

# The **+ WITNESS**

I MARCH, 1970

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# SERVICES

## In Leading Churches

### NEW YORK CITY

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

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Prayer, Holy Communion and Sermon. 11;  
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## FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657*

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**Story of the Week**

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**Deficit Budget Voted by Council  
Because of Decline in Giving**

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★ The national program of the church will have to try and get by on a budget of \$13,065,032 during 1970 unless additional funds are provided by the church at large.

A budget cut voted by the Executive Council at its February meeting is more than one million dollars under 1969 and has been brought about by a decline in giving by the dioceses (Witness, II Feb. '70).

It will require a 20 percent cut in program staff at national headquarters in New York and will bring about a sharp curtailment of many national programs, including overseas missions. It will mean a reduction of 40 persons in the program staff.

In a parallel action the council voted in two resolutions to "inform the entire church that increased current contributions to the 1970 budget is required in order for the church to replenish its financial reserves to meet not only present opportunities at home and overseas but unanticipated emergency needs."

It also commended the dioceses who have met their full share of the budget, as well as others who pledged less, for their "heroic sacrifice", and expressed the hope that plans for additional contributions to the church program would also benefit dioceses and local con-

gregations "in meeting their own local opportunities."

In commenting on the need for a reduced budget, Presiding Bishop John E. Hines, called attention to deep tensions in the church.

"Depending upon where you sit," he said, "the cause, or causes, range from distrust of the national leadership, to disagreement over the nature of Christian mission, to confusion over theological bases for commitment, to the financial pressures of inflation, to loss of nerve, to 'battle fatigue,' to the birth pangs of radical change, and the glimpses of hope."

The council in voting the deficit budget was faced with an income projection of \$12,500,000, including \$11,452,355 in pledges from the dioceses and missionary districts.

According to Bishop Hines, the spread between the assigned quota of \$14,737,421 and the acceptances of \$11,452,355 was the widest in 30 years.

Forty-seven of the 89 U. S. dioceses were not able to meet their quotas for 1970, a much higher number than in 1969, with reductions ranging from small amounts to as much as \$200,000. Only ten dioceses in 1969 were unable to meet their quotas.

In approving the thirteen-million-dollar budget, the council also approved the use of \$545,306 from reserve funds.

Charles F. Bound, a New York banker, reported for the executive and finance committee that if the reserve funds were not used, the cuts in budget would be so extreme "that they would actually cut into the bone and meat of vital programs of the church."

A motion by the Rev. Lloyd E. Gressle, of Lancaster, Penn., to adopt a "balanced budget" of only \$12,519,726 was defeated after long debate. He had proposed that the \$545,000 shortage be made up by the church at large in order to avoid using reserve funds, which now total only \$650,000.

The reserve fund was originally set aside by the council in 1963 as a reserve for protection against budget deficiencies and consists of budget surpluses from previous years. By direction of the General Convention's program and budget committee it can only be used for the council's annual budget.

Charles V. Willie, of Syracuse, N. Y., spoke in favor of using reserve funds. He said that financing in the church is unique and not to be compared with other institutions. "Some parishes spend as much on others as on themselves," he said. "This impresses me. Some religious institutions never keep reserves, starting each year

Three

anew. I don't know why. I suspect religion is involved."

The debate reflected a concern on the part of council members that although obtaining money from dioceses, parishes and individuals might be a hope, it was not realistic enough for budget purposes, and that to adopt a balanced budget without using reserves would so weaken the work of the church that the consequences might be disastrous. It was pointed out that the funds for overseas work has been cut by \$340,000 from 1969.

The budget adopted is nearly three million dollars less than anticipated when General Convention met in Seattle in 1967 to plan the church program for 1968-70. It is short of the actual income for the church in 1969 of \$13,641,146 and is lower than the budget for 1965.

In other budget action, the council authorized the council staff to move ahead with a drastically new budget program for the church which is expected to be presented to the General Convention meeting in Houston, Texas, in October.

The new budget procedure would provide the church with a relatively small "base budget" which the dioceses would be asked to support on a proportionate quota basis as at present. It would also then allow for selective giving to national and international programs over-and-above the base budget on a voluntary basis.

Proponents of the plan predict much wider involvement and participation by dioceses and parishes in providing support for the national church beyond "base budget" requirements.

Bishop Stephen Bayne, vice president of the council and deputy for program, told members that by the end of 1970 employees at headquarters will be down to 215 persons, compared with the authorized staff of 271.

He said there are now 255 persons serving on the national church staff.

He said a personnel committee is developing procedures for reduction-in-force, which would take into consideration the job requirements as well as the needs of the individual. Plans will be made, he said, to provide for retraining and job placement. "This is a harsh experience for us all," Bishop Bayne said.

Bishop Hines suggested to the council members that "we evidence our confidence in the wisdom and necessity" of adopting a budget utilizing reserve funds, or additional money from the church, "by pledging individually, before we leave here if possible, our own resources."

He said he would pledge \$1,000 during 1970. Three other council members also pledged \$1,000 each, and it was expected that others would also make pledges to offset the budget deficit.

The Council also:

- met in two closed sessions to discuss black-white relations in the church and ways to develop more confidence across the church in the special program.

- approved 12 grants under the special program — two tentatively — totalling \$369,000 to assist a variety of community organization programs for minority groups. Because of the widespread interest and controversy over grants, action of the council is reported fully elsewhere.

- approved a resolution suggesting "as soon as possible" the addition of white assistants to serve on the special program staff under the direction of Leon E. Modeste, director. They would be used to develop communications and interpretation of the program for bishops and their representatives.

- elected new members of the screening and review committee, which acts on applications for special program grants.

- at the request of the diocese of Los Angeles voted to support repeal of the McCarran act under which Japanese-Americans were interned during world war two and which today could be used against other individuals of "suspected loyalty."

- heard a report from Lindley M. Franklin, treasurer, on contributions to the national committee of black churchmen and the national committee on Indian work, authorized at the South Bend convention. As of February 13, \$177,533 had been received for the first and \$69,234 for the second.

## UPPER ROOM DEVOTIONS NOW IN CASSETTES

★ Now available on cassette recordings are daily devotions from the March-April, 1970 issue of The Upper Room, an international devotional guide.

Cassettes will also carry Holy Week and Easter meditations, "with a bonus of music for the very special season," Mary Ruth Coffman, radio-tv editor of the Upper Room said.

The new palm-sized cassettes will fit into a battery-operated recorder. They contain a series of dated, two-minute devotions, consisting of The Upper Room's Bible verse, meditation, prayer, and a thought for the day.

Cassettes of The Upper Room spring issue or the Holy Week and Easter meditations may be ordered from The Upper Room, 1908 Grand Avenue, Nashville, Tenn., 37203. Cost is estimated at "less than six cents a day."

The devotional guide, which began 35 years ago, now has a circulation of more than 3 million in some 45 editions and 38 languages.



# Executive Council Votes \$369,000 To Twelve Action Projects

★ Twelve grants totalling \$369,000 were approved for community action projects under the General Convention special program at the February meeting of the Executive Council.

It was an action characterized by the usual long debate by council members and an extended discussion of project goals and procedures followed by council staff members in consulting with diocesan officials. Two of the twelve grants were only tentatively approved, pending completion of diocesan consultations.

The controversial three-year five-million-dollar special program was initiated by the General Convention in 1967 and provides a means for assisting community organizations and other similar groups to develop programs for poor and powerless minorities.

In the past two years, the program has expended nearly three million dollars in assisting minority groups, including blacks, Puerto Ricans, Mexican-Americans, American Indians and Eskimos, to help themselves in a variety of community projects.

Four projects recommended for funding by the screening and review committee were challenged at the council session. In each case many of the questions were concerned with consultations with local diocesan officials and how they had been carried out by council staff.

Administrative procedures require consultation with the local bishop before grants are made, although approval by the bishop is not necessary.

A grant of \$13,000 to the Black Radical Action Project, of Indianapolis, was approved, al-

though a resolution passed by council directed that "none of the funds be released until the Presiding Bishop receives from Bishop John P. Craine full and unqualified approval of the entire grant." Bishop Craine was reported to have approved of the project verbally, and the resolution asked for verification of this approval before the funds could be disbursed.

Another grant of \$30,000 for the United Organization for Community Improvement, of Durham, N. C., also was questioned because consultation with Bishop Thomas A. Fraser of North Carolina had not been completed. Leon Modeste, director of the special program, reported that relations between the diocese and the program are "at a stalemate" and that consultation was not possible at the present time. The impasse is the result of a grant to the Malcolm X Liberation University in Durham which has been widely criticized by church members in North Carolina (Witness, I & II Feb. '70).

The council directed that a special committee be appointed to meet with Modeste and the bishop "to endeavor to resolve procedural difficulties and the misunderstanding that have arisen between them."

The Presiding Bishop also was authorized to disburse the funds on an "emergency basis," but the resolution specified "that the grant not be made until after consultation." Bishop Fraser advised clergy and senior wardens on March 3 that he "neither approved or disapproved" the grant and would not accept it until the matter was settled.

A requested grant of \$30,000

for the Southern Media project, of Jackson, Miss., also was affected by a slight delaying action, but it was finally approved. Clifford P. Morehouse, on objecting to the grant, said that "we feel that consultation with the diocese is incomplete." A subsequent telephone call to Bishop John M. Allin of Mississippi resulted in final approval.

Only one other grant was called into question, involving \$10,000 for the Committee on Indian Rights of the Colville Reservation, Nespelem, Wash. The council decided that, although Bishop John R. Wyatt of Spokane had expressed doubts about some aspects of the program, he favored some of it, and the vote endorsed the funding.

Following is a brief description of each of the projects receiving grants:

Black Radical Action Project, Indianapolis, \$3,000 for training and \$10,000 toward program expenses. It is attempting to organize the black community of the city through black studies programs, communication between blacks, and the development of action groups and black leadership. It received a regular grant of \$47,360 in 1968, \$20,000 of which was shared with College Room, and an emergency grant of \$1,000 in 1969 and has been instrumental in obtaining progressive legislation in such areas as welfare administration and addiction treatment; and in working with unions to eliminate unfair labor practices. The present grant and the training program are designed to assist the group in developing broad-based community support for continuing and expanding its program. An additional \$5,000 was approved on a 1:1 matching basis.

United Organization for Community Improvement, Durham, N. C., \$30,000, is a coalition of

neighborhood councils engaged in programs of self-determination. Its four standing committees are concerned with housing, welfare, employment and political issues. Among plans for the future are an educational program for pre-school children which would deal with children's self-image.

South Media, Jackson, Miss., \$30,000; is a film company which provides communication services for poor communities of the south where none previously existed, trains local persons in technical communication skills, provides audio-visual aids for use in community organization and development, and records community activities and social change. In all these endeavors it also attempts to present a positive image of the black man. A part of the Poor People's Corporation, Southern Media received a previous grant from the special program in 1968 of \$30,000. Among its activities since that time was the production of a film, *Grand Marie*, on the work of a sweet potato cooperative funded by the program. Also approved was an additional \$15,000 on a 1:1 matching basis.

Committee on Indian Rights of the Colville Reservation, Nespelem, Wash., \$10,000, has been organized by Indians living on the reservation to oppose termination of the reservation proposed by the present tribal council. Funds from the church will be used to inform tribal members of the issues involved in termination and in waging a campaign to elect members to the tribal council who oppose such termination.

White Eagle Community Development Association, Ponca City, Oklahoma, \$20,000, carries out programs designed to meet the social, economic and educational needs of their community. Previously funded by a regular

grant of \$20,000 in 1968 and a \$3,614 emergency grant in 1969, the association already has established Ponca language and history classes, a small cooperative grocery, a radio program, a youth recreation program, a legal aid clinic and an employment bureau. The present grant will enable the group to continue and to expand its program, providing funds for staff, supplies and other office expenses.

Academy of Black Culture, Savannah, Georgia, \$10,000, is attempting to unite the black community of Savannah through cultural and service activities. It has also become an instrument for focusing attention on the problems of that community. Among the programs which the grant will make possible are a black studies program, a fine arts program and a recreation program.

Drum and Spear Press, Inc., Washington, D.C., \$60,000, is a community organized and controlled publishing company. It was established to assist with the community projects in which the Drum and Spear bookstore is engaged. It proposes to make black material such as short papers available at no cost to individuals, community organizations and other groups, and to publish selected titles, including a paperback edition of *The House of Bondage*, a photographic essay by Ernest Cole, a black South African in exile. The bookstore, itself, was funded by the special program in 1968. Up to \$15,000 was also approved on a 1:1 matching basis.

Center for Black Education, Washington, D.C., \$50,000, is organized by and for the residents of the Cardozo area of Washington. Located on a "hard" block — where all the people are black and poor and many are on welfare, unemployed or suffering from tuberculosis — the center is running a course of study on

African world reality, communicative skills, culture and consciousness and human development. It also expects to begin a health service program and a pre-school educational program shortly. Up to \$10,000 was also approved on a 1:1 matching basis.

South End Tenants Council, Inc., Boston, Mass., \$27,000, which received a previous grant of \$18,000 in 1968, has developed a new independent tenants' development corporation, nurtured a non-profit or limited profit tenant management corporation, begun a tenants' rehabilitation corporation and was among the founders of a statewide tenants' organization. Using the resources of the south end black community, it rehabilitated a number of buildings and has entered into negotiations with the Boston rehabilitation authority to become the redeveloper for a six-square-block area. The present grant will be used for staff, program and office expenses.

Afro-American Players Theatre Group, Inc., Yakima, Wash., \$41,000, is an organization of black youth who are using drama to organize the total community for social, political and economic programs. They received a previous grant of \$25,000 in 1968.

United Front, Cairo, Illinois, \$68,000, is a coalition of organizations in Cairo, including the National Association for the Advancement of Colored People. Working in cooperation with United Fronts in Springfield, Chicago, Peoria and East St. Louis under the aegis of the United Christian Front, this organization has coordinated an economic boycott of Cairo's downtown stores, has organized political campaigns for local offices, and is beginning a program of economic development. The United Front, which received an emergency grant of

\$10,000 in 1969, will use the funds to sustain its office and staff expenses, develop its economic program further, continue political organizing and finance leadership training classes. Up to \$15,000 was also approved on a 1:1 matching basis.

Vine City Foundation, Atlanta, Georgia, \$3,000 for training and \$7,000 for survival, is a community organization operating self-help programs, primarily economic. Among its various programs are a thrift shop, craft shop, nursery, medical clinic, food club and bread club, family planning clinic and emergency assistance. It received a previous grant of \$30,000 in 1968.

It was also reported that two emergency grants had been approved by the Presiding Bishop since the last council meeting. The White Eagle Community Development Association, which received a regular grant at this meeting, was given an emergency grant of \$3,614. The Central Coordinating Council of Alcatraz Indian Territory, Alcatraz Island, received an emergency grant of \$3,000.

## CHURCHES IN EDMONTON WILL AID EXPATRIATES

★ The Edmonton and district council of churches, eight denominations representing 150,000 Christians, approved assistance to expatriates in Canada, particularly draft resisters and deserters from the U.S.

During a recent meeting at the Catholic information center, chaired by the Rev. Stuart Munro of the United Church of Leduc, council members passed a four-part resolution offering:

● Endorsement of a joint statement made in December 1969 by representatives of the Canadian council of churches and by representatives of the National Council of Churches in the U.S. meeting in Windsor,

which urged assistance to expatriates.

● A recommendation to the communions and congregations of churches in Edmonton and the district that they render expatriates whatever assistance possible.

● An offering to expatriates now in Canada the consideration of Canadian experience and customs so they may better contribute to Canadian life from their own talents and experience.

● To send a copy of the resolution to members of Parliament, "demanding that such expatriates be treated by immigration and police authorities as persons subject to Canadian law only and not as persons still within the reach and jurisdiction of any foreign power."

Though the resolution applies to all expatriates, it is particularly aimed at the 60,000 or so Americans who have refused to answer draft calls or have left the armed forces as deserters.

Before the vote on the resolution, the Rev. Vernon Wishart of Garneau United Church reported that American expatriates began arriving at his church last summer and that about 1,000 are now living in the Edmonton area. He spoke during a panel discussion on the problem.

"They're in our midst, and they need help," he said. "But so far churches have turned a blind eye."

Prof. Donald Cunningham of Berkeley, Calif., whose son deserted from the U.S. army and is now living in Canada, said his son was denied conscientious objector status since he did belong to a pacifist denomination like the Quakers.

He said he and his wife were grateful to the attitude of the Canadian parliament because there is no recourse in the U.S. for young men who are conscientious objectors but who do not

qualify under present military rules.

Mike Scales, an American expatriate, said some left the U.S. because they disagreed with U.S. involvement in Vietnam, but others, like himself, were objectors "to all wars."

In deciding to recommend aid for expatriates, the Edmonton and district council of churches agreed that until further discussion and planning is possible, individual pastors and members of congregations, may volunteer their help.

## ADMITS SLAYING BISHOP BROWN

★ A Nigerian college professor, 63-year-old Justin Obi, admitted in court that he shot and killed Bishop Dillard H. Brown Jr. of Liberia.

But the admitted slayer said he committed the act without malice, stating that Bishop Brown was a "good friend" and a "nice man to me."

Obi, also charged with murdering the bishop's Syrian business manager, Claude Nadar, told the court the shooting was a "spontaneous, uncontrollable, medically attestable and medically disoriented and subconscious reaction."

The Nigerian biology professor gave testimony for almost five hours and described how he walked into the bishop's office last Nov. 19 and first shot Bishop Brown, then Mr. Nadar, then the bishop's British secretary, Patricia Newiss, and then a janitor. The secretary and janitor recovered.

Mr. Obi said that when he entered the church office he saw a flash of light and thought someone was closing in on him.

"As I swung around . . . my mind went completely out. The shootings must have occurred then," he said, adding that he was prepared to accept responsibility for the "perfectly innocent reaction to my mental problem."



# EDITORIAL

## Maybe You Are Bugged!

TOM WICKER, in the New York Times for February 22, reports that earlier this year he interviewed a liberal candidate for federal office who insisted on meeting him outside his headquarters, which he had reason to believe was bugged.

The appraisal of the trial and sentencing of the Chicago Seven in the courtroom of Judge Julius Hoffman by the columnist has a good bit to say on the subject. After spelling out several reasons for being outraged over the whole affair, Wicker goes on to say (and we quote) that of far greater consequence was the judge's off-hand acceptance, on the last day of the trial, of Attorney General John Mitchell's novel and pernicious doctrine that in the guise of protecting national security the government may eavesdrop — by wiretapping and bugging — upon domestic organizations and individuals, on its own decision, without court permission and without having to disclose the transcripts to defendants.

The practical meaning of this doctrine is that if Mr. Mitchell or the President should decide that any person or organization is a threat "to use unlawful means to attack and subvert the existing structure of government," they could tap and bug him, her, them, or it without any restriction whatsoever and without any necessity to disclose to anyone who might as a result be charged with a crime—any crime—the eaves drop evidence upon which the charge is based.

It is not just the actual depredations that such federal police power might wreak upon a particular person or organization that ought to be considered, although that is frightening to contemplate. After all, even those who implicitly trust the motives of Mr. Nixon and Mr. Mitchell cannot count upon their being always in office; who will have the power to bug you tomorrow? Just as obvious is the chilling and intimidating effect the acceptance and operation of such a doctrine is bound to have on political opposition and dissent in general.

This is not an issue that concerns only the Chicago Seven, or the Black Panthers, or the

S.D.S., or the Ku Klux Klan, or criminals, or nuts, kooks, creeps, long-hairs, intellectuals, liberals, bleeding hearts and effete snobs. This is an issue that ought to arouse even the most convinced and hard-nosed conservatives; because if conservatism means anything, it must mean a concern for personal liberty in conflict with the power of the state. And that is the issue raised directly and specifically by the Mitchell doctrine.

"This court," said Judge Hoffman, in accepting the doctrine, "does not believe it can question the decision of the executive department on what does and what does not constitute a national threat." But if the courts cannot question the executive, who can? Is the answer of free Americans really to be that no one can?

## Churches Without People

By Benjamin Minifie

*Rector of Grace Church, New York*

IT WAS in a small town in northern New Hampshire. I was commenting to the local plumber about the new minister who had just come to the small Episcopal church across the street — what a fine young man he was. How well he had come through the one time we'd been to church — we had arrived in the north country only the week before. "But," I went on to say, "there were only three other men in the congregation, perhaps a dozen or so women, mostly older, and a few children. It must be a discouraging situation for the minister, a man as vigorous and vital as he is."

My friend, the plumber, scraped the sole of his shoe back and forth on the pavement a couple of times and then said, "I guess it is. I must confess I don't go to church, but I'm convinced this is what is wrong with our country."

From all sides reports have it that church attendance in the United States is on the wane. A suburban congregation is down 10 % from its figures of the previous year. A great metropolitan church has witnessed a steady decline the last



four years amounting to a loss of more than 300 persons per Sunday. And so it is in most places. Here and there one comes upon a rare exception, but it is the exception to the rule. Many churches are hurting, and some, especially down-town ones in great cities, are in serious trouble. In suburbia the trend has not been felt as much as elsewhere, but in small towns — I am particularly familiar with New England — the handful of people in some churches is shocking.

Are the churches in America to suffer the same falling away of their congregations as the churches in England which are relatively empty and have been so of recent years? The statistics of the Church of England — baptisms, confirmations, ordinations, etc. — show an annual decrease which bodes ill for the future. And together with this has gone, as an English bishop remarked to me recently, an appalling increase in crime, in the divorce rate, in youthful delinquency and a-social behavior, in a break-down of morale and quality of life.

### Inevitable Results

CHURCHMEN see a connection between the facts: the loss of religious faith and the rise in crime and immorality. It is inevitably so, as some of us see it, for a purely secularist, materialistic view of life tends logically to regard the moral law as merely man-made, as something based entirely on custom and convenience. Such a morality, it has been aptly said, is already on its death bed. In contrast, the religious — we use the word here in its Biblical sense — view believes that such things as fidelity in marriage, truth-telling, a concern about justice for my deprived neighbor, etc., are rooted and grounded in the very structure of reality. They have sanctions which are sacred and everlasting. They are not to be taken lightly. Does it not follow that every man's respect and reverence for the moral law is going to be decidedly affected by which of these two views he holds? Then too the spiritual idea inherent in the Judeo-Christian tradition which has it that each of us is ultimately responsible and accountable to his creator and the moral government of the universe cannot help but develop character of sturdier, firmer stuff than the alternative idea that there is nothing above or beyond man except the police.

There is a truth in what my friend, the Yankee plumber, said the other day, "I'm afraid this is what is wrong with our country." It's not the

whole truth of course. America's problems are not all to be laid at this one door. But something does happen to the character and morale of a people when its religious faith loses its hold upon them. There is much to be said for Elton Trueblood's thesis of some years back that ours is a "cut flower" culture or civilization. As the eminent Quaker put it, we believe in and we want to keep the spiritual flowers inherited from the past: belief in the transcendent worth of the individual man, reverence for the home and family, the humane virtues such as mercy and compassion, civil liberties which among English-speaking peoples at least arose out of the struggle for religious freedom. But we want the flowers without the roots which produced them, the roots being the religious faith, the worship and devotion of our fathers in former centuries. The trouble is that cut flowers soon fade and perish; cut off from their roots they have no future.

The plumber I keep coming back to is an inconsistent sort of fellow. He admits it. He realizes the institutional church is important in the community, and that its neglect leads to personal and social consequences. But still he doesn't go himself, and he is like tens of thousands of others in our society who scarcely ever enter a synagogue or church, many of whom feel a bit guilty about their absenteeism.

I did not argue with my friend. But I did a lot of thinking afterward, and I wish I'd said this to him. "Bob, if you're really concerned about the morale and the direction in which your country is going, and if you truly believe the Judeo-Christian ethic is a crucial factor in the life of America and of the world — then no more of the old excuses when Sunday comes round, no more self-indulgence. You owe the church your witness and your support, and incidentally you need to go too for your own sake."

It comes down to this — if we believe in what the Bible has to say about God and man and the meaning of life — and this is the rock from which we were hewn — then we have a duty and responsibility to keep alive and vital the institutions without which the historic faith will diminish and decrease more and more. I believe in institutions. Without schools and colleges we would end up with a population largely illiterate. Without hospitals, medicine and the care of the sick would go backward. Without the church and the synagogue true religion would suffer severe, perhaps irreparable, loss.

# The Old Gal Can Fool You

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

I AM BECOMING a bit weary with some of the columnists who persist in clobbering the institutional church every time they break into print.

No less than any angry young drop-out from the ministry, do I deplore the weakness and inadequacy of organized religion. You who have been around for a while know that timidity, hypocrisy, half-hearted commitment, sentimentality, and refusal to face real issues are not glossed over nor forgotten. The gospel preached here is often as hard and uncomfortable as the pews in which you sit to listen.

Nor is being part of the religious establishment ever an easy thing to live with. It is often like the hair-shirt the extreme ascetic once wore as a constant reminder that he was a sinner in a fellowship of sinners and miserable to boot. The raising and administration of budgets and the care and maintenance of property are more often irritants than a pleasure and rob a gospel ministry of much valuable time and effort.

I need no critic to tell me this after a lifetime in two establishments — Methodist and Episcopalian. I saw my father chafe under one, and I have chafed under both, different though they may be.

Why, then, do I still believe in the establishment of my choice — the Episcopal Church? Perhaps it is a cursed stubbornness, or an inherited capacity for loyalty. It may be simply the fact that as in a marriage I have "become accustomed to

her face". Yet I think it goes deeper than that as I look back over the years since I entered the Episcopal Church as a starry-eyed convert in 1927.

In my youth some critic — there were critics then! — likened the Episcopal Church to a "high-bred dowager in old lace and lavender". Yet, in three long ministries I have discovered the old gal can fool you. Just when you expect her to lie in state and receive a proper burial, she kicks up her heels and says; "Come on! Let's get going". Like most grandmothers she is soft on youth. Her children try to hold her down and tell her to act her age, but she is irresistibly young in heart.

Interestingly enough, it has been the real life oldsters who have supported me in all the crazy things I have done in every parish. But more than that, the church herself at the national and diocesan level has often managed to get going when I thought she wouldn't or couldn't.

So when my younger brethren get fed up with the church I often wish they would give her a chance to prove her capacity for rejuvenation. She is doing that, not only in our communion, but elsewhere and I have more hope for her future now than ever in my life.

I would suggest to the church's critics that they take a closer and deeper look at what is happening here and there, throughout Christendom. Face-lifting is neither an easy nor a painless process either for the church or those who prefer her as she is. But it is going on, and if in any way I can aid her in this process I want to do it. And if, perchance, she is still recognizable as the lady I have known I shall go on loving her because I know full well that she will continue to say: "Come on! Let's get going".

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## -- People --

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DAVID DELLINGER, one of the 7, is the Quaker who once was a headliner at the summer conference the Friends ran at their center in the Poconos. He and his fellow jailbirds have contributed to a paperback, *The Conspiracy*, published by Dell and selling for 95¢. Says Dellinger: "What the present system will not tolerate is the continued functioning and growth of a

protest movement which relies on direct confrontation either between the oppressed and their oppressors or between an aroused and disillusioned people and their government." His essay provides a case study of the many ways in which the U.S. legal structure, even as interpreted by liberals, can be used to suppress peaceful protest and stifle legitimate dissent. On being released, along with the others after two weeks in jail, with his granddaughter in his lap, he said:

"despite the joy of being with my family again, I could hardly bear to say good-bye to our fellow prisoners. More than 90 per cent of them were black people who were there because of the injustices of our society — the economic injustice and the racial prejudice."

LEE WEINER, jailed for contempt, writes: "What happened in the streets of Chicago was a people's insurrection against a government we had been told was our own."

TOM HAYDEN, another of the Chicago 7, says in his book,

Rebellion and Repression: "We should stand on the right to self-defense and revolution as protected by the Bill of Right and Declaration of Independence." Of this book Philip Green, professor of government at Smith College, writes: "I would like to have a million copies to distribute to school children, who ordinarily are introduced to patriotic rhetoric by reading the speeches of Patrick Henry and Nathan Hale. It's a pity that most of them will never read this document of Americanism as well, for it says at least as much about what we could be as a people."

ABBIE HOFFMAN, still another of the 7, also has written a book, *Woodstock Nation*, which is a talk-rock album, published by Random-Vintage and sells for \$2.95. His vision of the future: "With our free stores, liberated buildings, communes, people's parks, dope, free bodies and our music, we'll build our society in the vacant lots of the old."

I. F. STONE, in his *Bi-Weekly* for February 23, has this to say about the trial of the Chicago 7 in the courtroom of Judge Julius Hoffman: One

of the judge's final remarks was illuminating. In imposing a savage 4-year contempt sentence on the chief defense counsel, Mr. W. Kunstler, Judge Hoffman said crime was on the increase because such lawyers were "waiting in the wings" to help criminals. The remark indicated how foggy was his understanding of the case before him when he could somehow confuse these anti-war idealists with common criminals and their devoted counsel, all honorable veterans of the civil rights movement, with "mouthpieces." The remark helps to explain why this became probably the most unfair trial in U.S. history. When the full record is studied, we believe it will show that the disorder in the courtroom was the product neither of a revolutionary plot nor of Yippie "theatre" but of the sheer unbearable exasperation created day after day for 20 weeks by the Judge's one-sided rulings. We think the prime responsibility for these disgraceful spectacles rests upon the judge, that he has brought the courts into disrepute with the young and the blacks, and ought to be impeached. "Public respect for the federal judiciary," Mr.

Justice Frankfurter said acidly in the similar Harry Sacher contempt case 17 years ago, "is best enhanced by exacting high standards of judicial competence." The culprit was on the bench.

HOWARD H. CLARK has retired at 67 as Canada's Anglican primate, three years before the compulsory age, because he can no longer meet the physical demands of his office. Acting primate until a new one can be elected at the next general synod in January 1971 will be the next senior archbishop and metropolitan, Archbishop W. L. Wright, 65, of Algoma.

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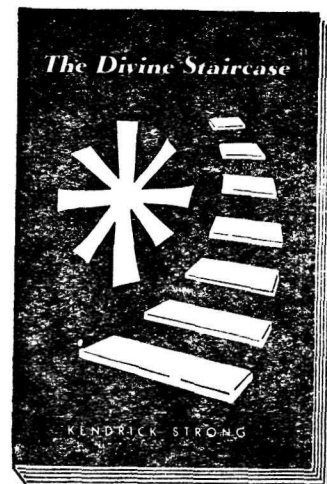
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