surrender to them. Moscow was empty!

Now, Baldwin, I'll tell *you* something. You and your people need me and others like me. You need ministers who preach sermons on love as activated concern. Sure, we'll make mistakes, plenty of them; but then, you aren't infallible yourself.

If there aren't enough of us around, you'll win, pal, but you'll lead your men victoriously into empty churches, empty and bankrupt business districts, empty schools, empty housing areas. Empty and desolate. After the fire, the long cold winter will set in.

The surviving whites will be hiding somewhere in distant suburbia, talking about goddam niggers one moment, chuckling to themselves the next, waiting for your collapse. And you there, alone in a strange land. So you fight your battle; we'll fight ours.

Either we both win, or we both lose. ◀

About the Author

The Rev. William H. Barnwell spent the summer of 1966 working in an Episcopal Mission Center in his hometown of Charleston, South Carolina. The Center is a converted church in the middle of a Negro ghetto (see pages 8-11, THE EPISCOPALIAN, December, 1967). Mr. Barnwell, a student at Virginia Seminary at the time, kept a day-to-day diary of his work, wrestling with segregation, apathy, and the deep questions of what, if anything, the white man in America can do about the ghettos and of how to help the people in them.

A New Heart And a New Spirit

A Message from the Presidents
of the World Council of Churches

"A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my spirit within you. . . ."

Ezekiel 36: 26-27

The Fourth Assembly of the World Council of Churches will meet this summer at Uppsala, Sweden, July 4-20. Its theme will be the triumphant promise, "Behold I make all things new" (Revelation 5:21). As Presidents of the World Council of Churches, on this day of Pentecost we ask you to pray with us for the Spirit of God Who alone can make things new.

The New Testament promise of renewal is rooted in the Old Testament. The prophet, Ezekiel, proclaimed it to the exiles in Babylon. But he warned them that their return to the land of their fathers would not automatically ensure the creative renewal of their national life. The greed and injustice of the past must first be purged. In place of their hard hearts they would need a new heart and a new spirit which God alone could give them. God had promised to give them His *own* Spirit, that the dry bones of their common life might take flesh again and they might live as His people in harmony and at peace.

Christians believe that on the day of Pentecost this prophecy began to be fulfilled. On that day the Spirit of God was given to the followers of Jesus. A new community was born of those who in every age have sought in their life together to practice the love of God. We thank God that the Spirit is active in the Church; but we also ask His pardon that by the faults and divisions of Christians the work of the Spirit has so often been hindered. If the dry bones are to live, our hearts of stone must be converted.

We thank God, too, that we have seen the Spirit of God at work in the world, renewing society from within and transforming the relationships of men and of nations. The Spirit who makes all things new is active today in the common effort of men for justice and for peace, for education and for development. He is active as well in all scientific and technological advance in so far as it enables us to begin to supply the material needs of men and thus prepare the ground for a world community.

We call you, therefore, the people of God, to pray for the renewal and unity of the Church and also for the renewal and unity of the world. Our task is not only to pray. In Ezekiel's message the transformation of society was to be the evidence of conversion. If God has given us a new heart and a new spirit, He expects of us prayers in our churches and deeds in the world. Let this day of Pentecost be a day of renewal of our personal lives; but let it also be a day of commitment for each congregation of God's people to loving and practical action for the renewal of society.

—The Presidents of the World Council of Churches

LETTERS

CLERGY SALARIES

In his letter published in your April issue, the Rev. F. G. Bohme asks whether a suggested differential stipend for married clergymen implies that the married man's services to his parish may be 20 percent more valuable. The obvious answer is that this is very probably the case.

A man with pastoral duties must be many things to many people. The unmarried rector has no actual experience to guide him in counselling the young couple contemplating marriage, let alone the married couple who, if he cannot help them, will next be seeing a divorce lawyer. It is the exceptional single clergyman (or layman) who can match the insights and understandings acquired from marriage with what he learned in a class in sociology or Christian living, from extra curricular reading, or from his own limited observations of persons interacting in a family situation.

Further, the man who has raised or is raising children of his own will ordinarily be far better equipped to work effectively with the young people of his church—and this is an area where a

great many of our parishes are already sorely deficient.

HENRY G. CAMPBELL, JR.
Springfield, Ore.

MESSAGE OR MONEY?

The phrase most often uttered at General Convention was "no strings attached."

When the Christian Church gives money to other groups with "no strings attached," doesn't it, in effect, say to these groups, "If you have the money, you really don't need the Message?"

How effective would our Christian missionaries have been all these years if they had handed out money without teaching the Gospel?

What really is the business of the Christian Church?

MRS. JOHN W. HILDEBRAND
Duluth, Minn.

WORSHIP FORUM

Margaret Porter's attitude [see *Letters, April issue*] is the reason for those "empty pews" in the Church. If the only reason for membership in Christ's Church is the language of its prayer books, participation in a "back to the knees service" of humility is nothing but

a form of hypocrisy. Just how humble is someone who considers his membership to be a gift?

Celebration of true thanksgiving may teach us true humility. The New Liturgy is a step toward this, and that is why Margaret Porter should remain in the Church. . . . The value of thanksgiving is far greater than that of a show of piety.

JOHN KARPIK
New York, N. Y.

I cannot forbear a good-natured jibe which I hope will be taken in the charitable spirit in which it is given. In the Letters section of the April issue a certain woman, commenting on the exchange of *The Peace* in the Proposed Liturgy, declares, "I am glad to greet my neighbor, but I'll be darned if I shall hold hands with him." Question: How would you feel about washing your neighbor's feet? Jesus did.

THE REV. ELDON W. BORELL
Martins Ferry, Ohio

It was with . . . dismay that I read the Letters to the editor (*THE EPISCOPALIAN*, April) . . . from some of your anti-New Liturgy readers. I find . . . that it is these very same people who ask the question, "Why can't we keep our young people in the Church?"

Still being young enough to consider myself a part of the youth of our Church, . . . maybe I can shed a little light on the real importance of our New Liturgy to these young people.

In working with young people in state and local EYC's and Episcopal camp situations. . . . I find that the response has been greatest to the Ian Mitchell "Folk Mass" (which would definitely "gross-out" our anti-New Liturgy people). . . .

Some of the letters printed put me in mind of a sort of mass hysteria on the part of the writers . . . (adult rebellion?). Where did they ever get the idea that the New Liturgy . . . *had* to be used every single Sunday in Church? Why not . . . suggest to your priest that it be used perhaps two Sundays a month if the anti-New Liturgy people can stand it two Sundays a month I am certain that the pro-New Liturgy people can tolerate the "old way" for the other two.

I was shocked by the comment given by Mrs. Rettew concerning *The Peace*. I guess she doesn't realize that she's not doing her neighbors a favor by holding their hands and blessing them, but rather herself. . . . There's no greater feeling of communication for me to show my love for my neighbor . . . than to ask my Lord's blessing upon him rather than the usual, for myself. . . .

SANDRA CORDER
Reno, Nev.

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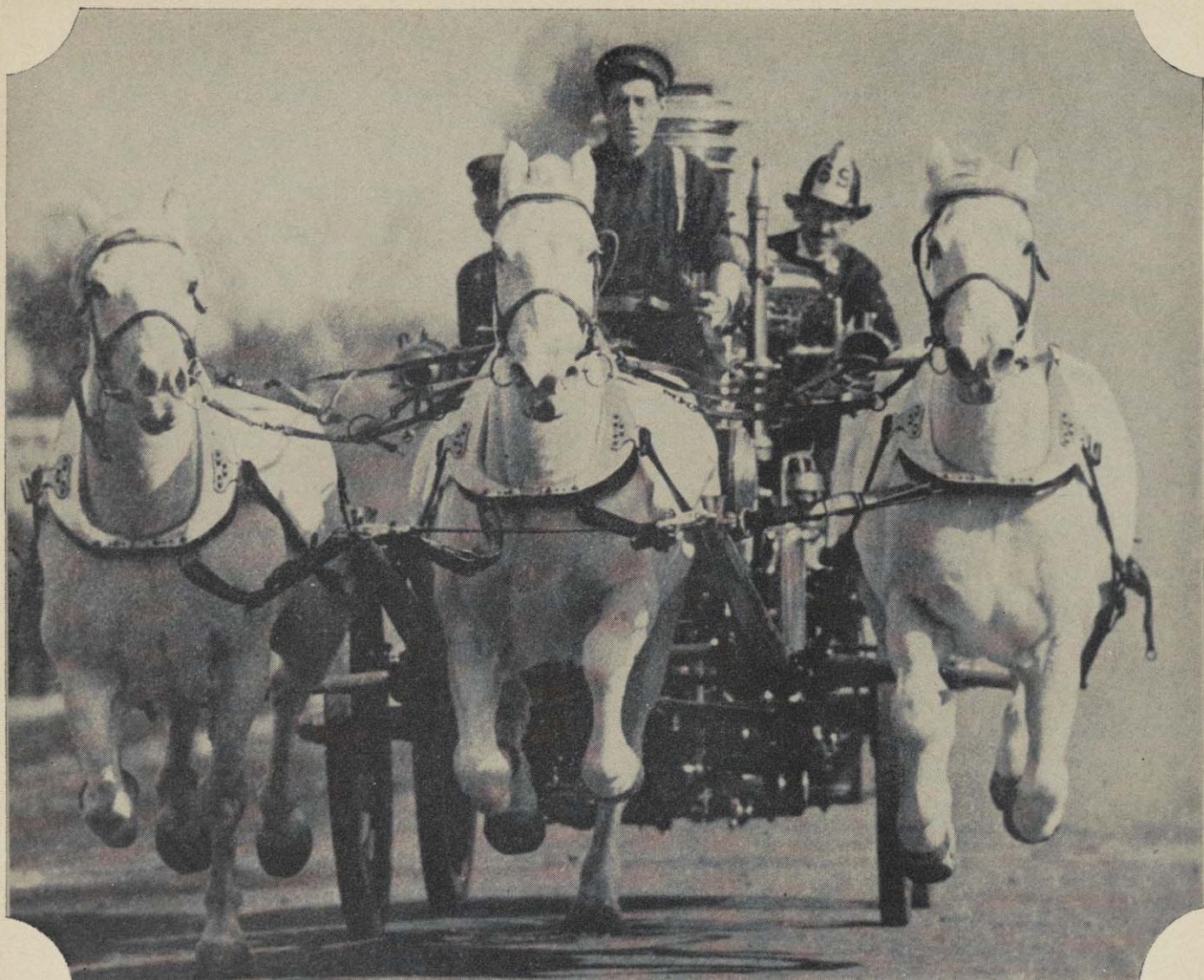
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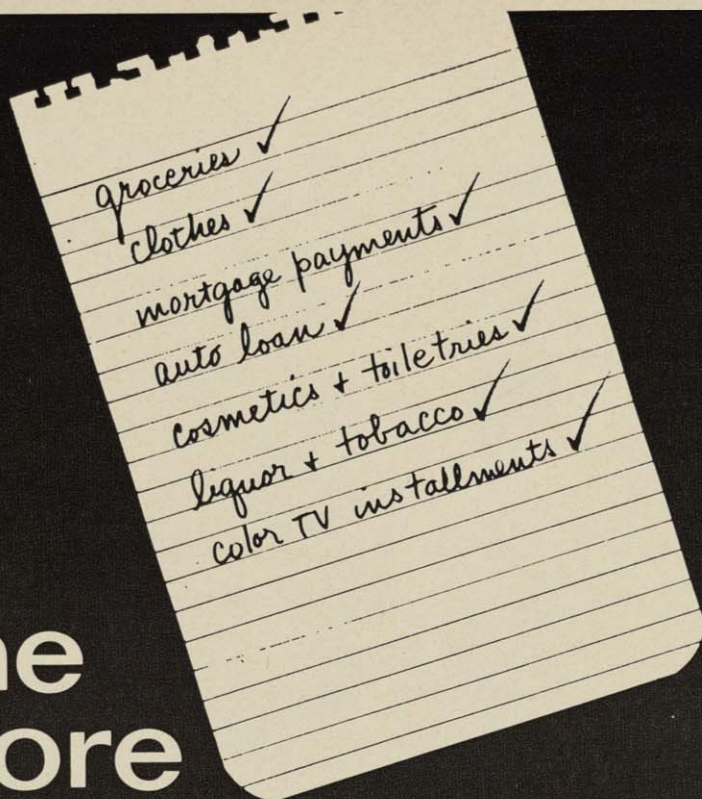
It is when you think that fire or casualty is something that happens only to someone else that you could be lulled into the false security of "just renewing your present insurance".

But now is the time to sound the alarm on taking a good look at your existing coverage. If you are like a large majority of churches it is no more adequate for today's needs than a horse-drawn pumper. To bring your coverage into 1968 ask The Church Insurance Company to make recommendations for truly comprehensive coverage. Drop us a line. The minute we hear from you help will be on the way.

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MOST OF US are so busy, so concerned with the details of living . . . and paying for them, we forget that everyone isn't so fortunate.

It isn't intentional; we just forget.

So here's a simple reminder.

There is desperate need in many parts of the world. In Viet Nam, of course. And in India, Africa, South America and the Middle East. Young and old are victims of war, and of famine, earthquake or flood. Homeless, hungry, they are unable to help themselves. Others are struggling to reach the point of self-support. They may make it — with a gentle push.

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FOR YOUR INFORMATION

With a nostalgic tear for the past and a hard eye on now, we know a lot of bookworms who have blossomed into gadfly readers. This year's **Summer Reading Section** will, we hope, satisfy both contemplators and scanners. A treasury of pithy, often profound excerpts from books and the newstands, this varied fare is planned around a central theme: contemporary theology.

Mrs. Paul Moore, Jr., wife of the Suffragan Bishop of Washington, is also known as author **Jenny Moore**. Her article on page 12, "PALMS ON FOURTEENTH STREET," captures the tension and the promise of a Washington inner-city parish during the explosive days following the murder of Dr. Martin Luther King, Jr.

When Bishop **David B. Reed** of Colombia accepted an invitation to visit an Anglican missionary in a remote Indian village, the result was a newfound realization of the many facets of the Church's single mission. "MISSION TO BIAPURU," page 8, is Bishop Reed's account of his discovery.

"WEDNESDAY'S CHURCH," page 18, is Associate Editor **Judy Mathe's** report on an urban crisis ministry away from the big cities.

The map on page 44 is designed for your parish bulletin board as a visual aid to suggest the scope and settings of the Episcopal Church's Special Program. In the months to come, this map will be a handy way to show where new projects are located. Forthcoming issues of *THE EPISCOPALIAN* will provide a guide to new work as it happens.

"HOW TO WAKE UP A SLEEPY PARISH," page 15, is excerpted from the new Seabury Press book, *Growth and Life in the Local Church*. The author, the Rev. **H. Boone Porter, Jr.**, is a well-known liturgical specialist and teacher, and a challenging writer who has often contributed to our pages.

in the next issue

- Holy Housekeeping:
Part I
- Through Lambeth
- Church Program:
Questions and Answers
- On Call at Port San Juan

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FORTH and

The Spirit of Missions

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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Mission to Biapuru

UNTIL I SAW IT—better yet, experienced it myself—I felt the Dr. Livingstone type of missionary work was not worth seriously considering in our twentieth-century ministry to industrialized Colombia. This romantic-type missionary is part of the nineteenth century, and it is this very image of *missionary* that many of us are working to overcome as we mutually seek to create a Church, responsive to the actual needs of today.

Now I am gripped with the classic call to Christ's Mission, "Go ye into all the world and preach the Gospel to all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." I have visited a "nation" within my own diocese that is only now beginning to hear the Gospel and is yet to be baptized.

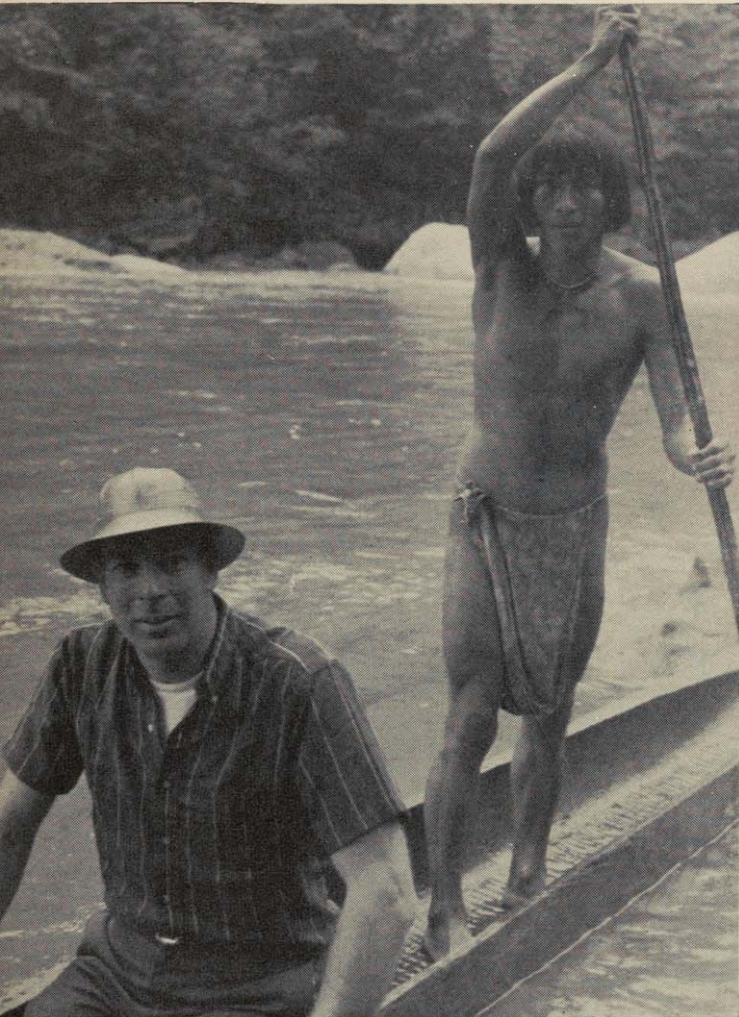
Their evangelist is an Anglican layman. Can his Church—my diocese—respond with him to this basic call to mission when we cannot now find sufficient funds to support the men we have in seminary? Some years ago I learned that twentieth-century missionary work was not paddling up rivers to teach benighted natives to read and write and sing gospel hymns. Mission is inner-city work, effective use of mass communications media, and highly specialized industrial teams.

Now I know it is both, and the Church must be big enough—Catholic enough—to respond to both as Mission Twentieth Century.

Richard Dugdale has been an Anglican all his life. When he first came to South America as an adventurer anxious to learn about Indians he was not a convinced Christian by any means. As he travelled from country to country and tribe to tribe, however, supporting himself as a free-lance lecturer in the larger cities, he continually met missionaries who seemed to be the people most concerned about his Indians.

He was deeply impressed with their sacrificial lives of service and their deep faith. Then, in rapid succession, he accepted Christ for himself, felt the call to return to the Indians of the Colombian Chocó, raised money in England to back his work, went to Bible college in England and a missionary medical school in Canada, married a German governess he had met earlier in Chile, and set off for Colombia.

Dugdale is typical of many faith missionaries who raise their own support in various churches and then must trust the Lord to continue to provide once they get into their mission field. Like other faith missionaries, he is extremely evangelical, deeply committed, prepared for all



Missionary Bishop David Reed of Colombia is poled across the swift waters of the upper Atrato River by a young Indian from tiny Biapuru village. His journey into the mountainous rain forest included a day on a bus and another full day by dugout canoe and hiking on trails.

BY DAVID B. REED

Text continued on page 10

A patient Biapuru villager awaits ferrying of Bishop Reed and Mrs. Dugdale; the Indians all swim across.



Mission to Biápuru

hardships, and single-minded in his determination to open the Holy Scriptures to those he serves. Contrary to popular opinion in the U.S., faith missionaries are numerous in Latin America. There are more of them there than appointed missionaries of the better known Churches.

Richard Dugdale, however, is unlike most faith missionaries in one significant way—he is an Anglican. He looks to his Church for the continuity for his work he knows he cannot give by himself. For this reason the Bishop of Colombia blocked out a week of his time to spend three days with the Dugdales in Biápuru.

Biápuru is relatively inaccessible. That is why the Indians are there. They have retreated from advancing civilization until they are so high up the head-waters of the various rivers in Colombia's Chocó Department (state) that no one will fight up the dangerous rapids to bother them.

Rotie Dugdale came "out" to the nearest city, Medellín (population 800,000) to get the Bishop. After one day on a bus, Richard and five Indians met them at the highway to lead them over the mountains and down the rivers to the village.

Biápuru is unusual because the Embera Indians do not normally congregate in villages. Nearly all the Chocó's 20,000 Emberas live in isolated, one-family houses.

Biápuru has eight houses with three more a short distance up-river. A family of up to twenty lives in a house, along with dogs and sometimes pet birds. Access to the houses is by a single log with notches cut in it for steps. The single room has a mound of dirt at one edge for cooking over an open wood fire, a sleeping area where all the family huddles together under a single sheet, a work area for grinding corn, basket weaving, or hammering out metal work, and sometimes a wooden press for extracting sugarcane juice. The productive side of their life, though, is outside the house.

The men are great fishermen, spearing fish underwater with long thin rods of reinforcing steel, brought in from the outside world and pounded into sharp barbed points. They make underwater masks from inner tubes and glass



which they cut with scissors under water to keep it from breaking.

Every house has its own little *finca* or farm. They grow bananas, plantains, and a very poor grade of corn, planted around tree stumps in semi-cleared areas of the dense rain forest. Hard work produces barely enough to feed the family.

When they need money to buy something they cannot wrest from the jungle, they fell a large tree. In two weeks they make a canoe of it which they sell for approximately \$10 in Quibdo, a two-day journey down river.

Richard and Rotie Dugdale spent 1965 preparing to enter this ministry. Richard explored the headwaters of the Chocó's major rivers which, with over 400 inches of rainfall a year, are numerous. He learned a little about the Embera language from Indians living on the edge of the jungle. They nursed one injured Indian back to health in their home, and over many months began to learn his language.

Now, within six months of their actual arrival, they have taught the Indians how to write and read their own language, using a phonetic alphabet which will easily lead to their learning Spanish one day. They have also taught them to sing five gospel hymns in their tongue—and they sing well. They are teaching them the simplest concept of God, the good Spirit, more powerful than all the evil spirits they know and dread so much, and of His Son, Jesus. Richard is called *Daji Jaba* (brother).

So far the Indians see no connection between God (*Daji Akoré*) and a church. They have never heard of the Episcopal Church, and it is doubtful if, a year from now when the first Emberas are ready for baptism, they will know much more than a simple gospel message.

But if through that they have caught the faith of Richard and Rotie Dugdale, they will be better Christians than many who take great pride in claiming to be Episcopalians.



A group of neighbors ask Missionary Dugdale to teach them.

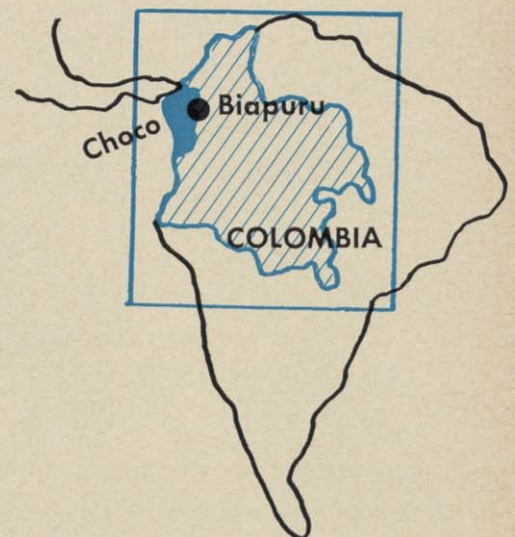


Lay Missionaries Richard and Rotie Dugdale (far left) paid for their training and raise what money they need from churches, teach village children reading and writing (left) for two hours daily, holding similar one-hour classes for the adults.



Like children everywhere, the boys and girls of Biapuru, given clay to work with their hands (above), will model what is familiar. The world of these children is houses with high cone roofs, dugout canoes, and people.

Thatched roofs cover the Biapuru villager's single-roomed circular houses on stilts. A mother climbs the steps cut into a single log (left) to bring in water, wood for fuel, and food.



Palms on 14th Street

AT WASHINGTON'S St. Stephen and the Incarnation Episcopal Church, only yards from the scene of the fire and the looting which erupted the night Dr. Martin Luther King, Jr., was assassinated, there are answers, and they are ambiguous. Its full-time priests, the Rev. William A. Wendt, the Rev. H. Barry Evans, and its part-time clergy, who hold secular jobs, are white. A Baptist minister, on St. Stephen's staff as a community organizer, is black. The immediate neighborhood is Negro.

Most of the Sunday congregation and the group active during the week, of which about 60 percent are white and 40 percent are Negro, travel by car to reach their parish church. The endowment partially supporting the neighborhood program comes from white money. The yard is always filled with Negro children. The renovation of the play yard is in memory of a young white alcoholic who died last year after having started to go "right."

Last Summer St. Stephen's rector, Father Wendt, allowed Rap Brown to use St. Stephen's pulpit for his

stump on a hot July evening. Brown had been released from an Alexandria jail and could find no place that would receive him other than the street.

Because of the hospitality offered, the Episcopal Diocese of Washington was almost rent asunder. A syndicated columnist referred to "black" masses condoned by the Episcopate. On the other hand, the not always forgiving *Washington Post* editorially applauded St. Stephen's for supplying "sanctuary" and for helping save the city from possible violence.

Amid the destruction of April 4-6, 1968, St. Stephen's was there geographically and ready psychologically.

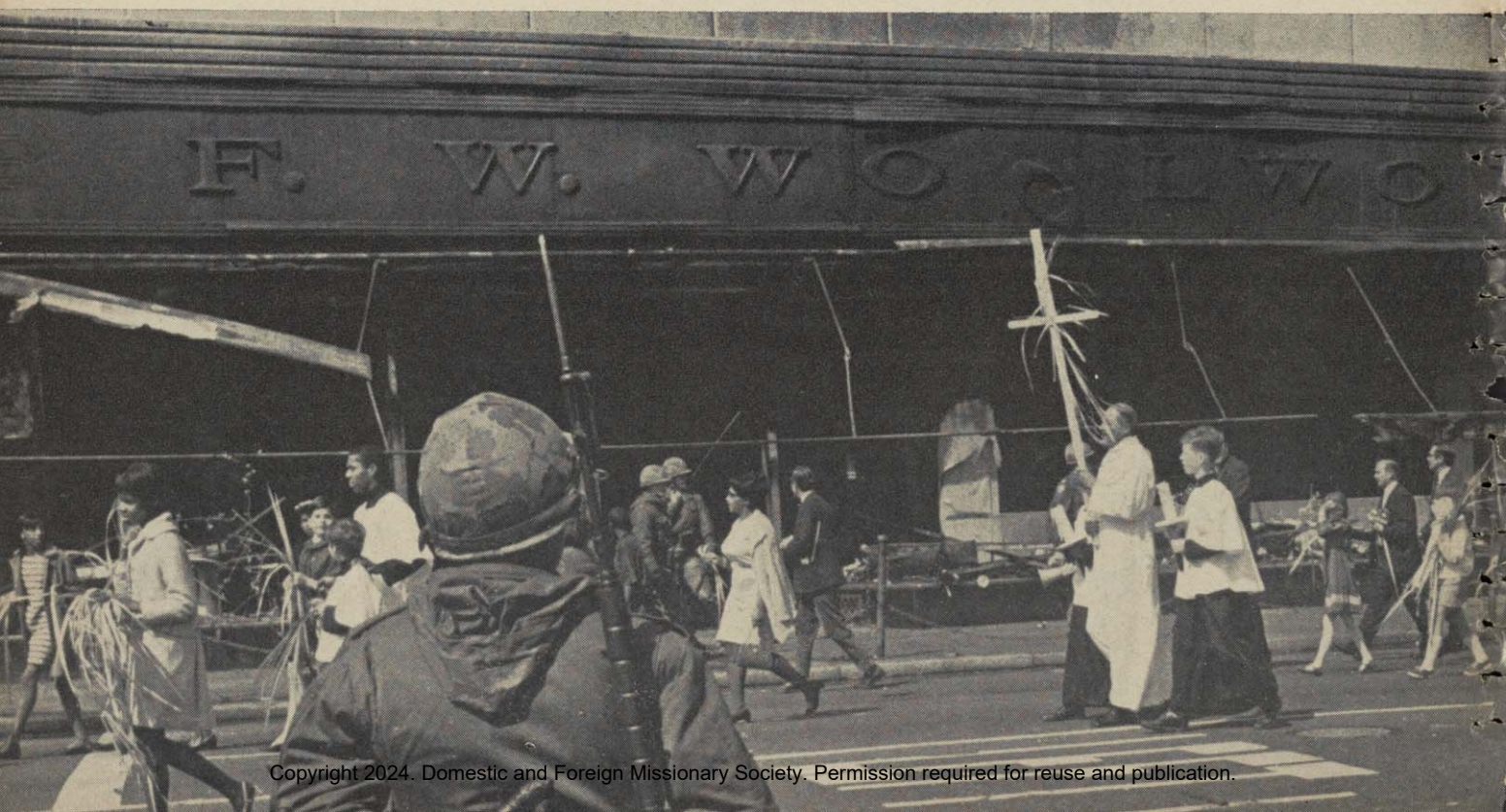
Father Wendt was having dinner with his wife and two younger children in the rectory on Eighteenth Street, minutes from the church, when the news of King's murder was announced. He went immediately to the church where his thirteen-year-old daughter, Betsy, was participating in the rehearsal of a play with a group known as the Back Alley Players.

Other inner-city clergy, a few neigh-

bors and parishioners gathered. After quick group planning they announced on TV and radio that the church would remain open for an all-night vigil. One idea followed another: a midnight memorial was added, the news media were notified again. It was 10:30 P.M.; looting and burning had started a block from the church.

Never had the two cities of Washington, D.C.—West and East of Rock Creek Park—seemed so far apart; never had their destinies seemed so intermingled. For those white people West of the Park the assassination neither changed their landscape nor filled their spring air with sirens and the sound of breaking glass. It merely overloaded telephone wires, "Did you hear?"

Through the haze of light rain street lights and headlights played their beams on lawns beginning to be soft and green, flashed on forsythia and gatherings of daffodils. Casually a woman walked from her house to the corner mailbox, a coat thrown over her pale nightgown. Minutes away across the Park the pink torso and



What happens when a riot breaks out right next to your parish? A bishop's author-wife was there. This is what she saw and felt.

BY JENNY MOORE

limbs of a pulled-apart mannequin lay in naked sections on the sidewalk in front of a smashed show window.

St. Stephen's parish meets in a large brick building with that indescribable inner space that characterizes so many city churches—the space that devours heat, diffuses the most powerful preaching voice into a vague treble, and appalls the contemporary architect. Someone must have theorized that this drafty interior, full of half-hidden nooks and crannies, could somehow contain a little bit of God. Now we seem to think we can trap God if we make the setting sufficiently casual and intimate.

On the night of April 4, 1968, the huge church was filled. Before the service started a white priest was in the pulpit reading King's *Letter from a Birmingham Jail*. Had it always sounded so brave, so prophetic? You wondered (ambiguities again) if it were right for a white man to be reading the letter of the black man who, hours before, had died by a white man's bullet.

The service began: songs, melodies from a few guitars, and the congre-

gation joining in—"Come by here, my Lord," "Blowin' in the wind."

The celebrant's words were interrupted by a siren. He continued: "You shall love the Lord your God with all your heart, and with all your mind, and with all your strength. . . . You shall love your neighbor as yourself." Martin Luther King had obeyed; we knew that. None of the words in the service, "sacrifice" or "perpetual memorial of his precious death," seemed as remote as they had on so many Sundays. Sirens screamed again.

An invitation from the celebrant for anyone to speak brought pious prayers, impromptu statements of Dr. King's contributions to the world, angry calls from the back of the church, a challenge at the pulpit microphone, "Why are we praying? Why aren't we on Fourteenth Street where it's burning? That's where King would be." "You go to Fourteenth Street and 'do your thing,'" Father Wendt said. "We're doing our thing here." There was quiet again.

At the time of Communion almost everyone received: Roman Catholic

nuns, priests, people well-dressed or in shabby work clothes, black and white, weeping, greeting one another. There was a hippie couple with bare feet, he holding a baby, its head turned awkwardly against the father's arm. So attuned to violence and agony that night, you wondered what was wrong with the baby. You realized in its infant abandon it was fast asleep.

Imperceptibly, then louder and louder, and you knew it wouldn't stop, everyone was singing, "We shall overcome someday." And then all of us went home, through the broken glass and smoke, and a few walked over to Fourteenth Street.

Hours after the assassination St. Stephen's had become a place where people came for food, shelter, and clothing. Twenty or more, including three babies, spent the night on cots in the church hall. (A radio call for baby food brought enough jars for three hundred babies.)

By the following afternoon, Friday, St. Stephen's was an informal distribution point. Fourteenth Street, directly behind the church, was ablaze as far as you could see both ways.

By Saturday the church, along with others in the torn-up areas, was officially an Emergency Center. It was also, at least for the white Northwest, a symbol of unity where black and white could meet. People called it "a bridge between the two Washingtons."

"Young Negroes met me at the door and expected me to pitch in as they had," said a white woman from Virginia. "St. Stephen's seemed, on TV and radio and in life, a place of comfort in the horror," a Jew said.

Those who came for food and help remarked on the friendliness. "Nothing seemed too much for them," said a Negro woman, nauseous from smoke inhalation and fear. A black



St. Stephen's choir and congregation sing "All Glory, Laud, and Honor" and "We Shall Overcome" as they move down 14th Street in Washington, D.C., on Palm Sunday as soldiers on duty watch.

Palms on 14th Street

man loudly proclaimed his distaste for stealing and breaking into stores; his new suit was much too large, his new shoes needed no polishing.

Volunteers were everywhere. Roman Catholic nuns and monks sorted food and clothing, kept records on yellow legal pads of what came in and out. "Those in the religious life have some special grace," observed a St. Stephen's priest. "They could do the boring, mechanical work for hours on end without losing their cool."

Suburban volunteers and those from the white side of the Park drove up in station wagons loaded with donations, stayed, worked. A Negro woman near the church set up a distribution center in her apartment for people who couldn't leave the block, as did a Puerto Rican for Spanish-speaking people. St. Stephen's supplied food and clothing to them.

There were telephone threats that donated cooked food which arrived in large amounts would be poisoned. Other calls from black power militants urged the church to discourage white participation in relief efforts.

Some volunteers came on Thursday evening and stayed on—night and day—especially Rosie, a light-skinned Negro girl of twenty. "Soon I'll be a drop-out from the Post Office," she said, "but I hate my job there anyway." She answered the constantly ringing phones.

She worried about the patient from St. Elizabeth's who was released the day before and arrived at St. Stephen's with one bus token. "What can I do with him, a black homosexual? At night guys get fed up and try to beat him up." You watched him kiss the lips of an old Negro woman who had served him ham and eggs and heard him burble loudly, "Thanks for the soul breakfast, baby."

Rosie, lively after sixty hours at St. Stephen's, threatened milk companies and grocery chains when they showed some reluctance to donate. "I'll ex-

pose you to the *Washington Star* and the *Washington Post*," said Rosie, tapping her fingers on the littered desk. Donations rolled in.

Finally it was Palm Sunday. "When Pilate saw that he could prevail nothing, but rather that tumult was made . . ." were the words from the Gospel. (The New Jerusalem Bible translation uses the word, "riot.") The congregation paraded out of the

JENNY MOORE is author of the forthcoming book, *The People on Second Street*, slated for publication by William Morrow & Co. and a selection of The Episcopal Book Club, the mother of nine, and wife of the Diocese of Washington's Suffragan Bishop, the Rt. Rev. Paul Moore, Jr.

church with palms, flowers, and signs, first singing "All Glory, Laud, and Honor," then, over and over, "We Shall Overcome."

Children gave palms to passersby. A white woman refused to accept one from a little girl. A black man, observing the incident, said, "Stuff it down her back, soul sister." The soldiers tucked them under containers of mace and tear gas. A little black girl, pointing at the troops, said to her white marching companion, "They all hate us."

Two men led the parade, carrying a poster with a black-draped picture of Dr. King with the caption: "At last he's free." You looked at the gutted stores, the red Woolworth's now charred black.

Then Tuesday. A television set next to the round, free-standing altar shows the Atlanta funeral. Someone slips in and tapes a photograph of Dr. King to the front of the altar.

Volunteers are more organized now, groceries bagged in neat rows for families of four; a thin-bearded man in baggy khakis and carrying a clip-board is in charge. "I'm in the Space Department—I mean I teach physics at Catholic University," he says. "He just came and took over," says Father Wendt who answers each phone call as though it were the first of the day.

The church office is filled with people talking, joking, worrying how to get two thousand loaves of bread from a monastery in Virginia. "The Trappists baked it in honor of Dr. King," says Rosie.

On a little bookcase next to Rosie's desk you note the objects, involuntarily memorizing them as if you were playing a macabre parlor game: a small plaster statue of a black saint; a golden angel from a Christmas tree; a tan leather mouse; John Dewey's *Philosophy and the Modern World: the Soul's Struggle*; a booklet with a caption, "Old as the pyramids but as good as new; here's the original version."

On the bottom shelf there is a photograph of a little Negro boy, arms and legs extended on a wooden cross, a tattered rag over his mouth—"a modern version of one of the Stations of the Cross," someone explains. Next to it lies a mannequin's pink calf and foot encased in a torn blue net stocking. "Part of our loot," says Father Wendt.

In the corner of the office, propped against the wall, is a poster. The letters, drawn with a felt marker, read, "We have met the enemy, and he is us."

"Didn't you notice that in the Palm Sunday parade?" asks Rosie. ◀

If the ancient, comfortable Church is to move out of its drowsy ruts, somebody will have to start the action. It could be you.

THE CHURCH is an old institution. It is far older than the American Government, or the public school system, or the language which we speak. It is vastly older than the customs, utensils, and media of communication which characterize our modern life. More than anything else, the Christian Church is ancient.

Yet the Church is also the assembly of the firstborn; it is a joyful mother of children; it is the living temple of the God who makes all things new. Down through the ages, even in the most unlikely times and places, the Church has experienced renewal, and it has brought new life to men and women and children.

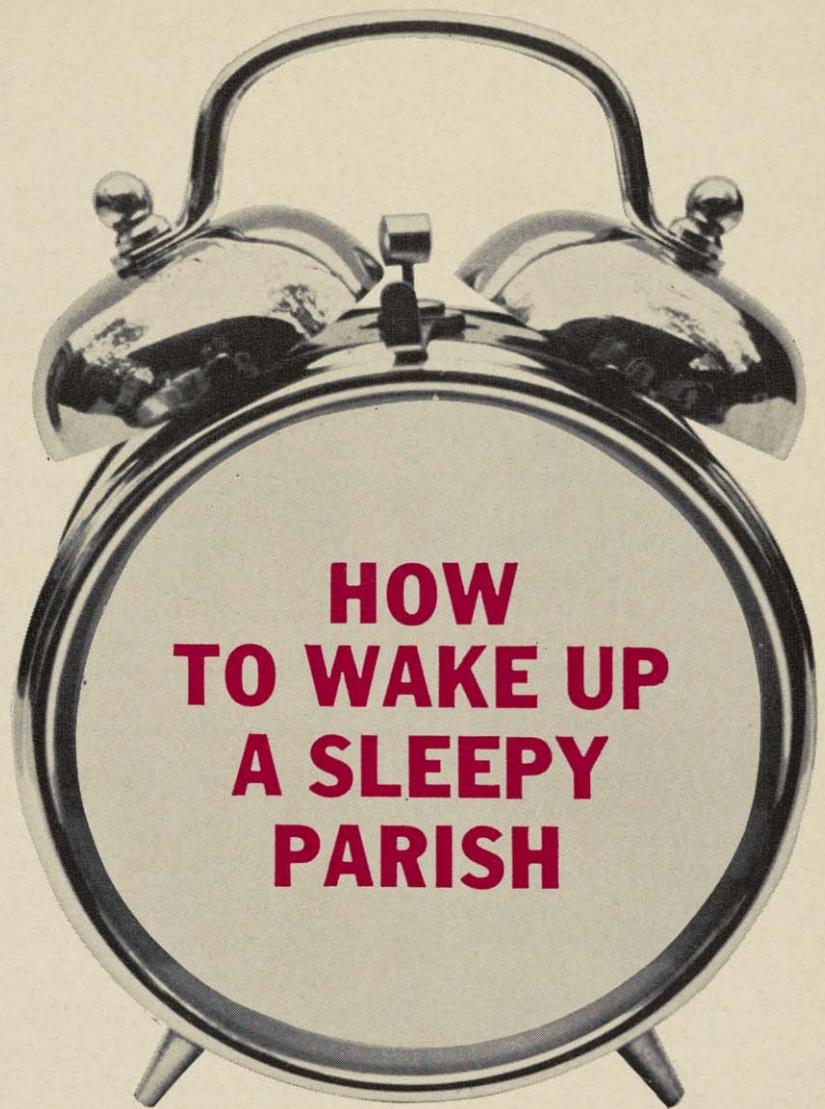
Most of us can recall an era when the age, stability, and continuity of the Church seemed to be its most precious and inviting characteristics. Now, in a remarkably short time, we have learned to live at a rapid pace. God has given us the privilege of living in an age of extraordinary discoveries and opportunities.

In such an age the Church must be nimble, adventurous, and youthful. "Christian renewal" has become the watchword of church leaders everywhere.

One individual, a layman or a clergyman, can begin the process of moving a congregation toward renewal. At the outset, such an individual should seek to associate several others with him, including, if possible, the rector of his parish.

Basic Plan: Prayer, Study, Action

Since the renewal of the Church can be accomplished only by the Holy Spirit, the first thing is to pray for the inspiration, guidance, and ardor of the Spirit. Members of a renewal group



HOW TO WAKE UP A SLEEPY PARISH

need to pray individually and collectively.

From time to time when they have an evening meeting in one of their homes or apartments, they can ask their clergyman to celebrate the Eucharist at the dining room table, where they will subsequently sit down for supper or other refreshments.

As individuals become involved in a deeper practice of prayer and a more dynamic sacramental worship, they will be driven to the Bible and other books which will help them explain and interpret their experiences to themselves and others.

Rotate the Emphasis

As prayer must soon be followed by study, so both must promptly be followed by some active project. All these must be continued *simultaneously*, although perhaps with a rotat-

ing cycle of emphasis. Many parishes have a prayer group which continues for years as a great stimulus to spiritual development but without commitment to a general renewal. Similarly, a study group may usefully pursue its purposes for decades.

A renewal group must not fall into this pattern, or ever allow itself to become domesticated as simply "one more parish organization" for a few people who like that sort of thing.

Renewal must never be exclusively identified with any one project or any single activity. Having started a parish library one year and a prayer guild the next, a renewal group might give its attention the following year to some welfare project in the local community, or an ecumenical activity, or foreign missions. In every locality there are countless things that need to be done, if only someone has the

How to Wake Up a Sleepy Parish

imagination and the courage to undertake them.

No Secret, No Monopoly

This ongoing process of prayer, study, and action should be visibly marked by certain characteristics. First of all, it must not be secret. Promoters of Christian renewal should be glad to declare themselves and make their objectives known.

Second, no one individual should monopolize the group. The delegation of functions and responsibilities should always have high priority. The enlistment of assistance from persons outside the immediate group should be undertaken in every area.

No "Churchese"

A renewal group must formulate its goals in words. It is not enough to say that it desires to "improve the Church," or "encourage education," or "be relevant." More specific and definable goals are essential.

First, the group can make a list of all the different activities, concerns, and duties for which a parish ought to be responsible. These will include:

Worship

Pastoral care and ministry to people

Daily life and Christian witness

Education

Social and community action

Evangelism, missions, and church extension

Ecumenism

The architectural and artistic witness of church buildings, music, and furnishings

Organization, administration, and finance.

Having mapped out a clear picture for itself, a renewal group can plan its priorities. Over the course of several years it can devote some of its attention to each subject. Precisely because renewal is concerned with all these areas, what goes on in any segment can be so planned as to strengthen what goes on in the other areas.

A continuing goal of the renewal group can be to persuade the parish itself, through its clergy, its officers, and vestry, to adopt a formal statement of the program of the parish in terms of every one of these major areas of responsibility.

Such a program, outlined and printed and made readily available to everyone, will equip any man, woman, or child in the parish to tell a newcomer or an inquirer precisely *what this church is trying to do and how it plans to do it*. Both the evangelist and the new member will be deeply

Caught by NCR

The National Catholic Reporter recently received a copy of the official publication of the Conference of Church Workers Among the Deaf. It's called *The Deaf Churchman*. The Episcopal bishop who sent it suggests it should have a wide market.

grateful for this piece of basic equipment.

For Example

Many people today are upset by current American attitudes and practices connected with death. Suppose a renewal group gives its attention to this topic. They will immediately discover there are many puzzled but disquieted people who would support a constructive course of action if any were proposed. Clergy of all denominations will generally be glad to support steps to improve an area of their work which is often embarrassing and difficult for them.

If several leading churches in an area will adopt certain agreed norms of practice, such decisions can be upheld. If undertakers, florists, and

cemetery administrators are approached in a reasonable and constructive manner, they too will often be helpful. In some communities a substantial improvement can be effected and maintained.

Those who embark on this campaign will soon be exposed to all sorts of issues and new contacts. They will see the need of working with members of other churches. They will find that a wide variety of institutions and agencies are involved in maintaining or changing local customs and practices. They will discover that different sociological and ethnic groups have their own distinct ideas, some of which may be commendable. They will also find that faults are not all on one side. The commercialization of death has filled a vacuum which churches, families, and public feeling have left untouched.

In the course of a year or two, some substantial improvements may be introduced. Perhaps some permanent local board of clergy and morticians will be established, or a commission of the local Council of Churches appointed. At this point the renewal group should withdraw. Continuing responsibility in relation to funerals can better be left in the hands of interested and qualified persons.

The group which is primarily concerned with Christian renewal should at once resume its normal round of prayer, study, and action in some other area. Perhaps the next year they will work to establish a chaplaincy in a local college, or enlist church support for soil and river conservation, or organize a laymen's night school of theology.

It is true that many churches do not encourage this sort of thing. It is true that many other lay people will be surprised and even indignant at a group of people who are avowedly trying to change both the Church and the local community. Yet these things can be done, and when they are done followers will appear. ◀

A slum is like . . . "a quagmire, a big quicksand.
Just like you step in something,
you just sink and you can't get out of it . . .
I mean you can live here for millions and millions of years
and you will see the same place, same time, and same situation.
It's just like time stops here."

A quote from a resident of a Gary, Indiana, slum,
before the United States Commission on Civil Rights.



What's it like to live in a slum?

You have to feel it. And smell it. And taste it. You have to choke on the physical and moral sickness of it. Living in a slum just might be man's most degrading experience.

And, whether you know it or not, slums affect you. Because slums have no boundaries. Right now, in every major city in America, the slum is spilling over its tenement walls. And slowly, but visibly, the sickness of these slums is becoming the sickness of our cities.

Look at the figures. One third of this country's jobless are concentrated in our cities' slums. 47% of these families are on welfare. Is it any wonder then that so much crime and disease is bred there?

The future of our cities depends in large part on what we do today about our slums. It's a job that must rest primarily with government. But it's a job that also needs the help of business and labor and private citizens . . . inside and outside the slum. White and Negro alike. For the job will take years and cost billions. But concerted action—now—can be effective. For the very cities that are suffering most have at their command human and economic resources unequalled anywhere else in the world.

It's everyone's problem. That's why we ask everyone to act directly and vigorously in this crisis. Help is needed to build and improve housing, to create job-training centers, to re-evaluate hiring practices, to participate in community programs of health and education.

That's why we ask private citizens to voice their convictions in an effort to alleviate these problems.

As businessmen, we are dismayed at the economic consequences should we fail to heed this call to action. As men, we are appalled at the prospect of greater personal tragedy.

What about you? Whether you are moved to act out of compassion or self-interest, do act. For whoever you are, whatever you do, you, in your own way, can help. And you can begin today.

For suggestions about kinds of constructive action you, your business, religious, social, or civic organization can take, send for the free booklet, "Whose Crisis? . . . Yours."

Institute of Life Insurance
277 Park Avenue
New York, N.Y. 10017
On behalf of the Life Insurance Companies in America

The problems of the urban poor are not confined just to big cities. Here's what a small, western Pennsylvania city is doing through its churches and volunteer groups.

Wednesday's Church



ABOVE: Mrs. Lois Mortimer (center) and Mrs. Myrtle Gray (standing) talk with two women volunteers while they prepare an Outreach meal.

RIGHT BELOW: "We learn about Jesus," says one of the teenagers who attends an Outreach Center where arts and crafts are popular.

While their mothers attend cooking classes upstairs at the Y, the children try to coax the Rev. Edward Philipson (opposite page) into swinging them in the air "just once more."

WHILE NATIONAL attention focuses on the nation's clamoring cities, rural population centers quietly cope with their problems. Cities explode; country life moves more slowly. But it keeps step with its own needs, translating urban priorities to fit those needs and proving that in some situations the old, much-maligned "institutional church" still works.

Four churches in Bradford in the northwestern Pennsylvania county of McKean have a program that differs from "inner city" projects only in location and method. Its name is its purpose—Community Outreach.

With 400 families on welfare, Bradford is poorer than most counties its size because "we had oil." From Titusville, site of the first oil strike in Pennsylvania, people came to Bradford and the surrounding areas. With oil abundant, McKean County had no tax problems. The county welfare agency got a percentage of the oil taxes, and many people were attracted to Bradford because welfare payments were easy to come by.

"They'd seen pit-hole come and go, and they thought their housing here would be temporary," explains the Rev. E. Edward M. Philipson, rector of the Episcopal Church of the Ascension, Bradford. With oil for heat, precautions like basements were not built into many early homes. The men worked in the woods in lumbering, or they were teamsters in the oil fields.

All that changed. Bradford still has oil, but it's not as readily and inexpensively accessible. While science

seeks a way to locate and get it out of the ground, Outreach is finding a way to help people live.

Outreach began with the pure and simple recognition that some kids were hungry. Director of Christian Education Miss Mary Ann Thompson of the First Baptist Church began taking several of them home to eat after Wednesday afternoon choir practice. The word got around, and finally fifty children were coming—few of them could sing, but most of them were hungry.

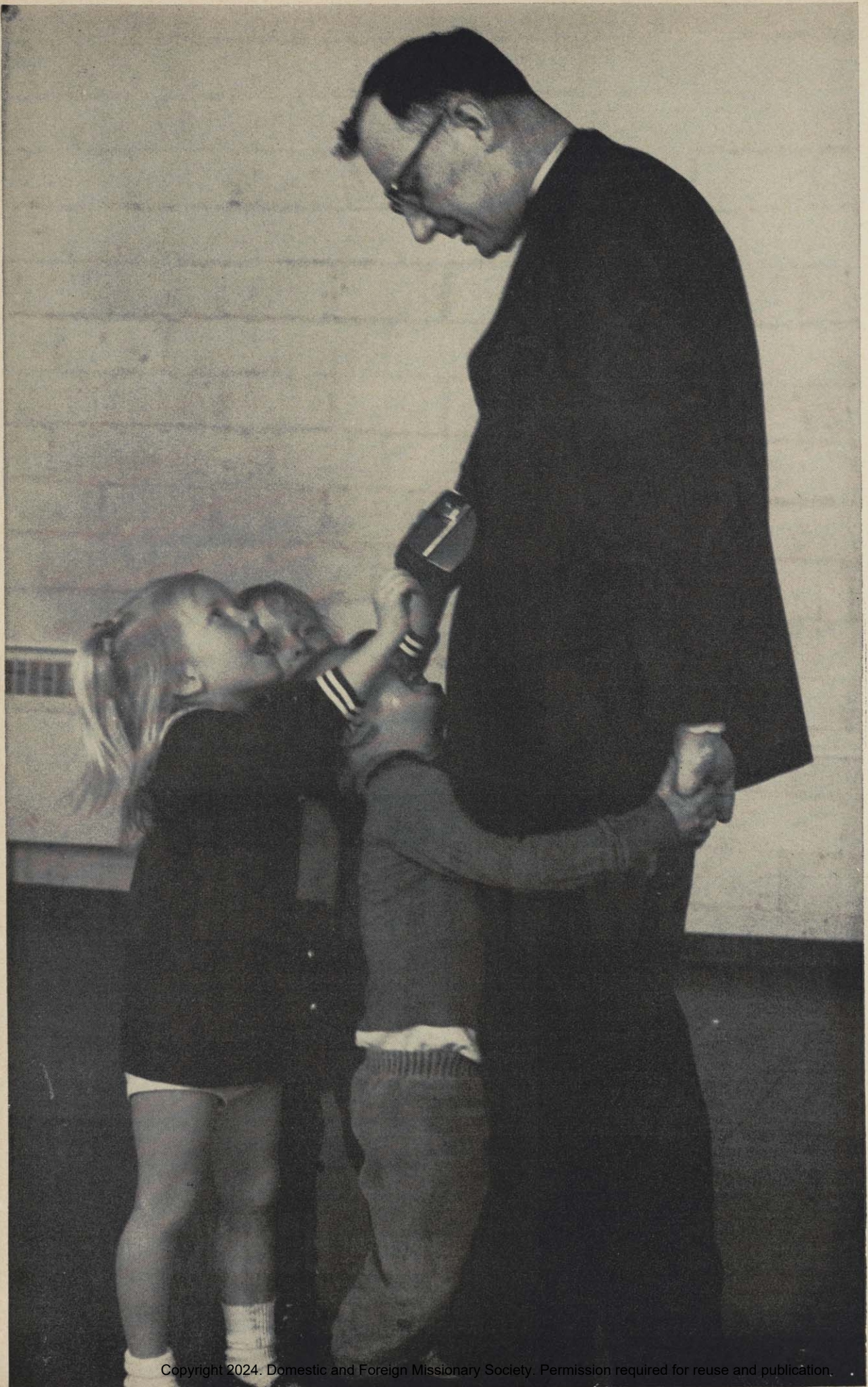
That was four years ago. Now there are four centers: at Ascension, First Baptist, First United Presbyterian, and First Methodist Churches.

Every Wednesday afternoon nearly 300 children come from school to attend one of the centers—three serve ages five to twelve. "One little girl wanted to flunk fifth grade so she could stay in Outreach," says the Rev. C. L. Sprague, pastor of First Baptist.

Text continued on page 20



BY JUDY MATHE



Wednesday's Church

Outreach converted one center into a teen-age operation for ages 13 to 17.

A hot meal is the backbone of the Outreach program, but the Bible lessons, the crafts courses, and the volunteer teachers' personal attention bring more than nutritional results.

Mrs. Lois Mortimer, Director of Outreach, says that when the children first came they grabbed everything in sight. "We couldn't keep rolls or bread enough on the table."

"Many of them never sit down as a family at home," explains Mrs. Myrtle Gray, Assistant Director, "because there is not enough room or not enough chairs."

The two women, both Baptists, run from center to center, organizing schedules, recruiting children, working with truant officers, coordinating volunteer cooks and teachers, and visiting in the children's homes. At first they were met with suspicion, but now are accepted because "we're from Outreach."

Ask the kids why they come, and you get an eager response.

"I like it."

"We learn a lot."

"We learn about Jesus."

"We have good debates."

Mrs. Robert Blair, who knows most of the Outreach children by name because her school is in one of the depressed areas where they live, says, "They call it Wednesday's Church. The children start thinking about Outreach on Tuesday, and on Wednesday afternoon you can't keep them occupied. We just give up, because many times Wednesday afternoon is more important than reading and writing."

She notices a change in the children at school. "One little girl came in the other day all excited and told me, 'My teacher is going to make me a cake for my birthday.' Her mother was in the hospital with open-heart surgery, and I knew the 'teacher' she was talking about was an Outreach volunteer."

She finds children have more pride, not only in personal appearance, but "I don't think a Thursday goes by that I don't hear what they made or what they had to eat."

Volunteer dietician Mrs. Robert Hendrix plans menus and purchases food for the four centers. Believing that nourishment is related to the thinking process as well as physical well-being, she tries to introduce

The Church cannot be simply a reflection of the prejudices, opinions, and standards of contemporary society. For the Church has the task of being the light of the world and must view life in so far as this is possible within the limits of humanity from the point of view of the eternal.

—Henry Knox Sherrill

variety and imagination into the menus.

"Some people complain about our offering the children different kinds of food," she says, "but I don't think it's a waste; when they are seven, eight, and nine they might not eat some things, but when they get in the teen-age center they do. So when did they learn to like it?"

"If the children have something at Outreach they like, they will bug their mothers for it. That might give mothers an incentive to try new foods."

For this reason Outreach menus are simple, inexpensive, and easy to prepare. In visits to homes Mrs. Mortimer and Mrs. Gray found that some mothers have no oven and only one pan.

Some mothers now attend an Outreach mothers' class at the Y. They cook, sew, and sometimes send the

results of their efforts to hospitals or a home for elderly people. Eventually Outreach hopes they will become interested in nutrition and hygiene, but for the present it is a happy social activity.

"Outreach brings to people a dignity they haven't known before," Mr. Sprague says. "They have always been on the receiving end and are now giving—experiencing the truth of Jesus' observation: 'It is more blessed to give than to receive'."

Outreach's enthusiasm has "united the Christian community as nothing before," Mr. Sprague thinks. The nine-member Bradford Council of Churches now provides financial backing, and each church contributes volunteers who do not work at their own churches, but are scattered throughout the program "so we can meet each other."

"The whole program depends on a real institutional approach," Mr. Philipson explains. "We're not thinking of developing some non-institutional ministry."

Bradford churches opened a coffee-house for the students who attend a University of Pittsburgh center in Bradford. But it didn't work, "because we don't have coffee-house-type students."

Men and women who work for Outreach are "people who are committed to the Church," Mr. Philipson says. Mrs. Mortimer and Mrs. Gray agree.


Outreach wants to keep it that way. Federal money was offered and refused so Outreach can remain personalized. And it can, because civic institutions such as the Y, the Kiwanis Club, and local industries raise and contribute money.

Mr. Philipson thinks the program is a challenge to the "conservatives of the world. If you say you don't want handouts from the Federal Government, get the money, and then put your money out there."

FOR SUMMER READING

A Special Section

O.T./N.T.



Has it ever occurred to you in the political dialogues coming at us from every side, television panel-discussions or general conversation among friends, that sometimes the people involved don't seem to be—well—connecting? That they not only don't agree on the answers; they aren't even asking the same questions? As if, almost, they were speaking different languages?

They're speaking the same language all right. They're just thinking different languages.

Among people who solve problems and make decisions these days, which includes just about everybody, there are two systems going. For convenience let's call them, "Old Think" and "New Think." The difference is roughly this: Old Think starts with the rules, tries to apply them to any given situation. New Think looks at the total situation first, finds out all it can about it, then sees if the old rules work. If they don't, maybe what's needed are some new rules.

Marshall McLuhan, when he talks about the linear approach versus the total approach, is talking about Old Think and New Think. Old Think

works like an adding machine. New Think works like an analogue computer.

Old Think asks the question, then goes in search of the answer. Old Think assumes that in any given situation one position (or person) has to be right and another position (or person) wrong. Old Think also assumes that there are two sides to every question.

New Think collects all the available information first. If an easy answer isn't readily available, New Think asks, "Are we asking the right question?" New Think says that in any given situation nine times out of ten nobody is totally right or totally wrong—the problem lies in the total mix. The solution lies in surveying the whole and saying, "Where do we go from here?"

New Think doesn't ask, "Is it right or is it wrong?" but, "Does it work?" (Note to the morally concerned: things that most people accept as morally wrong—killing, stealing, etc.—flunk the New Think test. They don't *work*, either.)

When Hannah Arendt said of the European totalitarian mind that it had

"the ability to dissolve every statement of fact into a declaration of purpose," she was talking about a kind of Old Think. When GI's during World War II stuck signs over their desks that read, "Are you contributing to the solution, or are you part of the problem?" they were talking about a kind of New Think.

If this isn't confusing enough—all right, it *is* confusing, but we're trying—let's take some examples of New Think and Old Think from the current scene.

Capitalism is Old Think.

Communism is Old Think.

That is, the Russians and the Red Chinese are Old Think. The North Vietnamese, and for that matter the South Vietnamese, are New Think. This is because, like many non-Europeans, they never found out about Old Think in the first place. If they ever do, we're in trouble.

Civil rights is Old Think.

Black power (most of it, anyway) is New Think.

David Susskind is Old Think.

William Buckley is Old Think.

Marshall McLuhan is *Mr.* New Think.

Arthur Schlesinger, Jr., is Old Think.

Daniel Patrick Moynihan is New Think.

John Kenneth Galbraith plays both sides against the middle.

Standard-model conservatives are Old Think.

Standard-model liberals are Old Think. (They are the worst kind because they *think* more.)

The traditional stage is Old Think; film is New Think.

Boxing is Old Think; wrestling is New Think.

Psychoanalysis is Old Think; group therapy is New Think.

The Internal Revenue Service is Old Think.

Almost all tax accountants are New Think. They have to be to survive professionally.

Detective stories are Old Think;

spy stories are New Think.

Charlie Chaplin, Richard Burton, Oliver Hardy, Clyde, and Lucy are Old Think.

W. C. Fields, Elizabeth Taylor, Stan Laurel, Bonnie, and Snoopy are New Think.

There, now, we have insulted just about everybody. Although not really. Because New Think isn't good or bad. It just *is*. To assign a value to it is Old Think.

There's danger in it, however, which becomes apparent when you criticize it on its own terms. New Think, when widely adopted, leads to depersonalization. New thinking about social problems involves thinking about the people involved in the problems as statistics, as *things*—but then, where do you draw the line? And how do you know the New Thinker himself isn't part of the problem?

Like we said, it's tricky. But don't dismiss it entirely. If you think about it, haven't you—a lot of the time—been thinking New Think all along? ◀



JOLLY GREEN, BUT NICE

SOME PEOPLE think that Episcopalians are a bunch of snobbish, sanctimonious, unfriendly, clannish, tea-sipping clothes horses and stuffed shirts.

There are even some Episcopalians who have at least one of the above misconceptions about any Church they haven't attended.

This is, of course, ridiculous. Any right-thinking Episcopalian knows that we are all warm-hearted, reverent, friendly, unselfish, coffee-drinking, well-groomed, plain old down-to-earth

folks. And it's high time we all pitched in and helped lay these misconceptions to rest once and for all.

Billy Sunday once remarked that the Episcopal Church is a sleeping giant. That statement was made some years back, and we can all agree that the sleeping giant has rolled over and mumbled a great deal since.

If it is to wake up completely, we must all help. The next time we see a stranger in our midst, let's take him in.

In a nice way, of course.

—Pat Sims

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Who Will Answer?

BY SHEILA DAVIS AND L. E. AUTE

Who Will Answer? is one of the most significant and provocative popular songs to come along in quite a while. Written by Spanish composer L. E. Aute, it was the top song in Spain last Spring. Ed Ames had it arranged for him by Perry Botkins, Jr., who used an extraordinary combination of Gregorian chant, Bach-like instrumentalizations, and hard rock.

From the canyons of the mind
We wander on and stumble blindly
Through the often tangled maze of
Starless nights and sunless days
While asking for some kind of clue, a
Road to lead us to the truth, but
Who Will Answer?

Side by side two people stand
Together vowing hand in hand that
Love's embedded in their hearts. But
Soon an empty feeling starts to
Overwhelm their hollow lives,
And when they seek
The "hows and whys,"
Who Will Answer?

On a strange and distant hill
A young man's lying very still, his
Arms will never hold his child
Because a bullet running wild
Has struck him down!
And now we cry: "Dear God!
"O why, oh why!" But
Who Will Answer?

High upon a lonely ledge

A figure teeters near the edge, and
Jeering crowds collect below to
Egg him on with "Go man, go!" but
Who will ask what led him to
His private day of doom, and
Who Will Answer?

Chorus

*If the soul is darkened
By a fear it cannot name,
If the mind is baffled
When the rules don't fit the game,
Who Will Answer? Who Will Answer?
Who Will Answer? Hallelujah!
Hallelujah! Hallelujah!*

In the rooms with darkened shades,
The scent of sandalwood pervades the
Colored thoughts in muddled heads,
Reclining on the rumpled beds of
Unmade dreams that can't come true.
And when we ask what we should do,
Who Will Answer?

Neath the spreading mushroom tree,
The world revolves in apathy as
Overhead a row of specks roars on,
Drowned out by discotheques. And
If a secret button's pressed because
One man has been outguessed,
Who Will Answer?

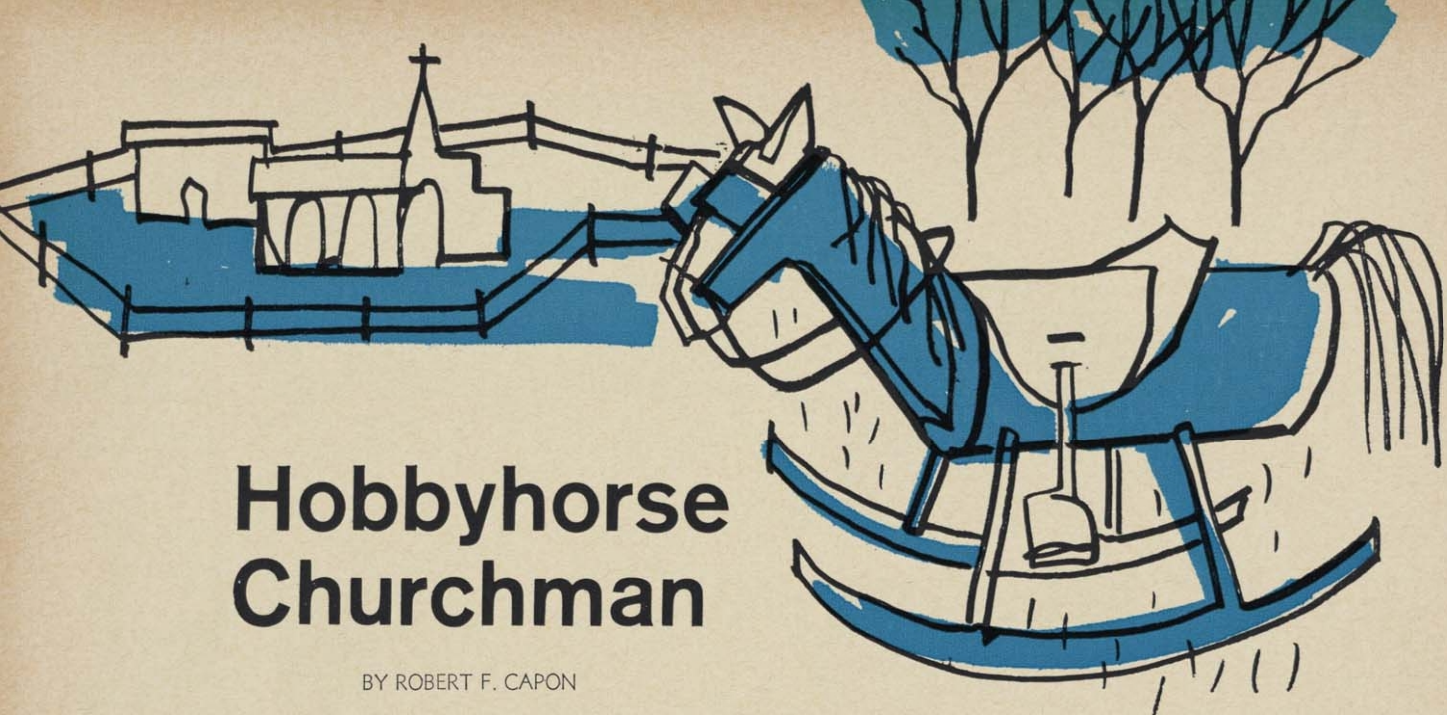
Is our hope in walnut shells worn
Round the neck with temple bells?
Or deep within some cloistered walls
Where hooded figures pray in halls?
Or crumpled books on dusty shelves?
Or in our stars? Or in ourselves?
Who Will Answer? (*Chorus*)



I BELIEVE IN THE SUN

I believe in the Sun
even when it is not shining.
I believe in Love
even when I feel it not.
I believe in GOD
even when He is silent.

—Found on the walls of a
cellar in Cologne, Germany,
after World War II



Hobbyhorse Churchman

BY ROBERT F. CAPON

ONCE UPON A TIME there was a contest to name the most durable and indefatigable of all the beasts. The lion, the rat, and the elephant were nominated. So were the saber-toothed tiger, the hawk, and the *tyrannosaurus rex*.

The judges, however, ruled them out: all such animals gave up eventually—if not out of sheer exhaustion, then from the inexorable pressures of extinction. In the end only one beast qualified. The Hobbyhorse won the award. Out of Enthusiasm, by Novelty, Contemporaneity up, he finished first in more races than any other.

And nowhere more so than in the Church. To fad-weary Christians it sometimes seems that, like the ancient king who died of a surfeit of palfreys, the Church is in danger of being done in by a surfeit of hobbyhorses. It is so often the latest, shiniest, friskiest idea that takes the lead; no sooner have we gotten used to one innovation than another overtakes it.

We make our reluctant peace with the newest version of what is ecclesiastically in, only to find we are still as far out as we ever were. Someone has mounted yet another hobbyhorse and ridden off in a cloud of magazine articles.

It is all a bit disconcerting. Why this perpetual renewal of mounts? Why can't we be content with what we were taught? Why is it not enough that the Church should be what she is: the Body of Christ, the mystical

Point through which His Sacred Priesthood is at work in the world to draw all men to Himself? Why always another gimmick? Why are things so much less easy for us than they were for our grandfathers?

Well, when you put it that way the question becomes, if not answerable, at least manageable. First of all, we should not be too quick to assume that our grandfathers had it any easier. They were, after all, their own contemporaries. They may have been as perplexed by their brand of modernity as we are by ours.

That is not the whole story, however. It is all very well to say what the Church is: the triumphant Humanity of the God-Man hidden in the world by baptism. It is fair enough to insist on this and to grow impatient with people who seem to want to turn it into some kind of specialized club with a specific program.

Yet there is a sense in which that is no rejoinder at all. To be sure, the Church is an organism and not a club. She is Christ at work in His members through obedience. But obedience must take place in time and space, and it must be offered by unique individuals with minds and styles of their own.

There is, you see, an inevitable tension built into the nature of the Church. On the one hand she is nothing less than Christ Himself. Yet on the other, she is a motley crew of members which by His courteous

good pleasure has been left free to do His work in whatever ways seem best here and now.

By her being she is an unchangeable organism, doing one thing at all times and places. By her makeup, however, she is inevitably committed to doing what looks good to her members, be they lay people, priests, or popes.

In other words, every time the Church really acts in the world she will act in a way that somebody—somebody human—thought of. We should not be surprised, therefore, when the Church turns out to look like a club at any given point in history. At times the clubbiness may be more or less alarming.

The Church cannot act without acting in *some way, through some people*. She will from time to time appear in the world as a doctrine society, a morality brotherhood, a civil rights club—or a social club, a bingo club, or a liturgical renewal club.

There is not a single aspect of the mystery of the Church which is not liable to being so featured as to obscure the features of the Church itself. There is no truth which cannot be ridden out of bounds. Name what you will—love, spirituality, brotherhood—every last one of them, from the greatest to the least, can be turned into a hobbyhorse.

What do we do then? Do we despair of ever finding any practical

From *The Sign*, National Catholic Magazine, © 1968, used with permission.

mode of action or speech that will do justice to the real nature of the Church as the Body of Christ? No. First of all, we remember that the Body is not one member but many.

The very fact that Smith is prone to ride off in direction A is complemented by Jones' profound enthusiasm for direction B. If only both of them keep in mind that they are members of the Body, they have at least a sporting chance of not being led astray by their hobbyhorses, however noble.

But more than that, there is the faith itself. In all its important instances, orthodoxy is precisely a refusal to mount a nice, little, intelligible animal; it is, instead, the presentation of the great and paradoxical beast on which man was meant to ride home to God.

The heresies which the Church condemned were not broad statements of the truth, but narrowing attempts to reduce the faith to manageable proportions. At its best, orthodoxy has always said more, not less, than heresy; it has been not restrictive, but inclusive; it has set men free to explore the full width of the revelation of God, not limited them to a clubby version of it which some crowd of Joneses in a particular age and place found easier to swallow.

If in any proper sense orthodoxy can be called narrow, it is in the sense that the fulcrum on which a great beam balances must be narrow. The fine points of theology are the pivots

on which the vast facts of revelation swing free and true.

But given those cautions—granted that we listen to other members of the Body and try to balance all on a right faith—we must be bold enough not to let the fear of clubbiness freeze us into inaction. The Body is not one member but many. If I am to speak in the Church, it is, in all humility, *I* who shall have to do the speaking. God has sent the Spirit of His Son into our Hearts—and a son is one who, given the obligations of love and devotion, is free to be wrong and still stay within the family.

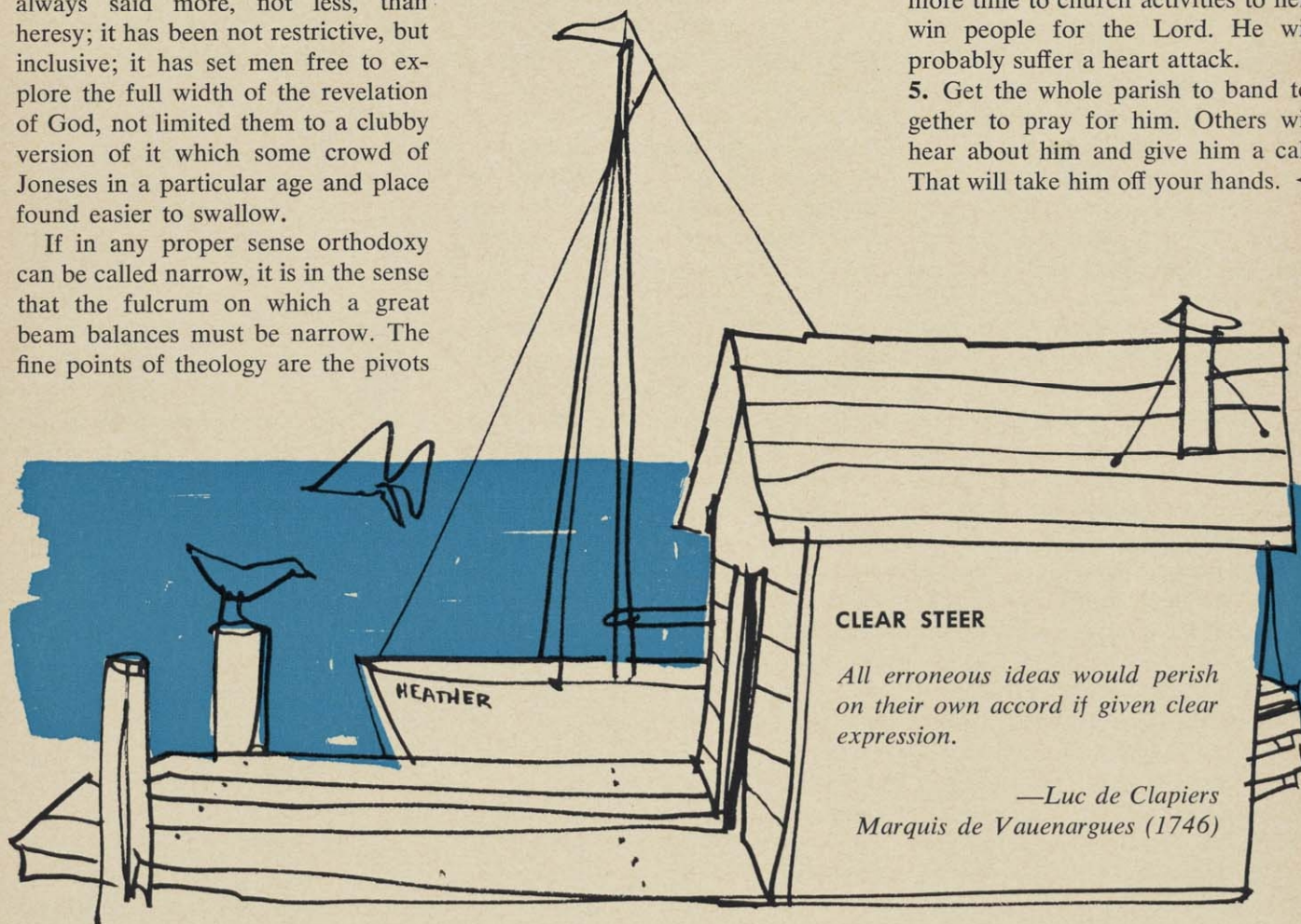
Timorousness in the face of such a gift is a pose. It is an attempt to play safe with the power of the Gospel, to be cozily at home with an outlandish hope, to be cool where we were meant to burn with the fire of the God in whose image we were made.

The hobbyhorse may be a tricky beast, but if he is properly saddled and bridled, Christ rides him easily into Jerusalem. ◀

5 WAYS TO GET RID OF YOUR RECTOR

Note: This list was left on a rector's desk by an anonymous caller. The rector felt it should be shared with his congregation. We offer it for your reading pleasure.

1. Sit up front and say "Amen" everytime he says something good. He will preach himself to death.
2. Pat him on the back and tell him what good work he is doing in the parish and community. He will work himself to death.
3. Increase your offering to the church. He will probably drop dead.
4. Tell him you've decided to pledge more time to church activities to help win people for the Lord. He will probably suffer a heart attack.
5. Get the whole parish to band together to pray for him. Others will hear about him and give him a call. That will take him off your hands. ◀





1 FROM NOW ON the city is the habitat of a large majority of the people; it has spread over the countryside in a suburban and inter-urban sprawl, covering entire regions. Most of its people are increasingly employed in the services; they are better paid, better educated, enjoy a good deal of leisure time, and develop new requirements.

Many of these new needs could be classified as "recreational." This means all the possible ways of recreating physically, intellectually, and emotionally the individual's body and soul. The twentieth century has gone a long way in re-establishing old traditions of ancient collective rites which had disappeared for centuries; thus the Olympic Games, the mass-attended public artistic performances of the arena and amphitheater, and the open public debating of a great variety of issues.

Despite modern electronics and the possibility for every individual in the affluent society to hear and see all those things without leaving his home, no period in history has built as many new arenas, theaters, and auditoriums so that thousands of people may attend such events, crowded together on the spot. Urban people are indeed thirsty for collective rituals. And the

best system of broadcasting in the world will not satisfy this thirst.

The collective rituals also take on a migratory form which may be an expanded secular expression of the old tradition of pilgrimage. For the recreation of both body and soul, millions of city people travel annually or seasonally to a small number of well-selected spots, at some of which entire new metropolises are developing as a result.

It becomes a necessary rite to visit certain famous places: the monuments, the museums, and also the restaurants and nightclubs, or the ski fields and seaside beaches that are in fashion. It is the urbanization of society, combining density, communications, and leisure, which brought the concept of fashion to the masses. And fashion is not only for food or clothing habits, but also for a great many other ritual elements of this way of life.

It is, however, the collective ritual at a given date in a chosen spot that gives people the greatest satisfaction. Then the city dweller may feel he belongs in his community without losing the elements of privacy, almost anonymity, which the dense formation of the city also provides.

The importance of the collective ritual in the modern city has seldom

been understood. It is helped by the expansion of the sports, of the performing arts, and of tourism. The scale of the modern city requires more collective ritual—a concern of much greater significance than the somewhat outdated concept of the "neighborhood," carried over from the small town into the metropolis.

—JEAN GOTTMANN

2 In the current debate on the theological status of the city, some theologians have made much of the biblical use of the city as the place of God's dwelling (Jerusalem), as the object of God's mission (Nineveh, Jerusalem, Samaria), as the symbol of the eschaton (the New Jerusalem). Other theologians, meanwhile, have denounced the anti-urban bias of the biblical writers who have made the cities (Babel, Sodom and Gomorrah, Rome) examples of depravation and thus instilled a rural ethos in the Christian religion.

A study of the message of the prophets suggests a more fruitful use of the Bible in our understanding of the city. Although Jerusalem is the main target of the prophets' denuncia-



THE RISE AND FALL OF THE SECULAR PEW

IN THE EARLY Christian basilicas worshippers stood for prayer and indeed throughout the services. This was the practice until the thirteenth century, so that the spacious naves were free from any fixed objects that might prevent circulation or any activity in which Christians might wish to engage.

Stone benches against the walls were not uncommon, as for example, in the fourteenth-century East Riding Church at Patrington, which has a seat running round most of the nave, including the west end, but which left the central area free. There the parishioners could dance or act or, having brought in trestles and forms, consume their ales.

Seats were fixed eventually within the chantry parcloses and guild chapels and from thence spread into the body of the church, so that in 1827 we hear from Bishop Quivil of Exeter that "the parishioners of divers places do often wrangle about their seats in church, two or more claiming the same seat; whence arises great scandal to the Church, and the divine offices are sore let and hindered." In the fifteenth and sixteenth centuries many churches were fitted up with wooden seats, thus setting a fashion that was to prevail to the present day.

After the Reformation the custom of reserved pews was widespread, leading Bishop Corbett of Norwich, in a sermon preached in 1623, to lament:

"Stately pews are now become tabernacles with rings and curtains to them. There wants nothing but beds to hear the word of God on; we have casements, locks and keys, and cushions. I had almost said bolsters and pillows, and for these we love the church. I will not guess what is done with them, who sits, stands, or lies asleep at prayers, Communion, etc., but this I dare say—they are either

to hide some vice or to proclaim one; to hide disorder or to proclaim pride."

Since these objects were, in effect, private possessions, their owners kept them under lock and key and arranged them at their will. Thus in the north aisle of Wensley Church, Yorkshire, there is a pew belonging to the Scrope family which, under James I, was provided with a top or ceiling with pendants. Fireplaces were installed: there is a faculty of the 28th November, 1740, granted to Sir Jeremy Sambrooke to have a fireplace built, on the grounds that his pew is "Situated below the Ground or Level of the Church Yard, so Cold and Damp that it is truly Incommodious and Unsafe for Him and His Family in the Winter Season to be there so frequently and so long as they are Required and Disposed to be."

Special compartments for pet dogs were inserted, as at Aveley, Essex, and Northorpe, Lincolnshire, and they accompanied their masters when they went up for Communion, as we learn from a report of the parish of St. Anthony in Cornwall of Whitsunday, 1640. On that day the church was hit by a storm, and among the casualties was "a dog at the feet of one kneeling to receive the cup."

The occupiers set up their private libraries therein, as did Sir John Kederminster at Langley Parish, Buckinghamshire. Sometimes they had sofas and tables, and between the prayers and the sermon a liveried servant would bring sherry and light refreshments.

To the ecclesiologists these pews, often derogatorily called "pens," were anathema. They were arranged according to no set plan, so that many of the occupants sat with their backs to the Communion table, and their walls were so high that the minister could see few of his congregation

tion, it is not because it is a populous or progressive city. In fact, Jerusalem has been founded by God Himself; it is the place where God has conve-nanted His presence; it is "the joy of all the earth" (Psalms 48:2).

But it has become the place of oppression and injustice: "Your princes are rebels and companions of thieves" (Isaiah 1:23), "the oppressing city" which "accepts no correction," whose judges are "evening wolves" (Zephaniah 3:1-3). It is the city of hubris which thinks "I am and there is none else" (Zephaniah 2:15).

It is because of this that Jerusalem will be visited with judgment, that it will be leveled down—not simply to transform it into some kind of rural paradise (though this idea is sometimes present), but that it may be rebuilt in righteousness and become "the City of the Lord" (Isaiah 60).

It is this city built in justice which is projected into the future and becomes the eschatological symbol—and the operative dynamism for urban construction in this world.

—JOSE MIGUEZ-BONINO

3 If you give a hungry man a fish today, you must give him another fish tomorrow. If you teach him *how* to fish today, he will catch his own fish tomorrow.

Old Chinese proverb quoted by
A. Donald Bourgeois

when he addressed them. After a sustained attack most of them were removed and replaced by open seats.

Yet the pews themselves are evidence of a certain unity of the sacred and the secular, at least in the minds of their owners. They did not see why they should not be as comfortable in their parish church as they were in their own homes.

Indeed, comfort was one reason for

their original construction as indicated by a faculty issued in 1616 to a parishioner of Haverstock in Essex. He was allowed to erect a pew and to make it high with a wainscot or board in order "to break and keep off the wind that cometh out of the chancel." The inhospitability of many buildings today is something they would not have endured and is an example of the division of sacred and secular.

—J. G. Davies



ABSENCE MAKES THE FLOCK...

EACH SUMMER during my seminary days we were expected to do some field work, both for credit and for cash. I was assigned to serve a small church in a place called Jarablus, the ancient city of Carkemish, in northern Syria at the intersection of the Turkish border and the Euphrates River.

I was excited about this opportunity as I was bursting with theology and homiletics. An elderly lay preacher accompanied me on the trip to Jarablus in order to introduce me to the congregation. When we reached the town, despite a reluctant bus, we called on a prominent member of the congregation with the expectation that he would take us in for the night and arrange permanent hospitality for me for the rest of the summer. When the would-be host came to the door my friend introduced me as the answer to their prayers for a pastor.

But even before we were invited

in, this gentleman replied, "But we already wrote to the Board that we don't need a pastor because the congregation is too small to support a pastor; besides, it is harvest time, and all the men will be out of town for work."

My friend left for home the same day, and I spent a sleepless night at what might be called a hotel, trying to figure out what my sermon would be the next day, Sunday. When we went to church I saw a half-ruined building with part of the roof missing and only four elderly women and two young children as my congregation.

But my frustration reached its peak when during the sermon I was interrupted by one of the women saying, "No, my son! The real meaning of the verse which you read is this. . . ." And she went on to finish the sermon while I stood in the pulpit listening to her exposition.

—Peter Doghramji

PRAYER PRUDENTIAL

O Lord, thou knowest that I have lately purchased an estate in Essex. I beseech thee to preserve the counties of Middlesex and Essex from fire and earthquakes; and as I have also a mortgage at Hertfordshire, I beg of thee also to have an eye of compassion on that county; and for the rest of the counties, thou mayest deal with them as thou art pleased. O Lord, make all my debtors good men; give a prosperous voyage and safe return to the Mermaid sloop, because I have not insured it. And because thou hast said, "The days of the wicked are but short," I trust that thou wilt not forget thy promise, as I have an estate in reversion which will be mine on the death of the profligate young man, Sir John . . . Keep my friends from sinking, preserve me from thieves and housebreakers, and make all my servants so honest and faithful that they may always attend to my interest and never cheat me out of my property night or day.

—John Ward

—Prayer by John Ward, once a member of Parliament from Weymouth, England.

From *The Mind and Heart of Love* by Martin C. D'Arcy, S.J. Published by Holt, Rinehart & Winston, Inc., © 1947

YOUR SERVE?

There are in our churches two main groupings—those who use the Church in any way it can serve them, and those who serve the Church in any way it can use them.

—Joost de Blank

From *This Is Conversion*, © 1958 Joost de Blank, Morehouse-Barlow Co., Inc., New York, and Hodder and Stoughton Ltd., London.

REPORT TO THE CHURCH ON THE GENERAL CONVENTION SPECIAL PROGRAM

In Seattle, in September, 1967, Presiding Bishop John E. Hines called on the Episcopal Church to "take its place humbly and boldly alongside of, and in support of, the dispossessed and oppressed peoples of this country for the healing of our national life."

In response to his leadership the 62nd General Convention set up the Special Program, giving it top priority for our Church's use of personnel, time and money for the years 1968-70.

In November, 1967, following General Convention, the Presiding Bishop, in consultation with the elected members of the Executive Council, set up a special staff unit of the Council to carry out this General Convention Special Program.

What follows is a question and answer report on what this program is, the reasons for it and what it has done as of May, 1968.

This represents but one phase of the ongoing work of the national Church.

WHAT IS THE GENERAL CONVENTION SPECIAL PROGRAM?

A new, special, program proposed by the Presiding Bishop and wholeheartedly adopted by General Convention at Seattle in September. It represents a concerted effort on the part of our Church to attack the basic problems of poverty and racism. It is a top priority piece of work within the General Church Program, that is, the national program of the Church.

It seeks to help the poor by providing manpower and money for programs set up by the poor to help themselves.

WHAT PROMPTED THE NEED FOR THIS SPECIAL PROGRAM? WASN'T THE EPISCOPAL CHURCH DOING A GOOD JOB IN THIS FIELD BEFORE?

The first point is that we haven't been doing enough. Or more accurately, what we, and society as a whole were doing, hasn't worked. One evidence of this is the fact that today, in the most prosperous period in our history, more people are on relief than ever before. And relief rolls continue to grow. Obviously, we must be doing something wrong. New approaches are called for.

The crisis in our cities, especially the violence and destruction of the summer of 1967, demonstrated this dramatically. It also demonstrated what most of us were slow to understand — namely that the "have-nots" of our society resent the handouts of people in power. This includes the Church. People on relief, for example, resent the welfare system. (Just as a man will often resent the individual who lends him money.)

WHAT ARE SOME OF THE BASIC ISSUES INVOLVED HERE?

One of the most fundamental is that of powerlessness; the pride-destroying powerlessness that poor people feel; especially the black poor. There has been no way for them to have a hand in shaping their own destiny. There seems to be no way for their voice to be heard by the white majority. This realization is an important part of the new approach to the whole poverty problem.

When he proposed the Special Program to General Convention, the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, put it this way: "*The grim consequences of the rioting indicate a tenaciously held conviction that any*

relief that comes will come by acquisition of, or seizure of sufficient power on their (the black poor) own part to enable them to shape their destiny, taking their place equally alongside other men. This they are prepared to do — even if they have to die in the attempt.

“Further — and this touches us at a sensitive point — many of these unfortunate people have written off the churches as possible allies in their quest for justice. They have seen little concrete evidence that church people are concerned about their plight or will take the necessary risk to help redeem it.” The slaying of Dr. Martin Luther King, Jr. and the response in rioting in cities throughout the country, illustrate that Bishop Hines spoke with deep insight.

HOW WILL THE GENERAL CONVENTION SPECIAL PROGRAM HELP?

First of all, it will demonstrate that the Church really cares. It cares enough to “take its place humbly and boldly alongside of, and in support of, the dispossessed and oppressed peoples of this country for the healing of our national life.” One of the program’s specific aims is to enable people in slums to participate in the decisions which control their lives. This means that the Church cares enough about poor people to try to meet the needs they, *themselves*, feel — not just the needs that well-meaning people on the outside *think* they have.

The General Convention Special Program is an attempt to deal with questions like these: “How can the resources of our Church, both human and financial, be intelligently and humbly enlisted in the service of the people of our cities?” as Bishop Hines put it.

“By what criteria can we enter into partnership with those groups in slum areas which have been organized by the residents and are trying to deal with the conditions that are destroying them?”

How will the Special Program help solve these problems? By giving poor people a voice in the decisions which affect their lives and futures. By helping them gain the political and economic power they must have in order to improve their lot.

The Special Program will accomplish these aims essentially by providing both funds and skilled personnel assistance. These will be used to support the organizations that people have set up themselves.

The Special Program places the Church in the midst of the poor people’s struggle without trying to do their job for them or trying to control what they do.

DOESN'T THIS PROGRAM DUPLICATE OTHER POVERTY PROGRAMS LIKE THOSE OF THE UNITED STATES GOVERNMENT?

No. It complements them. There are two chief points to remember about the underlying philosophy which guides the work of the Special Program:

- 1) Sizeable sums of money will be given directly to the people’s own local community organizations.
- 2) The money will be given for them to spend on plans and priorities that they, themselves, have set.

This approach affirms, as General Convention put it, that the poor “have the God-given capacity, if resources are

supplied, to solve the problems of which they have become victims in an affluent, industrialized, predominantly white society.”

The Federal Government is spending hundreds of millions of dollars in the War on Poverty; yet, money for the slum’s own organizations is becoming more and more limited. There are some localities where organizations of the slum dwellers themselves are non-existent or stymied or manipulated by local machine politics.

To be effective in bringing about social change, community organizations must be politically and economically independent.

WHAT IS THE COST OF THE CHURCH’S RESPONSE TO THIS CRISIS IN AMERICAN LIFE?

A total of \$9,000,000. Approximately \$3,000,000 per year for the 1968-70 triennium.

WHERE DOES THE MONEY COME FROM?

Slightly less than \$2,000,000 a year is part of the General Church Program (the national program of the Church). This money comes from the dioceses.

Of this \$2,000,000 approximately 1½ million was already in the approved budget proposed by the Executive Council to General Convention. This amount was for the continuation of existing programs. Five hundred thousand dollars was then added to this amount by General Convention.

To this was added a grant from the United Thank Offering of the women of the Church. The Triennial Meeting in Seattle voted \$2,265,917.47 in September. This will be increased to \$3,000,000 during the period of the triennium.

IS ALL THE WORK IN THE GENERAL CONVENTION SPECIAL PROGRAM BEING CARRIED OUT BY THE SPECIAL PROGRAM UNIT?

No indeed. The better part of the 1½ million dollars already in the budget provides for the continuation of, or redirection of ongoing programs that are being carried out by other Council units in response to the urban crisis.

HOW HAS THE SPECIAL PROGRAM AFFECTED THE REST OF THE WORK IN THE GENERAL CHURCH PROGRAM, THAT IS, THE CHURCH’S NATIONAL PROGRAM?

The General Church Program for 1968-70 adopted by General Convention is 3½ million dollars less than that proposed by the Executive Council.

In preparing this reduced program, General Convention’s Program and Budget Committee attempted to avoid cuts which would cripple essential services from the Executive Council to agencies, dioceses and districts.

There are, for example, more dollars available for the Church’s work overseas in 1968 than there were in 1967, but many of the new programs proposed by the Overseas Department cannot be undertaken.

Priorities were established with regard to the Special Program and in other areas of the Church’s work at home and overseas, assuring that money and personnel would be committed to work which was considered most urgent.

Other matters will have secondary attention. Some will obviously be curtailed.

**CAN THE SPECIAL PROGRAM REALLY HOPE TO
ACCOMPLISH ANYTHING IN THIS
FIELD WITH A BUDGET OF ONLY \$9,000,000
OVER A PERIOD OF THREE YEARS?**

Not by itself and not unless the people of the Church get behind it. A cardinal point in the thinking behind the program is this: much of its success will depend on how much it does to stimulate the participation of other forces in our society.

A substantial part of the program's effort is being devoted to encouraging the formation and support of broad coalitions of churches and other institutions; persuading the business sector to commit money and skills; working to bring about appropriate local, state and federal government action. Finally, the work must have the support of the people of our Church. If it is looked upon only as a program of the national Church, it will fail. As the Presiding Bishop said, "No matter what this Church at the national level may decide what we can do, both in human and financial terms, it will only be a token, a symbol, if perhaps happily a sacrament"

He then goes on to say that our men, women and young people must become engaged in the program at the local parish and diocesan level. They must become involved personally, not just financially. We cannot "attempt to use money to 'buy our way out' of our responsibility," Bishop Hines warns.

**JUST HOW WILL THIS MONEY
GET FROM THE SPECIAL PROGRAM INTO THE
HANDS OF THE PEOPLE?**

Some of it will go directly to the dioceses to assist their urban programs. Other money will be given to community organizations; some of this will be given as direct grants; some will go through an appropriate existing channel like the Inter-Religious Foundation for Community Organization (IFCO).

WHAT IS IFCO?

IFCO is a not-for-profit corporation legally chartered in the State of New York. It is a working coalition of both religious and secular agencies. It includes most major Protestant denominations as well as Roman Catholic and Jewish representation. The Executive Director is the Rev. Lucius Walker, a Negro Baptist clergyman.

WHAT DOES IFCO DO?

Basically, it is a vehicle to channel the funds of religious institutions and foundations into slums and other poor communities, either urban or rural. These funds are used by the local poor people's organizations to develop the social, political and economic power bases they need to change conditions in these communities.

IFCO also provides training for the local community leaders. It helps coordinate the community organization activities of the participating religious institutions in order to avoid duplication. IFCO also keeps a close watch over the activities it is funding to see that the stated purposes are actually being achieved; to see that any wisdom and insight gained from such efforts is systematically shared with all.

The Episcopal Church, like all other participating agencies, has two representatives on the board of IFCO. In IFCO, mainline denominations rub shoulders with such new com-

munity groups as the Afro-Mex Coalition in Los Angeles and the City-Wide Citizens Action Committee in Detroit.

**WILL THERE BE FUNDS AVAILABLE FOR DIRECT
ASSISTANCE BY THE EXECUTIVE
COUNCIL TO DIOCESES IN CRISIS SITUATIONS
AND FOR COMMUNITY ORGANIZATION?**

Yes, of course.

**WHAT ARE THESE LOCAL COMMUNITY
ORGANIZATIONS REALLY TRYING TO DO?**

The idea behind them is this: people who are powerless are the victims of those who hold the power. As long as they are powerless, they cannot help themselves. Without a base of power, they cannot enter into the mainstream of American life. Much of the frustration and despair and lack of motivation among poor people in this country stems from the feeling and fact of powerlessness. This is true both in the city slums and in abandoned rural communities.

In trying to help themselves, the poor have sought increasingly in recent years to organize themselves and work together. This activity has produced some encouraging results. Some of these local community organizations have developed positive programs of self-help. These have been designed, led and controlled by the people, themselves. They have been based on their own needs which they understand better than any outsider ever could.

**WHAT ARE SOME EXAMPLES
OF "SELF-HELP" PROGRAMS?**

There are many different approaches. Some concentrate on organizing to negotiate effectively with city halls, school boards, and the business community to improve housing conditions, raise the quality of public education, create job and training opportunities.

Others work to develop consumer and producer cooperatives or provide low-cost loans for local businesses. The idea here is to help those businesses whose profits would remain in the poor communities. As it is now, most profits from businesses operated in slums wind up in the hands of those outside the community.

Voter education and voter registration programs are other examples of local self-help programs.

**THIS MONEY WE ARE GIVING AWAY, DO WE
HAVE ANY CONTROL OVER IT?**

Yes. We have complete control over deciding who gets the money in the first place. After that decision has been made, however, the people who receive it have complete control over how it is spent. Of course, they are required to submit a financial accounting to the Special Program Unit periodically and a yearly evaluation of how the program is progressing. This allows the Special Program Unit to see if the money is actually accomplishing the purposes for which it was given. Every grant will be reviewed each year to determine whether it will be renewed.

HOW ARE FUNDING DECISIONS MADE?

Ultimately, everything goes back to the Executive Council. The Council has authorized a Screening and Review Committee of the General Convention Special Program to sort out all requests for funds and decide which programs should

be approved. Most of these are then submitted to the Executive Council for certification. The Executive Council meets four times a year; the Screening and Review Committee meets more frequently.

Sometimes programs are so urgent that to wait for Executive Council certification is impractical. The Presiding Bishop, therefore, is authorized to certify emergency grants between Executive Council sessions.

Whether a request for funds represents an Episcopal Church program or not, the bishop of the diocese in which the program is located is *always* consulted and his opinion is given serious consideration. No bishop, however, has veto power over funding.

The Presiding Bishop is the chairman of the Screening and Review Committee. Other members include two representatives of the Executive Council; two representatives of the General Division of Women's Work; two representatives of the Union of Black Clergy and Laymen of the Episcopal Church and seven representatives of the poor. This latter representation covers a broad spectrum of the poor in America—Negro, Puerto Rican, American Indian, Mexican American and residents of Appalachia.

WHAT CRITERIA ARE USED IN RESPONDING TO REQUESTS FOR FUNDS?

Each program requesting funds is carefully scrutinized and must aim to achieve one or more of three goals:

Community organization on a national, metropolitan or neighborhood level (can be urban, suburban or rural); the basic purpose here is to gain social, political or economic power;

Service to the poor based on programs designed and controlled by the poor themselves. These would include training in the skills necessary to assure the effective conduct of such programs;

Community leadership training and experience in specific areas of need identified by the applicant.

Even if a program falls into one of these categories, it still must meet other criteria. It must clearly be based on the fundamental principle of assisting the poor to organize *themselves* to have an effective share in determining their own destiny.

A program must be carried out without regard to race, creed or ethnic origin.

No funds received can be used in connection with any individual or group which advocates violence.

The program must show clear and reasonable evidence that, given funding assistance, it is actually equipped to carry out its purpose.

IS THE SPECIAL PROGRAM DESIGNED FOR ONLY THE URBAN POOR?

Not at all. It is designed to help the *poor*; to try to breach that ever-widening gap between the "haves" and the "have-nots" in our society. And there are plenty of "have-nots" in the rural areas of this nation.

For example, the Special Program recently gave financial assistance to the Southern Rural Action Project. This organization operates cooperatives and programs of self-help and rehabilitation in the poor rural counties of Georgia and Alabama.

Nor does the Special Program concentrate solely on the needs of the black poor. Realizing that much of the present condition of powerlessness in poor communities is due to the prevailing attitude of whites, the Special Program recently funded a unique group in Detroit called People Against Racism.

PAR is an organization of white people in Detroit concerned to combat racism and to work for its eradication. It will do this through the use of the mass media and through programs of education and action.

WHAT HAS THE GENERAL CONVENTION SPECIAL PROGRAM ACCOMPLISHED SO FAR?

As of April, 1968, the Special Program has made 20 grants totaling \$301,965. Five of these grants were made to dioceses and fifteen to community self-help organizations. This includes \$200,000 for the initial payment of a \$700,000 grant to IFCO authorized by the Executive Council. All grants to IFCO are made on a matching three to one basis. This means that \$600,000 must be obtained by IFCO from other sources before the Episcopal Church releases any of the remaining \$500,000.

IS THERE ANY EVIDENCE SO FAR THAT THIS WORK IS DOING ANY GOOD?

On the whole, it is much too early to see results.

In the meantime we do have a few encouraging signs. In the April 22 issue, *Newsweek* praises the work of the two recipients of Episcopal Church grants. In talking about the reaction in the ghettos to Dr. King's death, *Newsweek* said: "*In St. Louis, a heretofore inconspicuous Negro leader named William Bailey, a jobless father of nine, was instrumental in melding a black united front that organized a peaceful march of 25,000 mourners.*" Mr. Bailey is president of the Mid-City Community Congress.

"*Los Angeles's edgy Watts and its other ghettos were eerily calm, and the explanation was not hard to find. In the assassination crisis, the year-old Black Congress—an umbrella organization embracing groups ranging from the NAACP to militant Ron Karenga's US—showed its clout. The Congress organized a massive King memorial rally, assigned black-bereted Black Panthers to direct traffic, and put shaven-headed US cadets on the streets in an effective cool-in. Karenga was quick to draw the moral of the exercise. 'We have found it to be true,' he intoned, 'that the capacity to use power often eliminates the need to use it.'*"

The Afro-Mex Coalition includes the Black Congress. Mr. Karenga expresses the philosophy behind the General Convention Special Program. It is the powerless who engage in random acts of fury and destruction, not those who have a strategy for achieving their fair share of the power which shapes their lives.

EXECUTIVE COUNCIL
OF THE EPISCOPAL CHURCH
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CHURCH HISTORY:

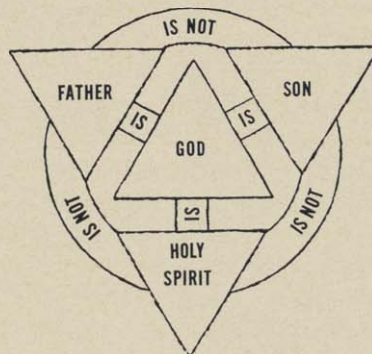
The Settlement at Jamestown

They landed on Wednesday. On Thursday they set about the erection of a fort. They prepared for Sunday by hanging up an old sail, fastening it to three or four trees to shelter them from sun and rain. Seats they made of logs; a bar of wood between two trees served for a pulpit. This was the Sunday after Ascension Day. "We had daily Common Prayer morning and evening," says John Smith. "Every Sunday two sermons and every three months the Holy Communion." The first celebration of the Holy Communion was on the 21st day of June, 1607.

—From *A Short History of the Episcopal Church* by George Hodges (Forward Movement)

CHURCH SYMBOLS

The shield of the Holy Trinity was frequently used in medieval stained glass. The words usually were in Latin and read logically in any direction: "The Father is not the Son, The Son is not the Father, The Holy Spirit is not the Son; The Father is God, the Son is God, the Holy Spirit is God."



—From *Seasons and Symbols* by Wetzler and Huntington (Augsburg Publishing House)

PRAYER: United Thank Offering

O God, who art the hope of all peoples everywhere, we thank thee for the outpourings of love and generosity which have enabled us to respond to some of the world's needs in places far and near; guide us as we face changing times and new frontiers; keep our hearts thankful and our vision clear as we seek to fulfill our vocation and ministry as members of the body of thy Son Jesus Christ our Lord. Amen

The Rev. Robert N. Rodenmayer

CALL YOUR RECTOR

- When you or a member of your family is going to the hospital or is seriously ill.
- When you have reason to believe he doesn't know another parishioner is ill or in trouble.
- When a new baby arrives.
- When your marriage hits rough waters.
- When there is a death in the family.
- As soon as *he* pops the question and *she* says "yes."
- When you have questions about your faith or your church.
- When you need counsel, advice, or a listener as you try to solve a tough problem or make an important decision.
- Before you leave for college, a new location, the armed services, or the Peace Corps.

—From several sources

READ

When you worry:

Matthew 6:19-34.

Before church service:

Psalms 91.

When you are discouraged:

Isaiah 40.

When doubts disturb you:

John 7:17.

When lonely or fearful:

Psalms 33.

When you forget your blessings:

Psalms 103.

When the world seems bigger than God:

Psalms 90.

When you feel bitter or critical:

I Corinthians 13.

For Jesus' idea of a Christian:

Matthew 5.

For Paul's idea of Christianity:

II Corinthians 5:15-19.

—From the *Oklahoma Churchman*

OUR MORALITY IS IMPROVING

MANY PEOPLE fear that "moral freedom" may mean "moral license." Such a fear suggests rather little trust in the power of the love of God and a curiously faint-hearted estimate of the attractiveness of what is good.

It suggests also a failure to understand that when people act in an immoral way—provided that it really is immoral when measured against the being of God, and not just by our standards—they do so, on the whole, because they are lost, troubled, and lonely and not because they find immorality more attractive.

There is, in any case, no evidence of a moral decline at the present time. Many people have their own impressions about the moral state of our society, but impressions are not evidence.

Certainly there have been some moral changes: we have more freedom now to talk about sexual matters (which is an advance rather than a decline), and possibly there is less chastity about (though this is not certain).

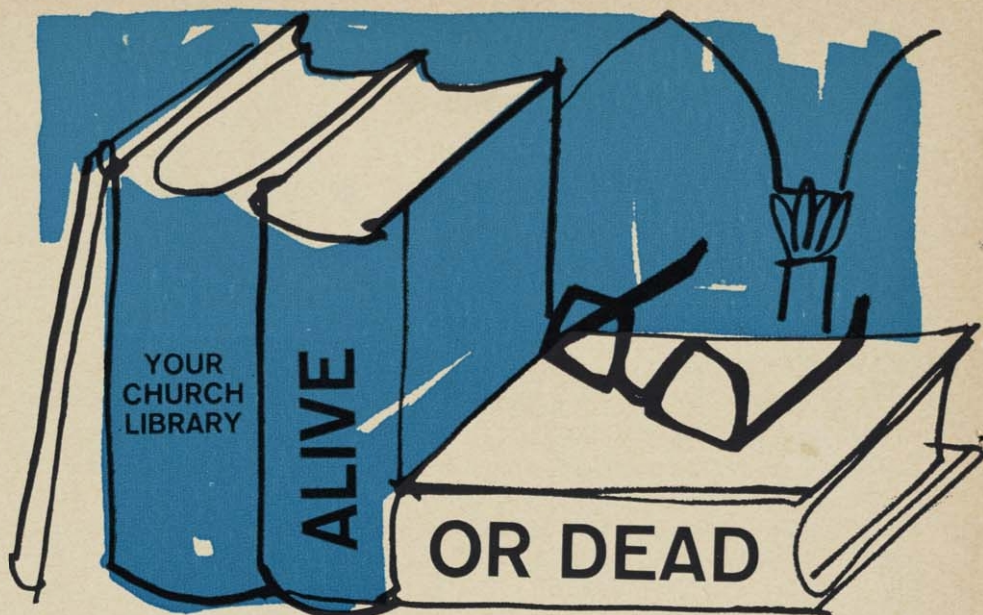
The major moral change of modern times, however, is the increase in concern for the poor and the weak and the emphasis on the value of the life of every family, which is implicit in the whole concept of the welfare state. This is a gain so immense that on its own it entitles us to say that we live in an age of moral advance.

Promiscuity, illegitimacy, drug-taking, and crime attract a lot of attention and may well be the price we have to pay for living in a complex, mobile, and highly competitive society, but they are at any time the product of only a small part of the population.

If we want to talk about the moral state of our society it is to the solid virtues of love and family life and of concern for the weak that we must give prominence.

—Michael Keeling

Excerpted with permission from *Morals in a Free Society* by Michael Keeling. © 1968 by The Seabury Press



IMAGINE A church library in a neighborhood storefront, not only featuring good books, but also offering ever-changing art exhibits, good religious music, Friday night films, tutoring, baby sitting in a well-equipped nursery, discussion groups, and roving neighborhood readers—a library, in short, that is attractive and aggressively present in the community.

Unfortunately, one would have to imagine such a church library, because there aren't many around. Though not related to the church, at least one library has all those features at 1580 Chapel Street in New Haven, Connecticut.

Begin the description of that library with this picture: a young man sits on the steps of a tenement house, reading to boisterous neighborhood youngsters. Story over, he prepares to leave, but the kids beg for more.

He gives in, and off they go to 1580 Chapel Street for more books. 1580 Chapel Street is a rented storefront library in a former supermarket. The young man reading to the neighborhood gang is a librarian.

Why can't libraries be as popular as the corner drugstore, as comfortable as a living room? On Chapel Street, huge windows that once held advertisements for weekend specials on beef now announce a play, show the work of a teenage artist, and inform passersby of the Friday night movie. Inside, music plays all the

time. The Chapel Street library is an exciting, inviting place where mind-stretching things can happen.

The father of this innovative library is New Haven's City Librarian Meredith Bloss. "Libraries must be more than repositories for books. They must be aggressive agencies for social change," he says. "A library should be a force, not an institution."

With street storytellers, art exhibits, music classes, drop-in tutoring service, baby-sitters, meetings, films, and a doorbell-ringing staff determined to bring some library activity into every home in the neighborhood, this militant library is quietly smashing conservative library tradition.

As Meredith Bloss writes: "... The important thing is not how many books we circulate nor how many people come to our meetings, but what happens to the individuals as a result. . . ."

A creative application of this approach to church school libraries could transform the church building itself into an active community center. It could spur the church into giving greater support to public libraries already in existence. Or it could even involve a transfer of the church library from the sacred precincts of the church grounds to a community setting where it would operate as another secular component of the servant Church.

—William T. Joyner

From *Colloquy*, January, 1968. Copyright, United Church Press. Reprinted by permission.

Simpleton Faith

ANYONE who calls himself a Christian is called upon to think about his faith.

Disciplined thinking about God is theology. Many otherwise intelligent Christians are needlessly scared by the word *theology*. Not having been taught to ventilate their faith with a few healthy doubts, they avoid thinking about it at all and fall back on the ridiculously un-Christian notion that to have a "simple" faith is a virtue.

Just as ill-equipped for an adult faith are the do-it-yourself theologians who see no need for using any of the tools of the trade. Crewel embroidery or electronics call for expertism, but every man can be his own expert in "religion." As often as not this home-grown expert repudiates "theology" along with "dogma" as needless obfuscation.

Some years ago a lay theologian of distinction, Dorothy Sayers, addressed a stinging "Letter to a Bore":



THE HIPPIE STORY

The members of the community of "new people" didn't earn their living. Those who had property sold it. And the entire group lived from hand to mouth. During one of their celebrations some of the cultivated and respectable onlookers were convinced they were under some sort of intoxicating influence.

Hippies? In 112 A.D.?

From the *New York Times* advertisement for HORIZON MAGAZINE.

"Why, when you can bestir yourself to 'mug up' technical terms about electricity, won't you do as much for theology before you begin to argue about it? . . . You would be ashamed to know as little about internal combustion as you do about the Nicene Creed.

"I admit that you can practice Christianity without knowing much about theology, just as you can drive a car without understanding internal combustion—but if something breaks down in the car, you go humbly to the man who understands the works, whereas if something goes wrong with your religion you merely throw the creed away and tell the theologian he's a liar."

The situation may be changing in an age which dares to be honest with God and to rethink its theology accordingly. Lay theologians as well as professionals are urgently needed for such rethinking. But it cannot be done well if it is done in ignorance of the Christian theological past. And it need not be done in isolation from the contemporary Christian intellectual community.

The resources for the thinking Christian are three-fold. In classical terms there are three authorities in theology—scripture, tradition, and reason.

The proper mode of combining these sources is a matter of debate among the several branches of the Christian family, each with a different recipe for mixing the ingredients. Hence there is an acknowledged problem of authority in Christian thinking, an old problem currently receiving fresh attention as a result of the ecumenical movement.

Fortunately, no theologian needs to settle the problem before he begins to think about God.

—Marianne H. Micks

Note: This extract is from *Introduction to Theology* by Marianne H. Micks, a Seabury paperback. We urge you to read it and think along with Micks.
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Is Majesty Irrelevant?

"The Church is no longer a part of society."

"The Church I know is becoming just another social agency."

"The Church is not doing enough for all sorts and conditions of men."

"The Church of beauty and personal worship is giving way to the picket line."

In these and similar outbursts, the modern dilemma of the Church and the churchman is quickly apparent.

Such Christians are genuinely confused. They miss the quiet peace that characterized the Church of an earlier generation. They do realize in their hearts that change must come; they recognize that younger voices need be heard; they know the Church must be an active instrument of God's law that men love one another. But they hesitate at the transformation this fundamental concept must create in their personal lives. They feel a dichotomy they don't know how to resolve.

A recent consecration dramatized the differences between the Church's traditions and its emergent reaching-out to the world. In this setting the confused churchman could quite clearly see his dilemma as not an "either/or" situation, but rather as

two sides of a single problem and challenge.

More than any other service, the consecration of a bishop speaks of the Church's ancient heritage and majestic ritual. Yet, considered by itself, such a ceremony seems anachronistic, apart from modern life, aloof from reality.

The consecration of Robert Bracewell Appleyard to be Bishop Coadjutor of Pittsburgh on February 10, 1968, was a blending of these two forces.

Trinity Cathedral of the Episcopal Church having been gutted by fire in June, 1967, the Most Rev. John Wright, Bishop of the Roman Catholic Diocese, gladly granted the request for "hospitality of place" in St. Paul's Cathedral for the ceremony. The ancient Anglican rite in the modern Roman cathedral was an ecumenical first in Pittsburgh. Bishop Wright and his entourage of leading Roman ecclesiastics and laymen marched in the solemn procession and were present for the service, as were representatives from Protes-

tant Churches, the Jewish faith, federal, state, and city governments, and educational institutions.

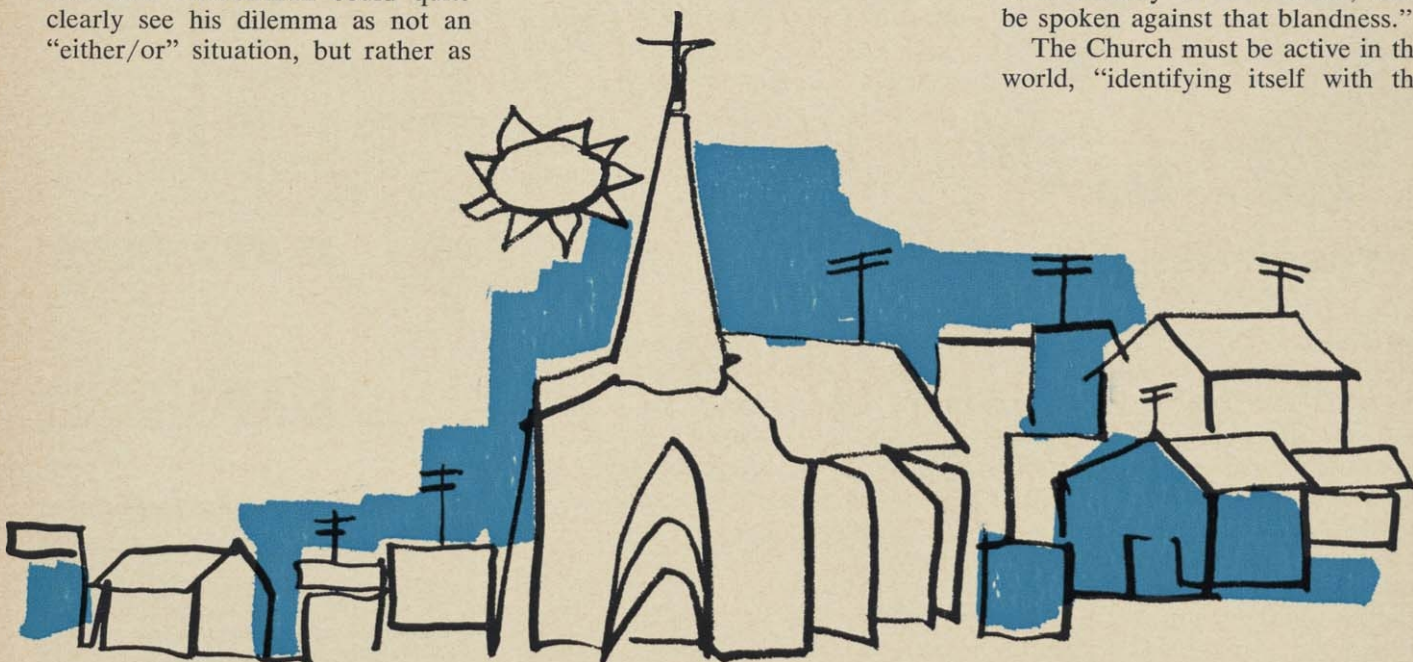
The offering was designated for the Ecumenical Poverty Housing Program, established by all the Churches in the Pittsburgh area as a massive endeavor by organized Christianity to effect a significant change in the living conditions of families in poverty neighborhoods.

The Very Rev. John B. Coburn, Dean of the Episcopal Theological School, Cambridge, Mass., and new President of the General Convention's House of Deputies, directed his sermon to the Christian's dilemma. "We are at one of the most critical times in the history of the Church," he said.

"It is touch and go whether there will be any Church worthy of the name in the next generation, because it may become so domesticated and homogenized that its Gospel will have become identical with the consensus of society and its watchword: 'Don't rock the boat.'"

"The prophetic word, God's prophecy as it is exercised in the total ministry of the Church, must be spoken against that blandness."

The Church must be active in the world, "identifying itself with the



poor in the ghettos and the wealthy in the suburbs;" it must "struggle with social issues, the war in Vietnam, open housing, public education, government support of private education, politics, birth control, abortion, dope—wherever any issue of right and wrong exists.

"Every social issue is ultimately a moral issue, and the Church is meant to be involved in the decisions that determine how they go. Otherwise there is no point to the Church except in personal terms. But it is the world—human societies as well as personal lives—that has been redeemed by Christ.

"When the generation under thirty protests against the Church, we can be thankful when that protest is in the spirit of something higher than what they see in the Church. They speak sometimes in the name, however foolishly at times, of love and justice and compassion and beauty and peace—all words that belong to the Gospel if not to the Church."

The Dean admonished the Bishop-Elect to get some "nice young radicals in this diocese; men who are angry with the Church because it falls so far short of what it is meant to be; men, and women who are tired of the ineffectual affluence of the Episcopal Church, who are impatient for the Church to live the Gospel and are suspicious of the Establishment."

Against this background of ecumenical action, an offering for low-income housing and eloquent urging for deep involvement in the problems of the times, the traditional ceremony of the Church proceeded in splendor and majesty.

The Bishop-Elect's speaking of his vows to teach the Holy Scriptures, to banish strange doctrine, to be an example of good works, to set forward love and peace among all men, to be faithful in ordaining, to be merciful to the poor and needy and strangers destitute of help, had deep significance after listening to the counsel of the Dean.

Especially moving were the words of consecration: "Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the Grace of God,

which is given thee by this Imposition of our hands; for God hath not given us the spirit of fear, but of power and love and soberness."

Thus was a Bishop given the power to effectuate God's dual commandment that man love Him and his neighbor and to reconcile man's conflict in achieving both.

—ROBERT E. KENYON, JR.



GLORY ANONYMOUS

Some years ago I was present at a concert in Carnegie Hall, New York, at which the famous Boston Symphony Orchestra played Brahms's Fourth Symphony. During the *passacaglia* in the fourth movement I found myself strangely moved—lifted out of myself, so filled with the glory of Brahms and the splendor of Dr. Koussevitsky's conducting that I experienced what T. S. Eliot has described as "music heard so deeply that it is not heard at all, but you are the music while the music lasts."

The next morning it suddenly occurred to me that this had been almost exactly what the mystics describe as a profound "religious experience." And I asked myself, "Why, then, did I not at once recognize that *here* I was truly in communion with God in all His beauty?"

But a moment's reflection assured me that *at the time of the experience* I was right in *not* thinking in these terms at all. "For the fact was," I said to myself, "that God was revealing Himself to me in His great incognito of beauty; and it would have been wrong, it would have been blasphemous to tear away the veil of that incognito."

—W. Norman Pittenger

Excerpted with permission from *Reconceptions in Christian Thinking* by W. Norman Pittenger. © 1968 by The Seabury Press



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POWER

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IN ORDER for the Church to join in man's common life today, it must lay out on the table its basic concept of power. This would clearly state that the ultimate source of power in all its forms is God, the Creator, the Preserver, the Ruler. All things are possible to Him.

God, whose powerful word sustains the universe (Hebrews 1:3), has chosen to accomplish His purpose by gracious bestowals of authority and by opportunities and directives for the legitimate use of that power. The ultimate purpose of power, therefore, is the reconciling of man to God. The penultimate purpose is to establish justice (reconciling man to man), so that the ultimate purpose might be achieved.

If by some magic (or spiritual) crystallization of will the Church could set forth loud and clear a responsible theology of power and bind it together with its dynamic view of creation, there would be some interesting results. For instance, we could reclaim large areas of creation which have been abandoned to the autonomy of man because "good people" don't talk about power, conflict, and tension. We are in sad need of this shot of integrity if we have any serious intentions about being identified with the Gospel in the new world.

Another result would be to restore

"love" to its full and ultimate purpose by no longer robbing it of justice. We would be free to acknowledge justice as the product of a purposeful use of power even though it should create controversy.

Love is not the opposite pole from power, as some well-meaning churchmen have been misguided into believing. Love is an essential element in the use of power. Love moves power toward justice.

Many of us would also rejoice in the possibilities of rehabilitating the concept of "reconciliation" to its one-time vigorous state, freeing it from the low estate to which it has been brought by those who use it as a mask behind which they coyly withdraw the sting of the use of power.

Some "Facts" about Power

A forthright theology of power and creation, set against the experiences of the everyday behavior of men, suggests some "facts" about power which a churchman should have well in hand as he contemplates the organizing of citizens to shape the processes of social change. For example:

1. Power is a gift of God. Power is a part of God's dynamic creating. It is His gracious gift in all creation. It is present in human beings, in all life, and in all material resources of creation. It is a good gift, freely given. In



his freedom, man's use of power is sometimes good, frequently ambiguous, and sometimes evil.

2. The total available power may be difficult to determine. But the power of any given community, vis-a-vis the whole will, contracts or expands as population grows or diminishes and as resources increase or decrease.

3. The shape of power changes. When change is rapid the shape of power becomes ill-defined. The rapid development of resources and the



CHOSEN TRUTH

To be a man is never to be able to know with perfect certainty where we have come from, where we are going, or what we ought to do. The whole structure of life has to be built on some hypothesis of our own choosing and then lived by faith.

—Warren W. Jackson

Excerpted with permission from *The New Testament in the Contemporary World* by Warren W. Jackson. © 1968 by The Seabury Press

growth of population make it hard to tell just how much power is available in the system. New varieties and degrees of mobility produce rapid changes in the configurations of the elements of power. The quantities are not fixed, and the reservoir is formless. Change means not only redistribution, but vast expansions—the struggles are no longer about cutting up a fixed pie. We are in such a time today.

4. An organization does not create power. It aggregates power. That is, it collects people and resources together in a totality of power. For 10,000 "powerless" people an organization may actualize their latent power. The purpose of a citizens' organization should be to assure the presence of power in a community where it is needed to overcome the evil void (i. e., absence of power).

5. In human affairs power is continually being redistributed: stocks are bought and sold; resources change hands and change shapes; people make new commitments and drop old ones; new jobs beckon, or retirement severs allegiance.

6. The redistribution of power can always be negotiated—theoretically. Pragmatically, the nature of man is that he rarely consents to give up power. So that power will continue to serve its ends of justice and love, one type or another of pressure must be applied to continue the process of redistribution.

When we demonstrate or strike we are applying pressure for a redistribution of economic or political power which negotiation has failed to produce. Redistribution usually implies taking a portion of power from those who now exercise it and assigning it to others.

Human history is the record of how power was used to produce change, conflict, new goals, and new laws from era to era.

—Meryl Ruoss

AUTHORS

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The three "Thoughts on the City" (pages 26-27) are excerpts from addresses at a conference on urban life sponsored by the Overseas Mission Society.

What's Happening to Our

WOMEN all over the Church are asking questions about the United Thank Offering. Some questioners are disturbed, some bewildered. Many of the questions are being asked because of lack of information or actual *mis*-information. Here are some of the questions with answers.
—THE EDITORS

Q.: Does any part of U.T.O. go to support civil rights demonstrations, riots, or insurrections?

A.: No. Absolutely not.

In addition, one of the criteria for grants under General Convention's Special Program is that no allocation be made to any group which advocates violence.

But let's take this a step further. Ask an African or Latin American bishop if any Church money has been used to foment revolutions in his country, and he would and could and should say "no." Yet, if someone were determined to track down an example of where it had been so used, undoubtedly a case could be found where some boy, educated in a Church-related school, perhaps had graduated and become a leader of some of his people in some kind of revolutionary group. And maybe become president of his country.

Fortunately our Church does not subscribe to the theory of infallibility. It is therefore a possibility that a fallible group of Christians will allocate some funds which somehow wend their way into a violent pocket. This risk has always been with the Church since the days of the Apostles.

Q.: How can you possibly consider it good stewardship to give money on a "no strings" basis? Isn't this sheer irresponsibility?

A.: There are strict and specific criteria for the allocation of U.T.O. grants, as well as detailed procedures for accountability and evaluation. The "no strings" clause has only to do with how the money is used within the framework of the approved project.

This is hardly irresponsible. Recollect, if you will, some project with which you have been involved. To launch it you determined your goals and outlined a plan. You then sought backing, be it financial or moral.

This backing was given on the basis of the general

theme and framework of your project. Having received this, you went ahead with your own more detailed planning, budgeting, and recruiting. It was not necessary to check every decision made from this point on with your backers. But you were accountable for these decisions. This is what "no strings" means—and only this.

Q.: I have been unable to get information about U.T.O. grants. Why this secrecy?

A.: There is no secrecy about U.T.O. grants. A publication entitled *U.T.O. Grants—1967* has been available since January, 1968; 457,000 copies have been printed and circulated. If you have not received one, write Mrs. Ernest E. Rucker, Associate Secretary for U.T.O., c/o General Division of Women's Work, 815 Second Avenue, New York, N.Y. 10017. This pamphlet shows where every penny of the total 1964-67 offering (\$4,917,772.93) was allocated.

THE EPISCOPALIAN for December, 1967, included over three pages on the U.T.O., as did its issues in previous years.

After the September, 1968, meeting of the General Division of Women's Work, a list of all grants made from funds received during the first year of this triennium will be printed and circulated and will be carried in THE EPISCOPALIAN.

Q.: Is it true that all our U.T.O. money has been handed over to the Presiding Bishop to spend in ghettos?

A.: No, it is not true.

The practice has been for the triennial meeting of the women to vote on proposed U.T.O. grants and set aside smaller predetermined amounts for granting by the General Division of Women's Work in each of the following three years. These proportions have varied, but the policy prevailed. At Seattle in 1967 these proportions turned out to be almost exactly 50-50.

Out of the total U.T.O. for 1964-1967 of just under \$5,000,000, slightly more than 2½ million was allocated to 48 grants. Here is the breakdown:

● 16 grants were for overseas projects, totaling \$1,024,500.

U.T.O. Money

- 24 grants were made in the U.S.A., totaling \$1,032,000.

- 2 grants were for the ecumenical officer, a total of \$21,000.

- 6 grants were for U.S.A. and overseas projects sponsored by the General Division of Women's Work, such as scholarships. Total: \$476,000.

Out of the 48 grants, twelve could be considered as related to the Crisis in American Life. While there has been some criticism that a certain few grants were not made, none has been heard about all the ones that were.

The "other half" of the U.T.O. has caused the questions because this was not set aside as in the past to be granted later by the women. After four days of serious and responsible study in Seattle, \$2,265,917.47 was allocated to General Convention's Special Program, the responsibility of a new unit of the Executive Council. Decisions on grants made from this amount will not be made by the General Division of Women's Work, but will be approved by the elected members of the Executive Council on which the women are ably represented.

The triennial next passed a resolution recommending that U.T.O. funds hereafter be allocated annually in recognition of the often rapid-changing needs of the Church. Granting from these funds will continue to be the responsibility of the General Division of Women's Work with one important exception: the delegates at the Seattle triennial next voted that, in order to make a total of \$3,000,000 available for the Special Program unit (at the rate of \$1,000,000 a year), the sum of \$734,082.53 was to be considered a top priority and further granted to the Special Program unit out of funds received during the 1967-70 triennial.

At the time this was voted, the money, in effect, was set aside in answer to the Presiding Bishop's urgent appeal in his opening address to Convention. But as soon as the General Convention acted and set up a Special Program unit to handle this whole new area of work, the money did, of course, become the Special Program unit's responsibility through Executive Council. It is therefore inaccurate to say that this money was just handed over to Bishop Hines to spend.

Q.: Does "815" make U.T.O. grants?

A.: No. The women make the grants.

At the triennial meeting elected delegates make final decisions on the U.T.O. proposed grant list.

During the triennium the elected members of the General Division of Women's Work make the grants.

Competent and well-informed as these women are—and they are—they do not feel that requests for such a wide variety of grants can be evaluated by them alone. They therefore arrange that the appropriate units of Executive Council evaluate and give a priority rating to all requests. This, with the data accompanying the original request, creates a file for each application which is carefully studied and assessed by the women.

Complaints are sometimes heard about the large amount of paper work that has to be done in order to submit a request. But how else can grants be made with thorough knowledge and integrity? Another safeguard is the regulation that requests from priests and lay persons must be signed by their bishop, thus signifying both his acquaintance with the proposal and his approval. Through this process a priority list emerges of the total needs of the Church, upon which the women can make their final decisions.

Q.: How much of our U.T.O. money is going to causes other than MISSIONS?

A.: All U.T.O. money is allocated to the *mission* of the Church and has been since the beginning of the Offering in 1886. This is more than a squabble about semantics. The mission of the Church must be more than the support of its *own* "missions."

Q.: What can women who believe in the actions of the Triennial in Seattle do to help those who are dissatisfied?

A.: Where an honest difference of opinion exists, talk it out.

Where such dissatisfaction happens, even if only in part, because of misinformation, take the time and trouble to have the facts at the tip of your tongue. U.T.O. belongs to the whole Church. All the basic facts are available.

If the women of a parish have decided against contributing to the U.T.O., don't despair. Help them to designate their funds for some other *priority work*. There's plenty of it (*see February issue, THE EPISCOPALIAN*).

Q.: Let's face it. Some of us are dead set against this "Special Program," no matter how you slice it. How can we continue to support what we believe the U.T.O. stands for?

A.: Give to it. Give over (over and above). Every extra dollar given through the United Thank Offering means another dollar for work in addition to the Special Program.



WORLDSCENE

World Council, Vatican Sponsor Economic Parley

The Christian churches could play a major role in mobilizing the moral forces necessary to achieve a global strategy of economic development.

This was the consensus of several representatives of intergovernmental agencies who addressed opening sessions of the first Joint Conference on Development, sponsored by the World Council of Churches and the Pontifical Commission on Justice and Peace, meeting in Beirut, Lebanon, April 21-27.

► “We need the help of the Christian churches to achieve the human solidarity needed to exploit the world’s resources in behalf of all the world’s peoples,” said Mr. Raul Prebisch, director general of the United Nations Conference on Trade and Development (UNCTAD).

He addressed the Conference on World Cooperation for Development which was attended by 30 Christian laymen with technical competence in economic and social problems and 15 representatives of international, intergovernmental organizations such as UNESCO, World Bank, Food and Agriculture Organization, and other UN agencies. Also present were six church officials and theologians and several staff members from the two sponsoring bodies.

► Harold Graves of the World Bank outlined the difficult problem faced by developing nations whose population is growing but whose agricultural production is not keeping pace.

“The situation is one of concern, but not of despair,” said Mr. Graves. “We have learned a lot in the last two decades about how to solve agricultural, financial, and trade problems.

Special Convention: Notre Dame, 1969

Presiding Bishop John E. Hines has issued the call to a special General Convention as requested by the Seattle Convention last Fall. Bishops and Deputies will meet August 31-September 5, 1969, at the University of Notre Dame, South Bend, Ind.

The request was made at Seattle in view of “the amount of business left unfinished there, the issues under study, and the urgent matters likely to come out of Lambeth Conference, 1968.”

Possible items for consideration at South Bend include: clergy

placement and tenure, report on a Council for Renewal, theological education, and the role of the laity in the Church. The meeting historically will be special General Convention II.

Special General Convention I convened at St. Peter’s Church, Philadelphia, Pa., October 30 to Nov. 3, 1821. It was called to consider the special terms of the will of Jacob Sherrad, Esq. As a result of the 1821 deliberations, General Theological Seminary is now located in New York City.

But we have not been able to create the political will to apply this knowledge wisely.”

► Reporting on the recent UNCTAD meeting in New Delhi, Mr. Prebisch listed several “modest achievements,” but expressed disappointment at the failure to formulate a global strategy. The developed countries have not realized the urgency of this explosive problem, and some are indifferent because of their own prosperity, he said.

The developing nations do not see that their rate of development cannot be accelerated without deep changes in their social and economic structures and their attitudes toward development, Mr. Prebisch said.

► Mr. Auguste Vanistendael, a member of the Pontifical Commission on Justice and Peace, read a

message from Pope Paul VI which stated that while perfect union between Christian confessions is not yet achieved on doctrinal grounds, “there is at least one field in which ecumenism can attain concrete and immediate results, namely economic development.

“Let all privileged nations and their people understand: the impatience of the poor is growing. We must come to their help,” wrote the Pope. “The remedies are certainly well-known. It is necessary to apply them without delay.”

Detroit Whites Fight Racism

Racism in Detroit has gone beyond the Kerner Commission Report’s documentation of the arming

of both black and white communities. Through action and education, People Against Racism (PAR) is trying to stop the arms race. With one exception, PAR is a white group. In March the General Convention Special Program (GCSP) sent a \$7,000 emergency grant to keep PAR operating.

Mr. Herbert E. Callender, GCSP staff member, went to Detroit in mid-March to talk to PAR Director Frank Joyce; the Rev. Joseph Pelham, rector of predominantly white Trinity Episcopal Church, Farmington; and the Rev. Frederick Jansen, Assistant Program Director for the Diocese of Michigan.

His report was the basis of the Screening and Review Committee's decision to give PAR emergency funding.

Eleven PAR members, including white teachers and social workers, are now committed to move into the suburbs, find employment there, and to mobilize the white community positively toward the black inner-city.

"This group is fully aware of the possibility of bodily harm coming to them because of their beliefs," Mr. Callender reports.

"Since the July, 1967, disturbances in Detroit, there has been an increase in the paranoia that exists in the white community about the possibility of attack from the black community. The flames of fear are fanned by the ultra-rightists in the suburban and inner-city areas. It is precisely because of this climate that PAR's program becomes important," Mr. Callender says.

Canadian Challenges Church of England

A Canadian bishop has issued a hard challenge to the Church of England to assume more dynamic leadership as Mother Church of the worldwide, 47,000,000-member Anglican Communion.

In an article in a recent issue of *Canadian Churchman*, Bishop G. N. Luxton of Huron says of the English Church: "Her activity is restricted to a few persons and a few special issues."

Admitting the inherent difficulties in the Church of England's position as an established Church, Bishop Luxton said a radical change in pres-

East Carolina to Jordan



As career foreign officer Harrison M. Symmes raises his hand to be sworn in as U.S. Ambassador to Jordan, his son, Peter, does, too. Witnessing the ceremony (left to right) are Abdul Hammid Sharaf, Jordan's ambassador to the U.S.; George Aball, assistant chief of protocol, administering the oath; Under Secretary of State Nicholas Katzenbach; and Mrs. Symmes. The new ambassador was born in Wilmington, N.C., where his mother, Mrs. Mary Harris Symmes, is secretary at St. John's Church.

ent structure is called for.

"In ancient days when the English Church was the nation, and the nation was the Church, there was some warrant for civil Parliament holding control of the Church and having the final word in deciding her laws, her worship, and her leadership. I have read most of the defenses offered for this anomalous situation. They are unconvincing."

Bishop Luxton also advocates an organized and planned unity within the Anglican Communion, which is comprised of 19 autonomous national Churches, but stresses his suggestion does not favor authoritarianism or bureaucracy. He also suggests a modest administration center for joint work and a research and study group to evaluate the Communion's work on all continents.

The Huron church leader emphasized that he was writing as an individual Anglican and not as a spokesman for any church or group.

Chaplains Around The World

Do you regularly remember in your prayers a relative, a friend, fellow parishioners in the armed forces? The Rt. Rev. Arnold M. Lewis, Bishop for the Armed Forces, in a recent Newsletter from his office, expressed the hope that our chaplains

in the service are also in our prayers, privately and corporately.

Bishop Lewis' office reports that in April, 37 Episcopal chaplains were on duty in Southeast Asia and adjacent waters. The breakdown is: 22 Army, 9 Navy, 6 Air Force.

Bishop Lewis' office also reports that 85 military persons have completed the Armed Forces "Lay Reader's Training Course." Recently word was received of the death of a dedicated and popular lay reader, S/Sgt. William L. Brown, USMV, in Vietnam. Sgt. Brown was working on the last lesson of the course. His certificate and medallion were sent to his family.

There are 141 Episcopal chaplains giving their full-time help to ministering to a community of some 7,500,000 people.

Seminaries: Near the Top

The Virginia Theological Seminary's Second Century Fund has come within \$300,000 of reaching its \$7,600,000 goal. Results of the fund drive are already visible on the campus in Alexandria, Va. Among them are: a new physical fitness building; a remodeled Aspinwall Hall, one of the seminary's most historic buildings; increased aid for students; expanded programs in clergy training; and new programs in lay education.

URBAN CRISIS GRANTS:

APRIL 16, 1968

Community Self-Determination

\$70,100 (11)

Services for the Poor

\$13,500 (3)

Leadership Training

\$7,000 (1)

Coalitions

\$11,365 (4)

To IFCO

\$200,000 (1)



Council to Consider Urban Crisis Grants

Emergency grants totalling \$38,600 to meet "The Crisis in American Life" were quickly channeled into four cities in late March by action of the General Convention Special Program's Screening and Review Committee (*see May issue*).

In addition, the Presiding Bishop made nine emergency grants to projects in California, New York, Mississippi, Illinois, Massachusetts, and Missouri totalling \$43,865. These grants were: \$10,000 to the Afro-Mex Coalition, Los Angeles; \$2,000 to the Harlem Commonwealth Council, New York; \$3,365 to the Joint Strategy and Action Committee, a national group based in New York; \$5,000 to the Real Great Society, New York; \$5,000 to the Urban Training Center, Chicago; \$4,000 to the Episcopal City Mission, Boston; \$5,000 to the Mid-City Community Congress, Inc., St. Louis; \$500 to North East Area Development, Inc., Rochester; and \$9,000 to Project D.A.V.I.D., Jackson, Miss., for welfare rights work.

Three dioceses received \$13,500 for relief programs after civil disorders in mid-April. They were \$5,000 to the Diocese of Maryland; \$1,000, Diocese of Washington; and \$7,500, Diocese of West Missouri.

These grants are included in the totals on the map on the opposite page.

Five more projects and an additional grant for one already funded on an emergency basis were ap-

proved by the Screening and Review Committee. These grants now go to Executive Council for certification.

The grants approved by the Screening and Review Committee total \$110,250 and are as follows:

► **Woodward East, Detroit—\$33,000.**

An organization of approximately 500 residents of southeastern Detroit, Woodward East is trying to save 14,000 people from eviction. They need one year's budget to hire a city planner to offer the Detroit City Planning Authority an alternative neighborhood plan.

► **Reality House, New York—\$26,000.**

A street-oriented effort to deal with drug addiction, Reality House asks funding for a New Careers Program to help welfare recipients to change both their lives and the life of their community.

► **Cooperating Christian Churches of East Harlem—\$10,000.**

Under the fiscal auspices of the New York City Mission Society, this group wants to hire and train a resident of their neighborhood to provide planning and action on housing in a Model Cities area.

► **Mount Vernon Community Parents, Mt. Vernon, New York—\$25,000.**

A self-organized group of low-income people, mostly black, the Mount Vernon Community Parents want to organize to improve education and housing and to work toward dignity and self-determination for black people.

► **Diocese of California for Blacks**

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ABINGDON PRESS



Two Episcopal priests from Detroit, the Rev. Robert Chapman (left) and the Rev. Frederick Jansen (center), discuss Woodward East with Herbert Callender, grant evaluator and the newest member of the General Convention Special Program staff.

United to Motivate Progress (BUMP), Oakland—\$1,250.

In addition to working to train black leadership in Oakland, BUMP is working out a negotiated relationship between the white establishment Church leadership and black indigenous leadership.

► West End Community Council (WECC)—\$5,000 and the Black Unity League of Kentucky (BULK)—\$10,000.

WECC, a three-year-old community organization of both blacks and whites on the west side of Louisville, won a fair housing law, created some welfare rights organizations, and is working to obtain better housing code enforcement and educational programs. WECC is launching BULK to begin a young people's black-culture program. The money will be used for hiring black staff for both organizations.

Seed Money for New Businesses

A series of \$15,000 deposits in Negro-owned and/or managed banks will form the main part of a new Episcopal Church program to encourage wider investment in urban areas.

► The program, originated by the Church's Finance Department, was recently announced by Presiding Bishop John E. Hines. The deposits, plus hoped-for additional commitments from dioceses and parishes, are aimed at encouraging more loans to worthwhile businesses in urban crisis areas. Fully insured by the Federal Deposit Insurance Corporation, the interest-bearing deposits would help increase the lending power of the banks involved.

► In a letter explaining the program to Negro bankers, Mr. Lindley M. Franklin, Jr., Treasurer of the Episcopal Church, explained the program in these terms: "We realize that our contribution to this effort might seem small in view of the total need. However, we are encouraging our local churches to engage in similar . . . and perhaps more comprehensive . . . programs with banks on the local level. We feel that an immediate start in a new direction is mandatory."

► The new program is the result of

a resolution passed by the 1967 General Convention, asking that the Church help the poor to achieve political and economic self-determination.

Evangelism: Parkersburg Power

"One of the problems of the Christian Church," said Bishop John H. Burt of Ohio, "is that it spends so much time looking backwards that it tends to back into the future." He was addressing a clergy gathering in Parkersburg, W. Va.

At the conclusion of his stay in Parkersburg Bishop Burt also spoke during a remarkable Ash Wednesday ecumenical Communion service at the First Presbyterian Church, to which churchmen from several denominations flocked to observe the holy day with the liturgy of the Church of South India.

Bishop Burt's series of appearances drew front-page coverage in the local newspapers and warm response from just about everyone in the West Virginia city.

The Sunday before Ash Wednesday, Bishop Burt presented his initial address before 1,000 people at a community-wide program sponsored by the Community Services Council, along with several civic and social organizations and the local clergymen's organization. Officially this

was billed as a "Town Meeting." For local high school students, who pitched in and helped in promoting and publicizing the Bishop's visit, the event was "The Thing."

During his Parkersburg stay Bishop Burt appeared before several local organizations and led a series of dialogue sessions on the general theme, "Style of Mission in a Secular World."

Augusta Rector Receives Urban Award

The Rev. Edward O. Waldron, rector of St. Alban's Church, Augusta, was one of 13 Georgians to receive the Urban Service Award. The Award, presented in Atlanta by Dr. Roy Phelps, Southeast Regional Director of the anti-poverty program, was given to persons who have played vital roles in implementing and promoting local economic opportunity programs.

Father Waldron, according to an article in *The Church in Georgia*, was responsible for getting an acceptable anti-poverty program approved and funded for the Augusta area. The program is based in four neighborhood centers, located in the most seriously deprived area of the city. Of the program Father Waldron says, "Episcopalians in Augusta have really 'made it go.'"

Clergy on the Prowl



As part of a major clergy program to study crime and law enforcement, some 50 members of the Fort Worth, Texas, Area Council of Churches recently spent an evening riding in "prowl" cars with city policemen. Shown here are Police Officer F. M. Pryor (left), the Rev. Warren Moody, and the Rev. William Gould, Jr.

Moving after Mourning

To people who work daily in distressed urban areas of the country, Martin Luther King's death was more than a shock or a sadness. The community organizers who came to the April 10 meeting of the Inter-religious Foundation for Community Organization (IFCO) did not have time to mourn, however. They had to move.

Though reports on the disaster areas deeply distressed the IFCO members, they knew they were not a relief agency. "It sounds cruel to say that we can't deal with the bread and butter issues," Executive Director Lucius Walker explained, "but our commitment is to deal with the crisis that has been, the crisis that is, and the crisis that will be."

Other agencies, he said, were dealing with relief needs in strife-torn cities (see page 12). "We don't assume that we can save the world this Summer," he explained. IFCO President Marc Tannenbaum reported that Operation Connection, a national inter-faith coalition of denominational religious leaders, is now in the formative stages.

The 20 denominations belonging to Connection want to provide communication between Protestants, Jews, and Roman Catholics.

Connection will try to pull in money for six target cities: Detroit, Newark, Memphis, Miami, Oakland, and Omaha. The question Connection must answer, Rabbi Tannenbaum said, is: "How can the denominations put the money they have to effective use?"

He said he thought Connection could help denominations "do their homework" so they could join the national Urban Coalition with a much "healthier state of mind."

Episcopal Suffragan Bishop Paul Moore, Jr., of Washington, who was just appointed Connection Executive Director, said he thought Connection could help fill a vacuum in national Church leadership.

Several IFCO board members expressed skepticism about Connec-

tion's ability to raise money or serve any unique function.

"As I see it, other than from the Episcopal Church, we have no substantial commitments of funds," Mr. George Wiley, a black representative of the National Welfare Rights Organization, said.

Another black IFCO representative, Mr. John O'Neal of the New York Committee for Racial Justice Now, introduced a resolution to channel \$2 million for each of the six cities into IFCO from the hoped-for Operation Connection funds.

Some members thought this was asking too much of such a new program. But others thought that it had to act or go out of business.

"If Operation Connection is a child as you say it is," Mr. Jimmi Givings of Northcott Neighborhood House, Milwaukee, told the group, "then I say we tell it to grow up in a specified period of time into the adult world of community organization."

Mr. Wiley said he really didn't think it was "possible for white America to reconstitute itself apart from some real sharp blows from us black guys." He thought the request for the \$2 million per city was such a blow.

"We're not going to combat racism," he said. "We haven't done it in 400 years; we're not going to do it now. But we might unlock some sensitive people in the white community."

"When you get right down to it, the programs we're talking about are not really such radical projects," Mr. O'Neal explained. "We're talking about redeeming the Church—that's far short of revolution. We're talking about what the Church and the nation can do to maintain themselves."

This was the reason, he said, that he introduced the resolution: "All of us know the job we have to do is going to cost money. National Church leaders in Connection should be aware of that, too."

The resolution passed.

ADELYNROOD

Society of The
Companions of the Holy Cross
South Byfield, Mass.
1968 Program

June 21-23
Retreat for Companions and their friends.
Conductor: The Rev. Wm. C. Leach

June 28-30
Christian Unity conference.
Keynote Speaker:
The Rev. Arthur E. Walmsley

July 3-7
The Bible Today
The Very Rev. Donald J. Parsons, Th.D.

July 12-14
Retreat for Couples
Conductor: The Rev. Wm. T. Heath, D.D.

July 16-18
Altar Guild Conference
Conductor of Retreat:
The Rev. Wm. G. Weinbauer

July 23-26
The Place of Healing in the Church's Ministry. Growth Toward Wholeness.
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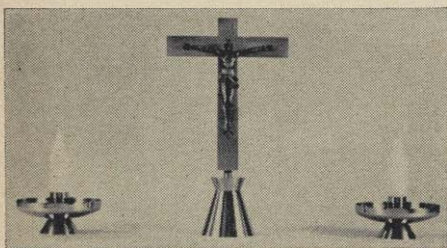
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WORLDSCENE

Is Smut Unconstitutional?

President Johnson, as directed by Congress last year, has named an 18-member commission on obscenity and pornography, to determine whether some kind of constitutional action is needed to regulate distribution of salacious material.

The panel includes three clergymen as well as 15 others prominent in the publishing field, social research, law, medicine, and education.

The clergymen are the Rev. Morton A. Hill, S.J., executive secretary of Operation Yorkville, Inc., New York City; Rabbi Irving Lehrman of Temple Emmanuel in Miami Beach, Fla.; and the Rev. W. C. Link, executive director of the Four-Fold Challenge Campaign in Nashville, Tenn.

Inauguration of the commission is the first significant step Congress has been able to take on the vexing problem. In seeking to deal with this problem in the past, Congress has been unable to come up with laws which at once protect constitutional guarantees of freedom of expression and at the same time provide protection against noticeably bolder inroads of material regarded as pornographic.

One of the chief concerns of individual legislators is the availability of questionable material to minors. Presumably this will be one of the major areas of concern for the commission. The group is to present a report not later than January 31, 1970.

Great Day for Tunkasila

Mr. Charles Shell Track, lay reader for 41 years in North Dakota, American Indian, and Associate Chief Judge of Standing Rock Reservation, is the first Episcopal layman in North Dakota to be licensed by Bishop George T. Masuda to administer the chalice at Holy Communion.

• Bishop John P. Tyler first commissioned Charles Shell Track as a lay reader during the Indian Convoca-

tion in Cannon Ball in 1927. St. James Church, there, later became his charge.

"In those days," recalls Mr. Shell Track, "lay readers needed no licenses, wrote no reports, and were paid no salaries. The work was strictly a labor of love." He noted that he has served under eight bishops.

For most of his life he dreamed of being a priest; but life on Standing Rock Reservation in his youth made getting the necessary education almost impossible, and added responsibilities later left no time to do it.

Charles Shell Track is a member of the Cannon Ball School Board and of the Selective Service Board of Sioux County. Recently he was appointed chairman of the Standing Rock Loan Committee and re-elected treasurer of St. James Mission.

• In an article appearing in *The Pioneer* of Mandan, N. Dak., Mrs. David Cochrane writes, "Most men who have given 41 years of service, much of it without remuneration, would be thinking of retirement. But to Charles Shell Track, February 11 marked the beginning of an even fuller ministry to his Church and to his people."

At the commissioning service and feast that followed, Mr. Shell Track's wife, Helen Bull Bear, and many of his seven living children, 34 grandchildren, and three great grandchildren were among the celebrants. It was a great day for *Tunkasila* (grandfather).

Those Hard-to- Marry Christians

"Hunting for husbands is a difficult task for Christian girls," said a veteran matchmaker in Tokyo recently.

"Generally speaking, Christian girls want to marry Christians, but Christian boys do not necessarily want Christian girls because they are optimistic about the possibility of their partners becoming Christians," said another observer.

The occasion for the comments was a meeting between members of the Family Life Committee of Japan's National Christian Council and "Christian matrimonial agents" from several denominations.

In almost every Japanese denomination small committees of "Christian matchmakers"—usually with "agents" who are mainly volunteers from among church women—have been formed. The Evangelical Lutheran Church, for example, deals with this issue through its department of social welfare, and the Episcopal Church in Japan sponsors "Isaac and Rebecca" groups.

Youth Leader Receives Scholarship

Frederick A. Reddy, president of the Episcopal Youth Council of St. James Episcopal Church, Tampa,



Fla., is shown with his rector, the Rev. Arthur J. Lively, at a luncheon honoring the 17-year-old high school senior for being chosen Continental Can Company's National Achievement Scholar. With the honor goes a full four-year college scholarship.

Episcopalians Offer Spanish Broadcast

"Church World News," a 15-minute interreligious newcast produced by the Lutheran Church in America, will be offered in Spanish by the Episcopal Church.

Dr. Richard T. Sutcliffe of the Lutheran Church in America's Commission on Press, Radio, and Television remains responsible for the award-winning program he initiated. Dr. Luis A. Quiroga, Colombian-born vicar of The Holy Family Episcopal Church in Brooklyn, New York, will edit and report the new Spanish edition.

Announcement of the joint venture was made by the Rev. Robert M. G. Libby, executive secretary of

the Episcopal Church's Division of Radio and Television, and Mr. R. Marshall Stross, his Lutheran counterpart.

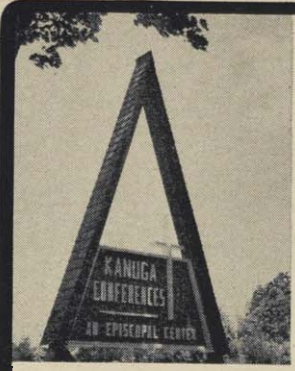
The Spanish "Church World News" will be offered to all U.S. stations that spend 50 percent or more of program time on Spanish-language broadcasts.

In Person

► On August 1, 1968, the Rev. **Thomas Hudnall Harvey** will become Dean of the Episcopal Theological Seminary of the Southwest, Houston, Texas. Dean-elect Harvey, a member of the faculty of Virginia Theological Seminary since 1950 and its associate dean for academic affairs since 1964, has served as a U.S. Army chaplain and, for ten years, as rector of St. Matthew's Church, Charleston, W. Va. Dr. Harvey succeeds the Very Rev. Gray M. Blandy who resigned last April. The Rev. Frank Johnson, acting dean, will continue on the seminary faculty as a professor of Old Testament studies.

► Miss **Roberta Martin** of Niobrara, Neb., has received a \$900 "MRI" scholarship from the Church of India, Pakistan, Burma, and Ceylon. Miss Martin, whose father is the Rev. Sidney U. Martin, Episcopal priest-in-charge of the Santee Mission, will use the grant to further her education as a medical technician. The Martins are American Indians.

► Dr. **Charles S. Spivey, Jr.**, Dean of Payne Theological Seminary at Ohio's Wilberforce University, has been named executive director of the Department of Social Justice of the National Council of Churches. He succeeds Dr. Benjamin F. Payton who resigned last May to accept the presidency of Benedict College in Columbia, S. C. In his new duties, Dr. Spivey will head a department responsible for coordinating a broad spectrum of programs in such areas as social justice, social welfare, and special ministries to migrant workers, American Indians, and Spanish-speaking Americans.



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► The Rt. Rev. **Paul Moore, Jr.**, Suffragan Bishop of Washington, has been named director of Operation Connection (*see May Worldscene*). He has been granted a three-month leave of absence from his regular diocesan duties by Bishop William F. Creighton of Washington.

► The Rev. **Henry L. Parker** of Little Rock, Ark., is the new director of interpretation of the National Council of Churches' Delta Ministry. Mr. Parker will work closely with Owen Brooks, acting director of the four-year-old Church program for Mississippi's poor. His new office is in Greenville, Miss.

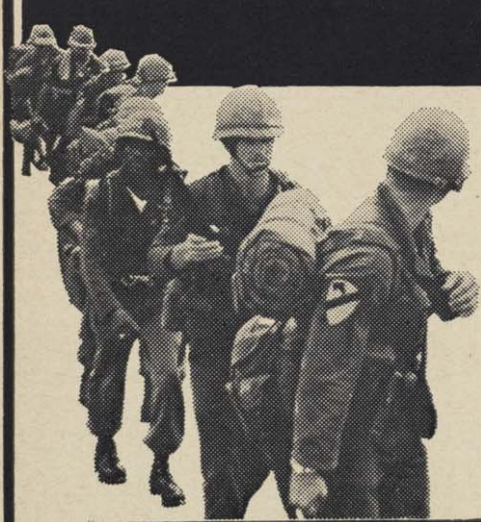
While in Little Rock, Mr. Parker served as vicar of a store-front church, Church of the Resurrection, was vicar of St. Philip's Church, and lately was director of volunteer services of the Opportunities Industrialization Center, Inc.

► The Episcopal Society for Cultural and Racial Unity recently presented its Bishop Lichtenberger Human Rights Award to the Rev. **John Morris**. Mr. Morris is one of ESCRU's founders and a former executive director of that organization.

► Effective September 8, 1968, the Rev. **James R. MacColl** will become director of professional services for the New York-based Academy of Religion and Mental Health. Dr. MacColl has been rector of St. Thomas' Episcopal Church, White-marsh, Pa., since 1953 and is head of the Marriage Council of Philadelphia.

► In September, 1969, Dr. **Margaret Mead** will become chairman of the Division of Social Sciences at Fordham University's new liberal arts college at Lincoln Center in New York. Until then Dr. Mead, an internationally distinguished anthropologist and active Episcopalian, will continue as curator of ethnology at the American Museum of Natural History.

Go-or "No"?

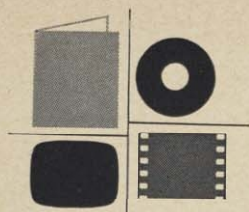


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Juice for the Soul

GOD is perhaps not greatly moved by the pious sighs of women who haven't done the breakfast dishes." The spiritual quest, in the context of responsibilities each of us has because we are involved in the homely necessities of living, is the balance of priorities faced by this curious, unclassifiable, strangely beautiful little book titled *THE QUANTITY OF A HAZELNUT* by Fae Malania (Knopf, \$4.95).

Only a woman could have written it, and it will speak straight to many women. Mrs. Malania's husband was a staff member in the office of the Secretary General of the United Nations until 1965 when he was ordained Priest in the Episcopal Church. Fae Malania's seven years on the staff of *Mademoiselle* shows here in her immaculate use of words. She handles language with an elegance we do not often find. Some churchmen may find her occasionally florid, but she has a saving glint of wit in even her more purple passages.

This is the spiritual diary of a sophisticate. She reflects on intercessory prayer; watches camels, hyenas, the Matterhorn, faces passing on 42nd Street; and extracts from all these encounters juice for the soul's nourishment.

She doesn't hesitate to record her dry times. When the house is cluttered, her energy low, her will immobilized, she prays with Gerard Manley Hopkins, "Send my roots rain."

Her way of lifting up biblical

phrases to fresh interpretation gives them a new realism, as, for instance, when she says:

"On those days when everything I touch turns to guilt and gloom and my heart lies limp as a fish within me, I think of St. Peter and mutter stubbornly, 'Lord, Thou knowest that I love Thee.'

"I'm not so sure, myself, but Lord, Thou knowest.'"

The odd title comes from the *Revelations of Julian of Norwich*, a fourteenth-century English anchoress. After completing the book, one understands the good reason for what seems on the surface a forbiddingly cryptic choice.

We have come to expect a hand-

some format in any Knopf book, but here the publisher outstrips his own record. I have already made one copy of *The Quantity of a Hazelnut* much my own, marking passages that uncannily speak to me. It will be kept by my bed, and now I think of three friends for whom I simply must buy copies. —ELISABETH D. DODDS

The Bishop as Job

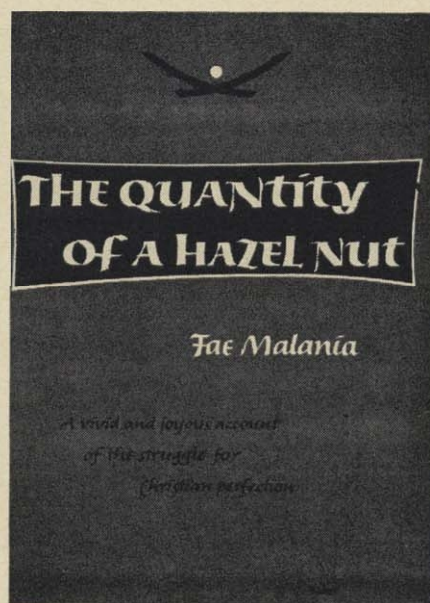
Firmly anchored at one end to twelve August days during which a famous and controversial Episcopal bishop undergoes tests and awaits an operation in a New York Hospital, *BISHOP'S PROGRESS* by D. Keith Mano (Houghton - Mifflin, \$5.95) swings free at the other end into the Eternal Now and that same country of the mind in which the Book of Job takes place.

Its action operates at several levels and poses many questions, none of which have a simple or even a single answer. You will be thinking about Mr. Mano's novel long after you finish reading it. —M.M.

For Other Millions

DAVID is being advertised as a "must" for the six million families in this country with mentally retarded children. We beg to differ. *David* is a book all the other millions of families should read.

Nancy Roberts wrote the text, and



her husband, Bruce, did the photographs, to make *David* a moving account of their small son and his handicap. The book also points out vividly what those of us without this problem could be doing to understand it and to help.

David will cost you \$4.50 (John Knox Press) and some bad times with your conscience, for it is plain that here is a matter which nearly every one of us is neglecting. If nothing more, this book may change your attitude toward retarded persons and the way you react to their condition.

—J.W.

Cool School Theology

Scholars overburdened with weighty knowledge are a familiar cartoon. In the flesh, a scholar sometimes flattens our caricatures with his practical wisdom. Walter Russell Bowie is such a scholar, offering in his *WHERE YOU FIND GOD* (Harper & Row, \$3.95)

just the clues we crave about what "religion" has to do with the ordinary and familiar. If you prefer some calm sense to the current shock-and-sock style on the death-of-God theology, Bonhoeffer, change, and the vocation of the Church, check out Dr. Bowie for a few quiet sessions of nourishment.

—E.T.D.

MOVIES

YOUNG, MIDDLE, OLD, YOUNG

Closely Watched Trains is a brilliant Czechoslovakian film of a young man's awakening to the possibilities within his own sexual and personal identity. Set during World War II and the Nazi occupation, the film-story portrays in subtle photographic tones two simultaneous struggles: one within history and the other within an individual life. The film never loses sight of the first, while it concentrates emotionally on the second.

Though the world and its historical events finally become determinative for him, the boy's inner turmoil and outer experience delineate in clear lines that certain kind of triumph which comes when one is young.



Dame Edith Evans in her role in the movie, *The Whisperers*.

In the English film, *Charlie Bubbles*, we see a unique and somewhat imaginative expression of the successes and failures of approaching middle age. The ingenious Albert Finney directs and takes the lead role of Charlie Bubbles, rich and famous writer who utters hardly a word throughout the film. His eyes go everywhere: into the staid (and humorous) conventions of rich English society, the lusty drunkenness of noisy pubs, the dozen television sets which record the current events of each room in his mansion, and the lost love of his divorced wife and young son.

Is he busy collecting material for another best-seller? Is he a broken man lamenting his inability to get what he most desires? Is he tired of adventure and searching for meaning? Some are comparing *Charlie Bubbles* to *Blow Up*. Both make use of superb photographic techniques. Both films use techniques as ambiguous and detached as the themes of life they examine. Both are to some degree dis-

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Bible for Beginners

BIBLE FOR YOUNG CHRISTIANS—OLD AND NEW TESTAMENTS (2 books) by A. M. Cocagnac and Rosemary Haughton (Macmillan, \$4.95 each) are handsome books with attractive illustrations and a layout designed to keep the eye reading. The arrangement of text is by both chronology and idea; the focus throughout is on the meaning of the mighty acts of God.

The Old Testament volume weaves into its story a series of Psalms reflecting upon the events reported. The New Testament volume makes a similar interweaving of passages from the Letters with events of the four Gospels and The Acts.

—M.M.

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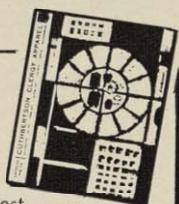
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satisfying to the viewer. That dissatisfaction may be the best present the two films make to the viewer.

Dame Edith Evans presents a powerful portrayal of old age in *The Whisperers*, an English film based on the novel, *A Flight of Steps*, by Robert Nicholson (see *THE EPISCOPALIAN*, April, 1967). Caught between her own delusions about her nobility and the realities of existence at age 76, Dame Edith moves painfully and slowly through the everyday rhythm of a life grown old.

A tiny slum apartment, lettered and layered through neglect, is her home. The welfare office is her bank. The public library is her refuge from the cold. A hospital becomes at once the redeemer of her old life and purveyor of unfulfilled hope for a new life. And throughout, the dripping water faucet and arguments of neighbors provide the whisper seeds for her paranoia.

Despite imposing loneliness, dreary foreboding, and the ignominious reality of being both poor and old, Dame Edith unforgettably portrays the dignity, courage, resilience, and patience of the aged. Her superb performance makes *The Whisperers* well worth seeing.

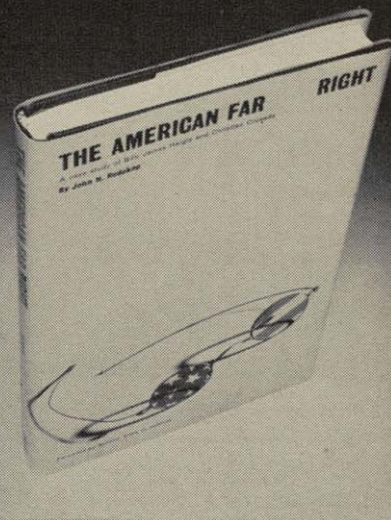
A French film, *The Two of Us*, brings together the very young and the very old in World War II setting of the Vichy regime in France. Worried parents place their young Jewish son, with the disguise of a Catholic upbringing, in the safe-keeping of a rural household headed by an anti-Semitic patriarch. The two romp and play together, learn to trust each other, deceive each other, love each other.

The film is basically a joyous encounter which is both innocent and sagacious. But underneath lie the darker colors of war, hate, prejudice, loneliness, separation, and anxiety.

The young boy is beautifully acted by Alain Cohen, and the inimitable Michel Simon takes the part of the boisterous old man. Combining the cunning wisdom of the young with the humorous idiosyncracies of the old, *The Two of Us* spans in one finely wrought piece the many stages along life's way.

—JOAN HEMENWAY

"A monumentally documented and compellingly readable achievement . . . this book would appear to be compulsory reading!"—Lester Kinsolving, Columnist, *San Francisco Chronicle*



THE AMERICAN FAR RIGHT

—John H. Redekop. A case study of Billy James Hargis and Christian Crusade, with a foreword by Senator Mark Hatfield. In approaching the political-religious phenomenon known as the far right, the author sees little need for further denunciation and emotional exposes. Rather, he offers a dispassionate analysis of the movement, how it came into existence, and what its role in society is and can be. By focusing on Hargis, Political Science Professor Redekop explains the entire spectrum of ultra-conservative opinion. Informative. Compelling. Important. 232 pages, Cloth, \$4.50



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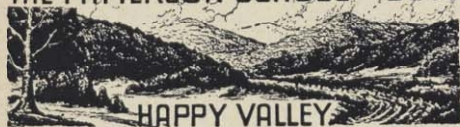
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Schools and Camps
Continued on page 56



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(bottom), 19, 44. David Benson Reed:
8-11. Religious News Service: 46. United
Press International: 43. Washington Evening
Star Photo: 12-13. Robert Wood:
cover.

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.

A mission at Millen Bay on the St. Lawrence River, which is open during July and August only, depends mostly on summer visitors. The mission needs altar linens, fair linens, and purificators. If your parish has any to spare, please write to the Trustee's wife, Mrs. Fred M. Parker, P.O. Box 376, Watertown, N.Y. 13601.

"Thank you for publishing my letter offering a Bible suitable as a lectern Bible for a mission.

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So What's New?



"I'm sorry, ladies, but smoking during Mass
is still one of our little 'no-no's' here . . ."

—by Martin Murphy. Reprinted from the April-May issue
of *The Critic*, © 1968 by the Thomas More Association

JUNE

- 2 WHITSUNDAY
 3 MONDAY IN WHITSUN WEEK
 4 TUESDAY IN WHITSUN WEEK
 5, 7, 8 EMBER DAYS
 6 THURSDAY IN WHITSUN WEEK
 9 TRINITY SUNDAY
 10 (*First Book of Common Prayer, 1549*)
 11 ST. BARNABAS THE APOSTLE
 12 (*The Martyrs of Lyons, 177*)
 13 (*Boniface, Archbishop of Mainz, Missionary to Germany, Martyr, 754*)
 14 (*Basil the Great, Bishop of Caesarea, 379*)
 16 FIRST SUNDAY AFTER TRINITY
 16 (*Joseph Butler, Bishop of Durham, 1752*)
 16 International Christian University Sunday, observed by Protestant Churches to commemorate the fiftieth anniversary of the founding of I.C.U. in Tokyo, Japan
 18 (*Ephrem of Edessa, Syria, Deacon, 373*)
 22 (*Alban, First Martyr of Britain, c. 304*)
 22-27 Second Assembly of the World Association for Christian Broadcasting, Oslo, Norway
 23 SECOND SUNDAY AFTER TRINITY
 24 NATIVITY OF ST. JOHN THE BAPTIST
 28 (*Irenaeus, Bishop of Lyons, c. 202*)
 29 ST. PETER THE APOSTLE
 30 THIRD SUNDAY AFTER TRINITY

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 Pension Fund, 800 Second Ave., New York, N. Y. 10017

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The Missionary District of Guatemala has seven clergymen—its bishop, the Rt. Rev. William C. Frey, and six priests: two North Americans, one Bolivian, one Mexican, one Puerto Rican, and one Dutchman. The district has 496 communicants, of whom 345 are Spanish-speaking nationals. At the present time one Guatemalan is a student in Puerto Rico at the Episcopal Theological Seminary of the Caribbean.

Guatemala's capital, Guatemala City, has three Episcopal congregations: two Spanish- and one English-speaking. The Spanish congregations have an exciting group called the *turnistas*. These young people believe the Church must grow in order to act effectively and therefore sponsor regular *turnos*, or weekend conferences, to which they invite their uncommitted friends. This movement may well provide the much-needed national leadership for the future. The women of the three congregations operate a clinic, ministering to children of the neighborhood.

In 1961 the Church purchased land near Mariscos to try to improve the economic situation of Lake Izabal's poverty-stricken agricultural communities and set up an experimental farm called Lake Izabal Farming and Educational (LIFE) Project.

Also in the lake area the Church maintains a small clinic which until recently provided the only medical care in the area, several small primary schools (in most villages there are no provisions for education), an agricultural cooperative, and seven mission stations.

In 1965 a Laymen's Training Center was constructed in Mariscos where a Bible school is held annually for children from four villages.

The two priests at Lake Izabal supervise the congregations at Bananera and Puerto Barrios. A lay reader leads a small congregation in Quezaltenango, Guatemala's second largest city.

The district's recently formed Planning Committee aims to strengthen work now in progress, with special emphasis on the development of national lay and clerical leaders as a means of geographically spreading the Church's efforts later.

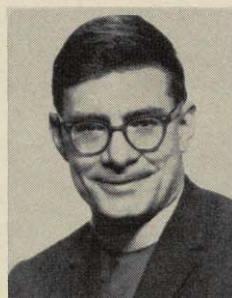
At a recent parish dinner in El Salvador's capital city, San Salvador, Bishop Frey commented that he was perhaps the only bishop in the Anglican Communion who could conveniently sit down to dinner with an entire diocese.

The Missionary District of El Salvador, with one church and two priests in San Salvador, is undoubtedly Anglicanism's smallest "diocese." The parish has two congregations with approximately forty in the Spanish-speaking group and 100 in the English-speaking group.



The church in El Salvador runs CREFAC (Center for Christian Family Rehabilitation). This agency provides counseling and social assistance, largely on a family basis, and serves as the coordinating agency for many of the service agencies in San Salvador.

Anglican work in upper Central America was under the jurisdiction of the Church of England until 1946 when Nicaragua and Costa Rica were transferred to the Episcopal Church. In 1956 these two republics and Honduras, El Salvador, and Guatemala became the Missionary District of Central America with the Rt. Rev. David E. Richards as its first bishop. The 1967 Seattle General Convention separated the republics into five missionary districts with Bishop Richards in charge of Costa Rica, Honduras, and Nicaragua. The Rt. Rev. William C. Frey was elected during the Convention last September to become Bishop of Guatemala with supervision of the Church in El Salvador.



The Rt. Rev. William C. Frey, first Bishop of the Missionary District of Guatemala, was born in Waco, Texas, on February 26, 1930. He is a 1952 graduate of the University of Colorado and received his Bachelor of Theology degree from the Philadelphia Divinity School in 1955. He was ordained to the priesthood the following year.

From 1955-58 he served the Diocese of Colorado's Timberline Circuit Missions. After four years as rector of Trinity Church, Los Alamos, New Mexico, he accepted the position of rector at the Church of the Good Shepherd in San José, Costa Rica. In 1963 he became director of the Spanish Publications Center for the Episcopal Church in Latin America with headquarters in San José. He held this post until he was elected to become Bishop of Guatemala by the House of Bishops last September.

Bishop Frey and the former Barbara Martin were married on June 12, 1952. They have five children: Paul, Mark, Matthew, Peter, and Susanna.



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