

The **+** WITNESS

II JUNE, 1971

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Report on Playing Stimulated Games in West Virginia

By Derald W. Stump

*Episcopal Chaplain at
Pennsylvania State University*

★ I pointed the nose of my car toward Morgantown and for the succeeding five hours agonized up long mountains in low gear and whizzed ecstatically down the other side, reeling into Bennett House in time to witness the wrap-up of "Broken Squares," the warm-up game. This was not an athletic meet but a seminar on simulated/serious games. The "menu" for the simulations training seminar included such exotic fare as "Instant Insanity," "Pick A Color," "Diplomacy," "Star Power," "Blacks and Whites," "Ghetto," "Chicago-Chicago," "Sitte," and a raft of ecology simulations plus specifically religious simulations and adaptations. The guests were most compatible and the "food" attractively prepared, tastefully served and appropriately nourishing. Of course, one had to be careful of a little bone and gristle here and there, plus the inevitable jaded palate and peptobismol breath that accompanies such prandial obscenities.

Definition

For those who are unacquainted with simulation training seminars of short duration

they are "designed to give one a 'crash' exposure to the variety and types of simulations that can be used without computers and in a short period of time." (Brochure '71). Game theory was developed several years ago by a Princeton University math professor, Eric Berne's Games People Play (Grove Press, 1964) is one of the basic books that explains how people tend to develop patterns in their personal communications. These standardized verbal responses in which there are regular moves in response to regular moves can be referred to as "the interaction game," (Phillips, 1966). People in live interaction play both constructive and destructive games. The point of simulated games is to enable one to learn from his own style of interaction in a given situation by the way he plays a game using the educational tool of simulations.

Hegel once said that truth is revealed in life and is in turn hidden by people. This is the dilemma facing those who would be open and experience truth in life. They are fighting man's penchant to defeat and obscure reality. Modern American man has a tendency to be obsessed with the cognitive and objec-

tive; hence tending to crystallize reality, thereby distorting truth.

Significance of Games

The social significance of games comes from man's fear of candidness and intimacy and his compromise, through games, that dispel ennui and protect the individual from being unmasked. (Berne, 1964). The word 'simulate' has a fascinating history. "As the body takes in food, it changes all sorts of things (almost) into substances like the various parts of the body, each in its kind; blood, bone, tissue, nails and hair, and all the rest. This process of changing unlike things to like is in the very word, from L. assimilare, assimilar—, to liken, from ad, to plus simil—, like. Hence the figure of speech, smile, and things similar. There also developed the form L. simulare, simulat—, to be like, whence English simulate. Thus also, simultaneous, from L. simul, applied to time. (Shipley, 1967). To simulate then is to create a situation that is life-like as an educational tool for helping people learn by experiencing in a mode different from one's daily situation.

During a game one submits to the rules of the game. The very ease or difficulty one has in being a "constitutional" person, i.e. one who puts himself under the laws of the game, is a source of self-knowledge that probably has a referent in real life out-

side the game. A game can be fun or serious and still be a valuable source of self-understanding. For example, when we played "Instant Insanity" we learned a very important lesson: assemble your data before you try to solve a problem. The clues cost us five minutes for each clue (data) and we (ten adults) opted to "do it ourselves" and save the minutes. Needless to say, we failed. Upon returning home I observed my own children with this same game and I was especially interested when all three agreed to request all the clues and relinquish the time in favor of the data. Perhaps the child-like or playful approach to problem solving is, in some cases (perhaps more than we care to admit) more valuable than adult seriousness! I feel certain that knowledge derived from games can not only be translated into theories, but also into modified behavior when personal or group learnings are understood and reflected upon. This contention is supported in the follow-up questionnaire.

A game was used throughout the academic year in a West Virginia university residence hall chosen for its undesirable effect upon students. It was hoped that the game would increase the ability of the student to live in a closed situation in a rough dorm. Results: the repair rate dropped by 80%, the grade point profile changed from none to eight 4.0 (A) averages and ten people re-applied to live there—a first! Incidentally, the most consistent winner was elected president of the residence hall. Perhaps one of the deepest values of games is the order they bring to a possibly chaotic social situation or individual personality. Hopeful, after the support of the rules is terminated by the end of the game, the learning and change will linger on. There is a need for research in this particular

area to determine the total impact. I will share some results from a post-workshop questionnaire in a later part of this essay.

Simulated games provide one of the many ways to approach the initial phases of an educational process during which a person explores his feelings about himself and others and how he expresses them, successfully or otherwise, in a group. Hopefully the process would lead to deeper, more lasting interpersonal relationships. Ideally, a mature person will be able to assess his own strengths and weaknesses and to improve, through self-awareness, his own "functional autonomy." (Allport).

Role of the Leader

The role of the "administrator" in simulated games is apparently stronger than the more role-less identity of the encounter or rapport group facilitator. The strong administrator role would tend to enforce the constitution or rules of the game; whereas, the role-less facilitator would tend to foster the ultimate in cooperation. Different personalities would react in various ways to both of these approaches. Further research is indicated here also to determine the legitimate role of the administrator. Two experienced leaders present claimed similar results regardless of role style from their own observations.

Questionnaire Results

From ten participants six questionnaires were returned. A college student responded that he found the games greatly oversimplified in terms of roles available, thus grossly distorting reality. He thinks that "monopoly" or "high finance" more realistic possibilities. He feels that the bargaining positions were restricted to only either/or alternatives. A proponent of simulated games

would certainly agree to the use of the aforementioned (monopoly, etc.) games if desired. Any game can be a learning experience.

The first question, as to the influence the total workshop experience had on individual behavior, elicited the following responses:

one perceived no charge . . .

one perceived a positive short term change that vanished . . .

three perceived a considerable temporary difference with some residue still remaining as a positive change in behavior (one of the three did not know if the change was positive or negative) . . .

one perceived a behavior change with superiors and subordinates (no designation as to positive or negative) . . .

The second question when I consider the impact that the experience of the small group had on me I feel it was:

one perceived it as mostly frustrating, in fact, it produced an extreme depression in this individual . . .

two perceived it to be more helpful than unhelpful . . .

three viewed it as constructive in its results . . .

The third question on the impact of the general sessions produced:

one who felt they were uninteresting and had little impact . . .

two who felt them to be constructive, generally helpful . . .

three who felt they were somewhat helpful . . .

The fourth question as to the influence of the workshop on one's awareness of his own feelings:

two felt they had become more sensitive to their own feelings as a new experience and were also more open in sharing both positive and negative feelings with others . . .

three felt that by being aware of their feelings they have been

more open in sharing both positive and negative feelings with others . . .

one felt no perceptible change in this area . . .

One respondent felt that he bore the brunt of the "hostility generated" during a game in which he stated he was "rather aggressive at times in the expression of my role and somewhat outspoken afterward." He perceived hostility directed toward him and, as a result, he felt anxiety "of such an intensity that I left the room rather than to further subject myself to it." Perhaps a more laissez-faire or role-less approach by the administrator in this instance would have mitigated the anxiety response described above, since the respondent did perceive the games to be confining as to role possibilities. The question remains, were the games too rigid or was the interpretation too rigid or both? Or neither? It would seem that the sophisticated game player could create his own role and "bend" the rules while still remaining under the "constitution."

Conclusion

Needless to say, self-understanding does not occur without pain. The choice seems to be (1) become aware or (2) remain ignorant.

For certain fortunate people there is something which transcends all classifications of behaviour, and that is awareness; something which rises above the programming of the past, and that is spontaneity; and something that is more rewarding than games, and that is intimacy. But all three of these may be frightening and even perilous to the unprepared. Perhaps they are better off as they are, seeking their solutions in popular techniques of social action, such as "togetherness." This may mean that there is no

hope for the human race but there is hope for individual members of it. (Berne, 1964, p. 184)

There are powerful movements abroad today that are attempting to foster awareness, spontaneity and intimacy. These movements are locked in a grim struggle with all that separates

man from himself and man from man. Day by day the forces score a victory or are scored upon. It seems to be time to commit oneself in this struggle, because it is not only important that awareness wins, but that it wins before it is too late for us all to know what mankind could have become.

General Board of NCC Proposes Conference on Indochina War

★ A national interreligious conference to "confront the moral issue" of U. S. involvement in Vietnam has been called by the general board of the National Council of Churches — providing that \$100,000 to finance the meeting can be raised by July 15.

At its meeting the board said that the conference would bring together 500 to 700 participants — Protestants, Catholics, and Jews. No date or place was set, but a resolution said the conference would be held late this year.

Although the NCC has in the past labeled the Vietnam war "immoral," it deleted that word from the statement calling for the fall conference, since the meeting would include those who are not members of the NCC.

The conference, it was said, would be the vehicle for a "decisive examination" of war policies, including the "racist implications" of the war, its physical and social damage to Vietnam, and its effect on American life and resources.

Support for the Vietnam war is "breaking down" said Bishop John H. Burt of Ohio, who headed the committee that drafted the plan.

"This is a time when leadership from the church can provide crucially needed moral direction," he said.

The plan was compared to a 1963 ecumenical conference on race, which mobilized religious forces behind new action in civil rights.

Four out of five ministers experience severe stress usually caused by conflicts with their congregations, according to a report received by the general board.

Edgar W. Mills, director of the ministries study board of the NCC, gave the preliminary results of a study of vocational stress among 5,000 ministers from 21 denominations.

In about half of the cases, it was said, the severe stress upon a clergyman is generated from "personal differences with individual parishioners, getting caught in the cross-fire of an already-existing conflict, conflicts of religious, social and political ideology between pastors and parishioners, church finances, strain in adjusting to new congregations, and conflicts with fellow staff members or a senior pastor," Mills reported.

Mills cited "first-level" and "second-level" stresses. First-level stress produces excessive tension and failure to master difficulties. Second level stress is more severe and causes the minister to consider withdrawal from the ministry.

One Protestant clergyman minister in eight experiences second level stress, said the NCC of-

ficial, and one of every four Roman Catholic priests is experiencing such severe stress.

While most of the stress comes from conflict with congregations, one-third of the respondents said that uncertainties about their vocation and worries about educational competence brought on stress. Another 25 per cent said that difficulties stemmed from such personal problems as financial strain, illness, or marital or family problems. About 17 per cent mentioned marital-family strains, said Mills.

This, he added "is quite a substantial minority, confirmed by other research which shows that pastors regard their wives as the most important persons in their career systems and that the relationship between husband and wife is a critical factor in his work decisions."

To cope with the stress, 60 per cent of the ministers said they depended on independent action — changing jobs, work habits or the pace of work. Some sought informal advice from others, and a few turned to professional counsel.

One-sixth of the clergymen listed prayer and acts of faith as help in resolving the problems; and one in 10 named God when asked who was most helpful to them in solving their problems. Mills added that this did not necessarily mean that the others did not seek or find God's help.

Most often, the ministers named their wives as their greatest sources of help, and 24 per cent mentioned their clerical colleagues. A majority declared that they acted independently without seeking the advice of others.

The two-year study on stress among clergyman is scheduled to be completed in July. Conducted by the NCC Department of Ministry, it was financed by

a \$25,800 grant from an insurance company.

In addition to Mills, John P. Koval, assistant professor of sociology at the University of Notre Dame, and Richard Bell, Loyola University in Chicago, assisted in the study.

Financially-Strapped NCC

The council is terminating the services of three top aides because of a financial squeeze.

The three men are Episcopalian William A. Norgren, executive director of the department of faith and order; Blahoslav S. Hruby, managing editor of *Religion in Communist Dominated Areas* and the Rev. James Stoner, assistant general secretary for executive operations.

The release of Norgren, who will leave the NCC in September, coincides with a restudy of faith and order, which has to do with Christian beliefs and practices in the ecumenical sphere.

Norgren said that his department will be left without a full-time, full-salaried staff. Remaining will be Fr. Richard Rousseau and Sr. Anne Patrick Ware, two Roman Catholics working for the NCC with approval of their orders. Each is paid a nominal stipend. There will be part-time secretarial help.

For the past few years, NCC-Roman Catholic relations have been given a faith and order priority. The department, like most major units of the NCC, must raise its own budget. The major source of income has been direct contributions from the Protestant and Orthodox churches in the council.

Out of a budget of about \$80,000 annually, denominations give some \$42,000. Norgren said that is not enough to continue a "viable operation." He noted that since denominations usually do not have faith and order divisions, the support must come from central treasuries which are not heavily funded.

The executive committee of the faith and order department is asking the NCC policy-making board to allow faith and order to receive general funds in 1972.

In the meantime, Norgren's responsibilities are expected to be taken over by the office of NCC general secretary, R. H. Edwin Espy.

According to Norgren, the committee is also asking for a study of the department's work with the goal of reconstituting it.

Asked if the financial crisis of NCC faith and order was an indication of declining interest in ecumenism, Norgren said that he felt it was more a sign that the ecumenical "style" would differ in future.

He does not expect that inter-church organizations will be able to maintain large budgets. This means, he continued, that "Churches may be forced to relate more directly and not turn that responsibility over to a special agency."

However, he added that ecumenical organizations will be necessary for the purpose of communication, program and correlation. In this context, he thought faith and order has a good future.

He was named director of faith and order studies when it was formed in 1959. The department was originated to parallel on a national scale the work of the faith and order commission of the World Council of Churches. That commission was one of the earlier expressions of ecumenism in the 20th century.

Stoner, a Disciples of Christ clergyman, became assistant general secretary in 1968. He has worked closely with Espy in administration and interdenominational relations.

Hit by inflation and some decline in denominational backing, the NCC has experienced other staff layoffs in the past year.

EDITORIAL

In Praise of Parishes

By Robert C. Ayers

Episcopal Chaplain at Syracuse University

IT IS TRUE that there are moments in the life of the soul when one desires to slip into a vaulted cathedral, and, fixed in sacred time by some ceremonial in the dim distance, quietly to sort out priorities of the spirit. Cathedrals speak of lofty aspirations, the permanence of God, and the brief life of man. At least that is what many of us think we think about cathedrals.

A parish, by contrast, can be a place where our meeting with and experience of other people, in a god-aimed context, receives the principal emphasis. It is implied in a parish that one knows the other people; not all, not totally, but enough to provide continuity in life from week to week. There they come, warts and all, our fellow parishioners, special with shaving lotion and the morning air's fresh-stiffness, humanizing slowly as a result of the application of sacrament and coffee, current representatives of the tribe that instructs in responsible expectations.

These people, whom we know and by whom we are known, are themselves sacraments to us. That is, they are means of the expression of God's loving grace, his forgiveness, his encouragement. From knowing them we learned the inappropriateness of despair and self-hatred; they, human as we knew ourselves to be, kept on. They took those sacraments, sang those hymns, recited those creeds; they, warty as we, showed us faith and hope, and sometimes, love. In the continuity of experience we learned forgiveness, acceptance, and occasionally the sense of advance. A parish is a place where you learn to appreciate people, where in a guided context an expanding range of understanding can be gently exercised. Fortunate the boy or girl who grows up in a parish! As a seminarian, I once remarked to my father at a church supper that I supposed my awareness of an increasing number of intriguing females in our parish was due to my own expanding horizon of possibility. "Wait till you get my age", was his reply. Now I am, and I see.

In a world of turmoil the parish is a solid arena, where societal disharmonies may be discussed and

where persons can find holy support and acceptance to enable them to function in life at large. There the possible is explored, held to the grindstone of the demands of holiness and faith. In a parish one can learn self-confidence in a context of loving reality.

Parishes make few pronouncements to the press, have consequently little "credibility gap", do the hard work of the small-world, and have clearer operational goals with more immediate rewards or rejections than any other level of the church. That is good, so are they, and God willing, parishes will be available to us for a long time.

The Two Commands --- and the Parish

George F. Tittmann

Rector of St. Mark's, Berkeley, California

I HAVE IN MIND two people who represent a great conflict. Some would say that this conflict is the fundamental issue of human existence and of the ages — but that would be retentious talk for me. It certainly isn't new, or local. But its force is becoming more evident to all these days, and its face is seen daily in our own community.

These two people only represent extremes. They themselves are not at the poles of difference, or they would not be coming to this or any other common place of meeting. And that fact, that they do come together in such a place as this, is one on which I will comment in closing.

One person is a young woman who is absorbed all week in causes aimed at changing the unjust workings of society. She is up on politics, the status of welfare, the issues at the university, on community problems; she goes to 3 or 4 meetings during the week.

I sometimes wonder why she seeks church-going as relevant. But she apparently does — it's at least relevant enough to keep her coming.

The other person is an older man who is mystically sensitive, deeply spiritual type, whose faith one can "feel" in two minutes of conversation. But he comes to parish meetings, answers ques-

tionaires, and generally goes along with our openness to community responsibility and controversy. He seldom misses Sunday worship.

Many Complications

WHILE YOU are fruitlessly musing and betting on who these two might be—and its useless, both because I never tell and there are so many — let me try to move your thoughts out into the principles, the points of view they represent. There are millions, billions, on each side of the conflict we see in them. I see the tension between them residing in many controversies. But since we are discussing this in a religious, a Christian setting, let's settle for a focus in the Two Commandments: loving God and loving neighbor — Jesus' "Summary of the Law".

The one point of view begins with the second commandment. It might be expressed in such phrases as these:

Loving man is the way to love God

In loving men, we love God.

How you treat your neighbor tells how you feel about God.

You meet God only in your fellow man.

Loving God means nothing if it doesn't show in loving neighbor — worse than nothing.

What you love will be Self, not God, if you don't first love your neighbor.

Now there are at least two complicating implications which ought to be added to this point of beginning. "Love" of course means "agape" — or "Charity-love"; the outgoing, self-sacrificing, committing, martyr love of self-giving service beyond hope of replacement or reward — not just some affectionate feelings. And there are two expressions of "Charity-love".

(1) The personal expression of love between individuals: fair-play, courtesy, respect; seeing the other has an equal chance; no lying or false witness against him; kindness; help in time of need; service and sacrifice. The requirements for generating this kind of love are ethical teachings and personal disciplines in individual contacts.

(2) Then there is the expression of love which goes beyond that person-to-person dimension. It is concerned with not only being decent to individuals, but with fighting forces and systems which hurt people. It deals with organized repression, institutional tyrannies, loveless systems:

economic patterns which demand more than they give (profit-motivated groups)

violence to control and reduce violence (war)

majorities suppressing minorities (race, class, religious)

power elites refusing access to power by others (economic and political hegemonies maintaining status quo)

bigness smothering individuals (business, unions, universities, etc.)

Of course the requirements for this kind of expression of love are more than the personal disciplines; they include analysis and awareness of collective forces and how they shape and distort us, the sense of responsibility as citizens for taking part in collective change, and the educated criticism of systems, values, goals.

The second person begins his point of view with the first commandment. It might be expressed in such phrases as these:

Love God in order to be able to love men.

The way to neighbor love is loving God.

Worship and prayer are the resources for human caring and charity.

Love God and you will and must love man, since he's that kind of God — at least to Christians and Jews.

What you give to man will not be love if you love not God first and above all.

There's no final reason, motivation for love of man except for first loving God.

What you love will be self, not God, if you don't also love man.

As for the complicating implications following this point of beginning, there are at least two.

(1) Loving God involves the discipline of loyalty to the exercises of faith: devotion to prayer and common worship, dedication to being open to the whispers, shouts, nudgings and shovings of the Spirit; tuning in ones thoughts to the Lord at all times both day and night — all the patterns we have learned over the ages from the spiritual masters and all the lore of ascetical theology. How can a man love God and not talk to him and with him regularly?

(2) Also, loving God must be constantly conscious of what we might call the bigness of the Almighty. What size God is this I love? Is he the God of all creaturehood, the creator and lover of all men? Is he "my" Father, or "our" Father? He cannot be prayed to or worshipped except as himself, not as "my own" or "him who cares only for my own". He is also concerned with our dearest beloveds, allies and friends. Just think of the images which pass through our minds when we pray for others to God our heavenly Father. How

often do we picture in our heads those utterly unlike ourselves, or those who hate us and those we call "enemies"? What kind of God are we loving if we leave these out?

What Lies Ahead

LET ME SUM UP these merest of note-making on an immense subject. What I believe is happening today is the powerful rising up of some great correctives — perhaps in the theater of the soul of all mankind, certainly in the psyche of western Christians.

(1) First, is the corrective in the concept of neighbor love as merely individual works of charity and kindness. In the face of the need for collective love, corporate reform, revolutions in systems and values, this person-to-person expression of love is plainly not enough.

(2) Second is the corrective of all private, regional, essentially "clubby" ideas of God. There are all kinds of forces these days which are making class gods, national gods look like the absurdities they have really always been.

(3) And last, and coming to the surface more and more, a corrective which just may be the theme of the immediate future for us all: the sheer, lethal impossibility of separating loving God from loving man — and nature, too — and loving man and nature — all things, places and peoples — from loving God.

Meeting of Opposites

ALL THIS is going to mean some freshly upsetting things for non-religious humanists: that "good" persons who "don't need religion". Also for these religious people who haven't seen what loving God means in the collective sense — in terms of society, politics, government, institution.

These correctives certainly supply permanent, built-in uneasiness and challenge for our two representatives here at St. Mark's — of course to all of us who hear and honor and try to obey the two commandments in the great Summary of the Law.

Now for that last observation I mentioned earlier. What I wonder is this — and I would like to test this with you further — is there any place in modern society except parish churches where constant contact between these two types is happening with any regularity and discipline? Here each can learn from the other; here both together must hear both sides of these mighty summonses; here both views cannot help at least being consistently exposed to the correctives of the other.

I press my imagination for other such meeting places, and I have a hard time bringing them to mind. But even if there are other such congregating of opposites in the modern world, if it does happen here at all, doesn't that make our organizing and regular gathering very important indeed?

Not Bad Men But Pious

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

MOST OF US HEAR what we want to hear, and read in our communications with each other.

Each brings to communication his own mind-set and point of view; because it is so easy for one to "think he is thinking when he is only reorganizing his prejudices."

Any one who speaks or writes as part of his profession is deeply aware of this fact because his words must be filtered through the minds of those who listen and read. Therefor his words mean different things to different people.

Further, we tend to be selective in what we hear and read. This is good because not all of what is conveyed by words is of equal value. But when this selectivity teams up with our preconceptions strange things happen to what has been said or written. Real meanings are distorted, thoughts are lifted out of context, and even though the quotation be quite literally accurate it can make a man say something quite different from what he really said.

This is particularly true in controversy where communication becomes over-heated with emotion and words become sharp weapons we hurl at one another. A classic example of this is where Jesus is engaged in a battle of words with his enemies, the Scribes and Pharisees. This is not an easy passage for the modern to understand because its background is so completely linked with the lore and traditions of the Jewish religion of that day. But the heat of the argument is perfectly clear and its denouement in Jesus' narrow escape from stoning shows how bitter it was. Alas, how often a battle of words becomes one in which more lethal weapons are used!

The point of this incident is that Jesus' enemies were reading into what he had previously said their own fears and prejudices. They were troubled at his handling of the case of the woman

taken in adultery, at his healing on the sabbath day, at his seeming intimacy with God which was the prerogative of the high priest alone. So Abraham, the devil, and God all get mixed up as the argument continues with his opponents totally incapable of getting Jesus' point that what he was doing was the fulfillment of Abraham's hope long before, and that the God of the past was also the God of the present — the I am whose name was so holy that to utter it as Jesus did, was to deserve stoning to death for blasphemy.

The tragedy here is that these were not bad men but pious, devoted, conscientious members of

the Jewish community within whom Jesus could not communicate because their minds were closed. He could not get through to them at all, and his anger rose.

I used to be troubled at this evidence of Jesus' natural response to such a situation. It seemed to show a human trait not associated with the meek and lowly Christ. But now I look upon this incident as just another evidence of the son of man's sharing of our humanity. And I can not help but see in a new light how difficult it is for Jesus to get through to me when my response is clouded by fear and prejudice.

-- People --

JAMES E. GROPP, the Catholic activist priest from Milwaukee, was among some 12 demonstrators arrested for attempting to disrupt Yale commencement exercises. An estimated 600 demonstrators, representing the striking 1,156 Yale service workers, attempted to smash through police lines guarding the procession of black-gowned graduates. Chancellor Willy Brandt of West Germany was among those honored at the commencement. At an early morning rally on the green, Fr. Groppi told the striking workers that "if Christ were here today, he'd be with you, marching with you, talking with you." "You have a right to break the law," the militant priest said, claiming that they had a "just cause." He declared that one of the teachings of the church was the

right to organize and participate in collective bargaining. He said these procedures cannot be followed if opposed by such big corporations and institutions such as Yale. The priest said that he agreed with Yale president Kingman Brewster's opposition to the Vietnam war, but noted that "these are the sons of the working class, not the rich that are dying in Vietnam." Vincent J. Sirabella, business manager of the striking workers and one of those arrested at the demonstration, scored "phony liberal faculty members who are quick to criticize outside elements but cop out in relation to striking workers at Yale." The union, on strike since April 30 when Yale announced plans to cut 31 jobs and increase the student part-time work force, tried earlier to dissuade Chancellor Brandt from coming to Yale for the honorary degree.

The strike forced a shut-down of all but one university dining hall and closed off hot water for three weeks.

EUGENE CARSON BLAKE announced that the South African government had placed unreasonable restrictions on the confrontation between the World Council of Churches and South African churches over the WCC's program to combat racism. The convener of the South African delegation, Alex Boraine, said on radio in South Africa that member churches are being asked to consider meeting outside the country with WCC leaders. Blake said that although the plan for meeting outside of South Africa has

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not yet been formally proposed to the WCC, the interdenominational body is open to a meeting wherever conditions are acceptable. South African churches have vigorously protested the WCC program to combat racism, contending that some of its funds finance terrorist guerrilla movements.

DAVID RUSSELL, a 32-year-old Anglican priest, continues to receive threatening phone calls following his recent fast to draw attention to plight of black Africans. His black parishioners call him "Mfundisi," which means priest or teacher in the Xhosa language. But anonymous callers charge him with being a "troublemaker," and death threats continue. "Any Christian who really tries to help his neighbor in this situation will find himself coming up against many things which are contrary to God's will," said Russell. The tires of his small truck were recently spiked and an anonymous caller warned that a bomb had been placed in an Anglican church in King William's Town. The call was a hoax but added to the tensions. Despite the threats, Russell believes things are beginning to change and predicts better treatment for those living in Dimbaza, a resettlement camp for an estimated 7,000 displaced Africans on the outskirts of King William's Town.

BERNARD J. FLANAGAN of Worcester scored the apparent deafness of our national administration to every kind of reasoned proposal for declaring an end-date to our involvement in Indochina. "We regret," he said, "the continued unauthorized expansions of the war which are gradually being uncovered by the news media and we regret

that a misguided sense of national pride is being used to justify increased military action, especially in the air, to guarantee that we can retire with a 'so-called victory.'" The bishop spoke during the homily of a mass for peace in St. Paul's Cathedral. It climaxed a three-week education for peace program held in 30 parish centers throughout the diocese since the bishops of northern New England issued a joint pastoral letter on May 7 questioning the morality of American war policies. Bishop Flanagan, in his homily, went beyond the statements of the 14 New England bishops and received a standing ovation from the priests who concelebrated the mass with him here and a huge congregation that virtually filled the cathedral.

REINHOLD NIEBUHR conducting a service at the union church in Heath, Mass in 1934, using a prayer that especially struck one member of the congregation. After the service, the man, Dean Howard Chandler Robbins, asked for a copy, and Niebuhr, remarking that he had no further use for it, turned over the sheet on which he had written out the words: "O God, give us serenity to accept what cannot be changed, courage to change what should be changed, and wisdom to distinguish the one from the other." Robbins published the prayer as part of a small pamphlet the following year, and it has since become one of the most widely reproduced of all modern prayers, though generally without any indication of authorship.

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