

The Living Church

January 25, 1970

25 cents



Hymn for St. Paul

U nscale our eyes to see thy chosen vessel's sharding
Love's dazzle contradicting the unruly will. Hapless body
prone
And great heart cleft by heaven-hurled shaft of utter light
Bombarding blindness into sight that from this stone
May rise a truer heir to Abraham than Benjamin.

Atune our listening to some decipher of the dreadful din
The world calls thunder. Following unsensed the austere
Pharisee through throbbing city to the chartered tomb within
Which silence beats creation's sundered sounds in harmony
upon an altered ear
We falter. The sacrifice is bound, come quickly, even so —

Feed us Living Bread. We would not shrink to know
The rack of hunger sear of thirst the flesh must feel
Before thy sweetness satisfies. Exercised in ecstasy and awe
Plunged into Love so deep the puny pots ashudder with their
burden of the real
Most gladly break to spill the joyous tidings to the sons
of Esau.

Christine L. Benagh



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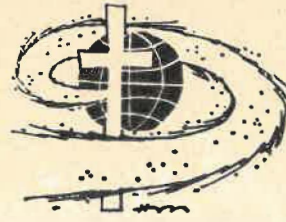
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Around



& About

— With the Editor —

“What does your soul look like?” That question is the title and the subject of a book by **Gail Northe** (Philosophical Library, \$6.95). When a review copy came to my desk I glanced through it before assigning it to a reviewer, then assigned it to myself. Mrs. Northe has collected answers to her questions from great saints and sages but also, and chiefly, from children. Here are a few answers to the question. How do they check with your vision of your soul?

“My soul looks like a seed.” **Billy**, age 8.

“The end of life is not to be happy nor to achieve pleasure and avoid pain, but to do the will of God, come what may.” **Martin Luther King, Jr.**

“It is a soul that loves people. Be kind to people.” **John**, age 10.

“No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.” (*I St. John 4:12*)

“About the size of your liver. Happiness and niceness ought to be in your soul—I don’t really know but it might look like a pear. Full of the juices of life.” **Ellie**, age 11.

“It looks like ME!” **Paul**, age 9.

“My soul looks like air to me but to a Certain Person it looks like myself.” **Gregory**, age 12.

“It is dirty.” **Daniel**, age 11½.

“A bar of soap.” **Larry**, age 8.

The testimony of **Bara**, age 10, recalls the famous apostrophe to his soul of the Emperor **Hadrian**. Says Bara: “My soul is a funny soul. It plays tricks on me. It is long and skinny. My soul has blue eyes and purple hair. I love my soul. Even though I never did see it.” Like her, Hadrian saw his soul as a charming, playful companion, according to the verse beginning with *Animula vagula blandula* and traditionally ascribed to him. Years ago I came upon a translation by an Englishman whose name I have forgotten but whose deft rendition I have not:

Odd little comrade, comfortable guest,

Capricious, elfin puff of air—

You’re off; but where?

And when you’ve left this breast,

Tense little traveler, pale and bare,

Will you find anything to laugh at there?

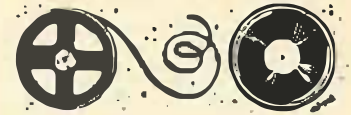
The Rev. **Howard L. Foland**, editor of *The Anglican Digest* (TAD), has coined a word for what he does when he borrows things to publish in TAD: to “taddle.” I taddle too, this time some comments on hymns by **Paul Louis Anderson**, organist-choirmaster of St. Paul’s, Chattanooga.

In his column in *The Tennessee Churchman* (December issue) he says:

“Our fine hymnal contains some real theological corkers. Check hymn 436: *Peace, Perfect Peace*. A text like that is out.”

“Music can affect the theology, too. Hymn 209, *O Saving Victim*, sung to its second tune (St. Vincent) changes from a deeply felt prayer to mere saccharine sentimentalism.”

“A cheap barbershop-style tune tries its best to taint hymns 339 and 341 (*O Lamb of God, Still Keep Me*, and *Beneath the*



Cross of Jesus)—but in these two, texts and tune probably deserve each other. Have you really read those gems? Do you pray in such terms? Who, today, fains to stay resting and smitten beneath the cross while the world goes by without him? That’s what it says.”

“Good tunes are always easier to sing than bad ones. The church that offers the Lord the best hymns will sing better—and more joyously—than the church that wallows in musical chestnuts just because ‘everybody knows them.’”

Well said, Mr. Anderson; but golly, you’re going to catch it.

Appearing on page 13 of this issue, under the title of “The Caretaker,” is a guest editorial on the subject of the Christian’s responsibility—to his family, job, country—and to his church. The author, Pete 87776 Simer, is an inmate of the Southern Michigan Prison, Jackson, Mich. 49201.

So it’s the Feast of the Conversion of St. Paul already. “Three cubits in stature, he touched the sky,” said St. John Chrysostom. “Paul was the first man in history who was really free,” said E. F. Scott. One of the best recent comments on the Apostle is in Phyllis McGinley’s delightful book *Saint-Watching*, fresh from the press (Viking). Miss McGinley has enough of Christianity, womanhood, and holy wit to see through the densely stupid but universal nonsense that St. Paul hated women.

The church always experiences renewal when it rediscovers Paul in such a way as to rediscover Paul’s Lord; and that is the only way Paul wants to be rediscovered.

The Living Church

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A Weekly Record of the Worship, Witness, and Welfare of the Church of God.

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THE KALENDAR

January

25. Septuagesima
26. The Conversion of St. Paul, A.P. (trans.) Polycarp, B.M.
27. John Chrysostom, B.

February

1. Sexagesima Ignatius, B.M.

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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January 25, 1970

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

Should CES Resign?

The Rev. Rosewell Moore criticized you justly [TLC, Dec. 14] for "the way you select news material which will support your present negative attitude toward the church's leadership and program, etc." I must agree with the Rev. Mr. Moore's criticism and cite as a case in point your editorial "A Disturbing Relativism" [TLC, Dec. 14].

You fall into the same trap, as did the Rev. Lester Kinsolving, in calling the Black Manifesto "anti-Semitic." How do you arrive at that conclusion? When, at a luncheon here in Cleveland, Mr. Kinsolving made the charge, he was challenged by no less a person than Rabbi Arthur Lelyveld, President of the American Jewish Congress. The ridiculous explanation given to Rabbi Lelyveld's question was that "the Black Manifesto is against everything and since the Jews stand for something one must conclude that the manifesto is anti-Semitic." I trust you have a better explanation to give.

(The Rev.) SOLOMON N. JACOBS
Rector of St. Andrew's Church

Cleveland

Glad to oblige. All of the manifesto's references to "white Christian churches and Jewish synagogues" as "part and parcel of the

system of capitalism" are anti-Christian and anti-Semitic. Mr. Jacobs accuses us of tendentious selection of "news material." Why does he cite an editorial, rather than some news material, as a "case in point"? Ed.

I judge from the tenor of his letter that Mr. Moore would relegate me to the "small, backward-looking segment of the church" and charge me with a "sour attitude" toward all that he finds good in the present leadership of the P.E. Church. Perhaps he has been granted a special knowledge that all of the "small, backward-looking segment" have a "sour attitude." At least I may say for myself that his informant concerning me was in error. I am not, nor do I wish to be "sour" in any of my attitudes.

He writes of the "small segment" of the church. Again, he may be correct. I do not know from where he gets his information. I have heard it repeated over and over, from the Presiding Bishop on down, that "we" are a small segment. From my own observation I would tend to think that it is not such a small segment. And I recollect that if an untruth is uttered over and over and there is none to gainsay it, it gradually begins to assume the aspect of truth. The propaganda ways of the various totalitarian groups have made this crystal clear.

But allowing that I do belong to a "small segment of the church," I am not ashamed nor apologetic. For I find myself in the company of Amos who was advised by Amaziah the priest of Bethel to go back to Tekoa and mind his own business. André Malraux has recently written (*Anti-Memoirs*) that "the demand for justice takes a pro-

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visional form" and that "in our century, it's a matter of social justice." At the time of Jeremiah the provisional form which was justice for them was political justice, the independence of Judah. Jeremiah was a "small segment" of Judah but he did protest vehemently against the political action of that time which sought to realize it in alliance with Egypt. And I take courage too in that it was not from the leadership of the temple and religion of Israel that the Christ was born. It was from the despised "small segment" of the Galilean community that the Christ was born.

In the magazine section of *The New York Times* for Nov. 23, Irving Kristol and Paul Weaver writing on the subject of the electoral college and direct election of the President have this to say: "Practical men interested in perfecting the American democracy are well advised to disenthral themselves from the romance of pure majoritarianism." Words of sound counsel and advice that the leadership and membership (and especially Mr. Moore) might ponder long and seriously.

(The Rev.) HOWARD S. ARNOLD
New Boston, N.H.

I have today renewed my subscription for three years. If I would continue to be an informed churchman, I cannot do without **THE LIVING CHURCH**.

Your news stories keep me informed. Your editorials are "good for the soul"—always loyal to our Lord and the Catholic Faith. Having opposed "White Power," you likewise oppose "Black Power" for the same reason; it is inconsistent with the Christian Faith.

In the words of a great American, "let us move forward with a firm and active faith"—faith in our Incarnate Lord and loyalty to his One, Holy, Catholic, and Apostolic Church.

ROBERT PACE

Chapel Hill, N.C.

My grandparents became readers of **THE LIVING CHURCH** soon, I believe, after its establishment in 1878, my parents about 1890, and I as a school boy at Racine. My father, as a missionary priest to the Sioux, encouraged its reading among his assistants and catechists, and I have been sending a subscription to my married daughter.

The periodical has never been more valuable nor more needed than it is today under your editorship. The news, succinctly presented, is most readable and pertinent; the editorials well-reasoned but always fair to those of us who may dissent. Yours is the only editorial voice (to my knowledge) that is raised on behalf of those who would not forsake our heritage for a sentimental merger, nor reduce our Lord to a "one dimensional Jesus" [re. TLC, Dec. 14].

QUINTARD JOYNER

Camden, S.C.

"Why don't you resign instead?" is reminiscent of the reply given to the immigrant who dares question American ways of doing things with, "If you don't like it here, why don't you go back where you belong?" At best, each question is rhetorical.

What Mr. Moore should ask is why **TLC** finds it necessary to slant its news, if this is the case. What is negative and what is positive reporting, to use his terminology?

Is every act which is designed to change the "status quo" positive action, and is any attempt to maintain tradition, ritual, and our present way of life negative? Is ecumenicity necessarily positive and positive action sacrosanct while negative action is destructive? By this reasoning, negative destructive action is what the 8 o'clock communicant is doing in the fourth pew with his head bowed. And that is a concept I do not think many of us are willing to accept.

LEONARD O. HARTMANN

Evanston, Ill.

I have never appreciated the reporting of **THE LIVING CHURCH** more than in recent months. Your, to my mind, fair and objective reporting of the facts leading up to and the consequences of GC II have been most welcome.

As a parish priest I share with many of my brethren the troublesome problem of a growing mistrust on the part of many of the laity for the reliability of many of their leaders and representatives. Having listened to the deputies from this diocese and to our bishop, there is absolutely no question in my mind concerning their integrity, nor their own sense of the rightness of their decision concerning the money voted for the minority groups. But I do question their judgment, all the while uncomfortably aware that if I had been there and been "sand-bagged" emotionally as they all were I might well have made the same decision as the majority. All the more reason then for appreciating the pro and con reporting **THE LIVING CHURCH** has given this whole matter.

(The Rev.) WAYNE B. WILLIAMSON
Rector of St. Mary's Church

Tacoma, Wash.

Fr. Moore's letter was rather interesting. I haven't always from my standpoint been happy with the news as it appears either so there's only one conclusion to draw, and that is that apparently, you include in the news sections of **TLC** whatever happens that week, whether or not you or any of the rest of us like it. This, it would be fair to assume, is your job. Unless someone could be found who can make things happen to suit everyone, you should stay in there and pitch.

I cannot recall, and I usually read **TLC** rather carefully, your urging the Presiding Bishop to resign. A certain group within the church did and gave their reasons—all of which you reported together with the PB's reaction to the suggestion. It would probably be reasonable to suppose that the Presiding Bishop has given due thought to the proposal and could add some personal reasons of his own, and may even have some temptations along this line, but it would be difficult, if not impossible, to impute to you any stand in this matter. If this is published and the PB should read it: Getting along with bishops is definitely *not* one of my talents so I'd rather avoid than advise.

It does seem to me that while it is really a fine thing to disagree, it is a great deal more effective and more fun to do so without trying to take a person's head off and putting it in his lap because it is not difference of opinion, but the method by which it is expressed that causes most of the trouble in this world.

(The Rev.) ROBERT W. WHITING
Rector of St. Thomas' Church
Alamosa, Colo.

The Living Church

January 25, 1970
Septuagesima Sunday

For 91 Years,
Its Worship, Witness, and Welfare

WASHINGTON

Bp. Moore Calls for Christian Radicalness

"Poverty and justice cannot be separated from love and peace," the Rt. Rev. Paul Moore, Jr., told a small group of 50 persons gathered for a peace vigil in Washington. Bp. Moore is Suffragan Bishop of Washington and Bishop Coadjutor-elect of New York [TLC, Jan. 4].

"The peace movement which was begun 2,000 years ago" with the birth of Christ must not only have regard for the ultimate integrity of persons, but "for the person behind the movement," Bp. Moore said. Today's peace movement has failed thus far, the bishop declared, because "we haven't followed the radicalness of the Christmas message. We have not learned to live in goodness and love. And we cannot call any man a 'Fascist pig' in the name of peace. We cannot demean the total human integrity of any human being. . . . He is also a child of God. . . ."

The end of the war in Vietnam, even when achieved, "is only a one-way station on the way to the state of peace," said Bp. Moore. Unless men work to eliminate the sources of conflict by embracing the full impact of the peace movement, he said, "Christmas is nothing more than a sentimentality . . . a harsh, piercing, crushing thing which will ultimately build for another war."

At Alexandria's Market Square, the Rev. Julian McPhillips of the Episcopal Peace Fellowship offered prayers not only for "the men and women of Vietnam" and "the poor of the world," but also for the "military leaders (and) for the President . . . that peace may be achieved." About 125 people attended the peace ceremonies, sponsored by the Northern Virginia Moratorium Committee.

CHURCH STATISTICS

South Bend Figures Released

Figures have been released on pledges and payments toward the \$300,000 for minority aid voted by delegates attending the Special General Convention held last September in South Bend. Closing date for listing was Nov. 30, and no figures have been released yet for payments received in December 1969.

Of the \$200,000 for work among black people to be distributed by the National Committee of Black Churchmen (NCBC), \$91,890 has been pledged. Paid on pledges

and paid from areas which had indicated no pledges—\$51,278.84. This figure represents payments from 78 dioceses and districts including Mexico, the Philippines, and Nicaragua, as well as \$345.26 noted as "miscellaneous."

The committee on Indian and Eskimo work is to receive \$100,000 of the \$300,000 South Bend grant, and as of Nov. 30, pledges of \$15,000 had been received. This figure represents two equal pledges only, from the Diocese of Massachusetts and the Diocese of Ohio, with \$526.25 having been paid by the former. Total money actually received for the fund amounts to \$9,430.84, received from 61 dioceses and districts including Mexico and the Philippines.

Decline in Church Attendance Noted

Forty-two percent of the U.S. adults in 1969 attended church in a typical week, 7 percent less than in 1958, a recent Gallup Poll reveals. Attendance at worship steadily declined over the 11-year period, the survey organization said. The 1969 percentage was down a point from 1968. A high of 49 percent came in 1955 and 1958.

Gallup reported that the falloff was twice as great among Roman Catholics as among non-Roman Christians. The RC decline was from 74 percent adult attendance in 1958 to 63 percent in 1969. The non-Roman drop was from 43 percent in 1958 to 37 percent in 1969.

The Gallup Poll research is conducted on the basis of 12 widely scattered weeks during a year. In 1969, 18,090 individuals were interviewed. The greatest decrease was noted among young adults of all traditions. In 1969, the percentages of those of age 21 to 29 who went to worship in a typical week was 15 points lower than in 1958. Among persons 30 to 49, attendance was down 6 percent, and among those 50 and older the decline was 4 percent. The poll indicated that while churches do win back large numbers of young adults who stop attending church, the rate is decreasing.

Methodists, Disciples Report Losses

The United Methodist Church and the Christian Church (Disciples of Christ) have reported fairly heavy membership losses in 1969.

The "official" membership of the Unit-

ed Methodist Church as of December 1969 was 10,789,624, a decrease of 201,096 from the December 1968 report.

The editor of the Christian Church's yearbook said that the membership of that body at year's end stood at 1,444,465, a drop of 148,000 in a year.

For a variety of reasons, the United Methodist total cannot be exact. Dr. R. Bryan Brawner, general secretary of the Council on World Service and Finance, says that about 40,000 of the loss can be accounted for through failure of annual conferences to file reports—or through losses of church congregations in the union between the former Methodist and Evangelical United Brethren Churches.

The loss of 148,000 announced by the Disciples is reflected in the withdrawal of the names of 643 congregations from the body's yearbook. Most of these congregations—many having had no ties with the Disciples for years—had requested withdrawal from the yearbook in late 1968, when the church adopted a restructure plan which, many felt, might endanger the property rights of local congregations.

ENGLAND

Dr. Ramsey Hails End of Death Penalty

The permanent abolition of capital punishment for murder in Britain has been hailed by Dr. Michael Ramsey, Archbishop of Canterbury, as a step that honors the nation. In a formal statement issued shortly after both houses of Parliament agreed to abolish the death penalty, he said:

"Abolition of capital punishment, once and for all, will help create a more civilized society in which to continue the search for the causes of crime, and to continue experiments in penal reform. I sympathize with those who are worried about Parliament's decision, but I am certain it will redound in very many ways to the advantage and honor of the nation."

There has been no official Roman Catholic statement on the issue, at least recently, but there is open division in RC ranks as in the population at large.

The issue before Parliament had been whether the Murder (Abolition of Death Penalty) Act of 1965 should or should not expire. This act provided for a five-year suspension—due to end next July—of capital punishment, and the question was whether the act should be extended for a further trial period, made perma-

ment, or allowed to expire, which would have meant the restoration of the death penalty.

The Lords' debate drew an unusually high attendance of bishops (bishops may sit in the House of Lords only and only Anglican bishops are allowed). Altogether, 18 attended, in addition to Abp. Ramsey, and all except the Rt. Rev. Robert Mortimer, Bishop of Exeter, joined the abolitionist lobby of 220. Bp. Mortimer served as a teller against the government motion.

Barefoot March Dramatizes Poverty

World poverty was dramatized in a small but noticeable way when an Anglican vicar walked barefoot 24 miles through the streets of Middleton, Lancashire, for eight consecutive hours. The next day, the Rev. James Smith, 37, of Holy Trinity Church, his feet covered with blisters, said every step was worth it. He also said that the people of Middleton were now thinking more about poverty.

The vicar's action highlighted the massive World Poverty Sign-In conducted throughout England, with close to 23 million persons signing "forms of declaration" which collectively will constitute probably the largest and longest petition ever submitted to Parliament. The sign-in was part of the Churches' Action for World Development campaign to draw attention to the plight of the world's needy and in particular to get the British Parliament to provide overseas aid to the extent of 11 percent of the country's gross national product by 1972.

One of the first to sign was the Archbishop of Canterbury who expressed the hope that "as a nation we could leave off perpetually taking our own economic temperature and forget ourselves in thinking more about what we can do for the world."

Not everybody approved of the sign-in. Enoch Powell, the Conservative Party member whose speeches on non-white immigration have made him a center of controversy, termed the campaign "meaningless and absurd." Many people, he said, still looked to the church for teaching, reassurance, and guidance, but "all too often what they get instead is amateur politics and amateur economics, the sort of shallow silliness of which the Declaration on World Poverty is a quintessential example."

Anglicans Oppose "Mercy Killing"

Two prominent Anglicans were among signatories of an open letter published in London to announce formation of a new body to uphold human dignity and oppose moves to legalize euthanasia or "mercy killing." They are the Rt. Rev. Edward Henderson of Bath and Wells and the Earl of Lauderdale, a former president

of the Church Union. Along with several well-known politicians and members of the medical profession, they alleged in their letter that a campaign for mercy killing was the latest step in the erosion of human rights in Britain.

"Although a bill to legalize voluntary euthanasia was defeated in the House of Lords earlier this year [1969], supporters of the measure afterwards issued a statement saying that they were so encouraged by the backing they had received in the debate (40 votes of the 101 cast) that they intended to try to have another bill presented within the next 12 months. Efforts are now being made to introduce the bill into the Commons early next year [1970]. Moreover a growing number of people are stating publicly that it would be kinder if mercy killing were permitted for handicapped children and for those badly crippled in accidents," the statement read.

The statement also said that "concern" about this was not enough and that something must be done to make the public aware of the implications of current trends. "As a result," the signatories said, "we have formed the Human Rights Society to uphold human dignity and to counter the idea that the weak and the sick are useless to the contemporary world and should be eliminated."

THE 1960s

Religious Highlights

1960—Consultation on Church Union was begun. American Lutheran Church formed by merger. Election of first Roman Catholic President of the United States. Russian Orthodox Church joined World Council of Churches.

1961—Pope John sent observers to WCC Third Assembly in New Delhi. United Church of Christ formalized.

1962—Lutheran Church in America formed by merger. Karl Barth visits the U.S. Supreme Court bans prayer and Bible reading in U.S. public schools (court action also took place in '63).

1963—Pope John's encyclical *Pacem in Terris*. Election of Pope Paul VI. Birmingham, Ala., Baptist Church bombed resulting in death of four young Negro girls. King's March on Washington and other civil rights activities by churchmen.

1964—Introduction of vernacular languages in Roman Catholic Mass. Pope Paul visits India and Jerusalem and meets with Orthodox Patriarch Athenagoras I. Later visits United Nations, '65, and Uganda, '69.

1965—King's Selma-Montgomery march. Lifting of mutual Roman Catholic-Orthodox excommunications. Assassination of Malcolm X. Publication of Harvey Cox's *The Secular City*.

1966—United Presbyterian Confession of 1967 adopted. Dr. Eugene Carson Blake elected general secretary of WCC. Debate over "new morality" and "situation ethics." Berlin World Congress on

Evangelism. Religious opposition to Vietnam war stepped up and in following years. Heresy charges against and resignation of the Rt. Rev. James A. Pike, Bishop of California, 1966-67. He died in 1969.

1967—Church theologian Charles Davis resigns from the Roman Catholic Church. Arab-Israeli war and Middle East tensions, '67 ff.

1968—WCC Fourth Assembly, Uppsala. Pope Paul's encyclical on birth control. Assassination of Martin Luther King, Jr. United Methodist Church formed by merger. Interreligious aid to Biafra started. Space explorations and moon shots, '68 ff.

1969—Black Manifesto introduced. Roman Catholic-Protestant tension in Ireland. The Most Rev. James Shannon leaves Roman Catholic ministry over birth control issue, is now married. Launching of Roman Catholic-Protestant prayer; growth in dialogue between Romans and other churchmen. National Council of Churches Triennial Assembly throws out agenda to hear minorities. U.S. Congress on Evangelism. Episcopal Church Special Convention (South Bend) after confrontation by Muhammed Kenyatta voted \$300,000 for economic development of minority groups. East-West parts of Evangelical Church in Germany recognize separation.

The following religious leaders died during the 60s: Pope John, '63; Martin Buber, '65; Paul Tillich, '65; Albert Schweitzer, '65; John C. Murray, '67; Francis Cardinal Spellman, '67; Karl Barth, '68; Thomas Merton, '68; and Harry Emerson Fosdick, '69.

LIBERIA

Biafran Ties Hinted in Bishop's Murder

"Unidentified organizations" are organizing the legal defense of Dr. Justin M. Obi, 63, a Nigerian chemistry professor who has been formally charged with the murder of the Rt. Rev. Dillard H. Brown, Jr., Bishop of Liberia, last November. Also killed was the diocesan business manager [TLC, Dec. 14]. Dr. Obi and nine other men who are charged with complicity will stand trial in February.

According to a report, all the defendants are members of a Biafran association and allegedly have threatened violence against a number of high ranking officials in Monrovia because of Liberia's refusal to recognize Biafra. Dr. Obi was at one time a chemistry professor at Cuttington College, the Episcopal-related institution in Gbarnga.

WCC

Church Reported as "Shaken and Shaking"

"The church today is both shaken and shaking," declared Dr. Eugene L. Smith,

CONVENTIONS

executive secretary of the New York office of the World Council of Churches, in a year-end statement. He said that the church only reflects the situation in society. "The United States today is both prosperous and plagued." He described a society plagued by "a war it cannot understand nor get out of," by "black demands (it) cannot deny and is only slowly willing to meet," and "a confusion about real goals." America's self-assurance has been shaken, he said, but added that "the end of complacency may be the beginning of hope."

Speaking of the church in such a society Dr. Smith pointed up the irony of increased attacks on the church but an ever increasing enrolment in American seminaries. He also cited the ironic situation of growing criticism leveled at church councils, such as the WCC, but the growing membership of such bodies. "The opportunity has never been greater for the church, through tasks for mankind, to find new life in Christ," Dr. Smith said.

EXECUTIVE COUNCIL

Associate Director Named for GCSP

Oswald Sykes, former coordinator of vocational services at Harlem Rehabilitation Center, New York City, has been named associate director of the General Convention Special Program, according to an announcement made by the Presiding Bishop.

Mr. Sykes has had extensive experience in both communications and rehabilitation, and the management of professional and para-professional staffs has been one of his specialties. From December 1962 to September 1968, Mr. Sykes served as United Nations correspondent and analyst for the Herald Dispatch newspapers and has been a frequent contributor to such publications as *The Afro-American Newspaper*, Baltimore; *The Philadelphia Tribune*; *Atlanta Daily World*; *African Opinion*, New York City; *Liberator*, New York City; and *Mohammed Speaks*, Chicago.

Member Opposes Grant

Charles M. Crump, a member of the Executive Council, expressed the opinion that there is a serious question whether the National Committee of Black Churchmen (NCBC) is entitled to receive \$200,000 being sought in a special drive throughout the church. He commented on a lawsuit filed in New York State Supreme Court against the Church's Presiding Bishop and treasurer, by David Arms and Walter Gates, both of Acton, Mass.

Mr. Arms and Mr. Gates contend that the money will be transferred by the NCBC to the Black Economic Development Conference (BEDC). They noted in

Continued on page 8

Missouri

Establishment of a \$100,000 fund to provide interest-free loans to eligible community corporations involved in housing for families with low or moderate incomes was the chief item of business transacted during the 130th annual convention of the Diocese of Missouri. The convention met in St. Charles, Mo., for the first time in diocesan history. Trinity Church was host parish.

Creation of the housing fund came at the recommendation of the Rt. Rev. George Cadigan, diocesan, who guaranteed interest on a bank loan so that the \$100,000 could be obtained at once. Convention also authorized the raising of additional funds to a total of another \$200,000 to be used to provide loans which will expedite erection and/or rehabilitation of housing anywhere in the diocese. As the housing is made available, the money will be returned and loaned again.

In other action, convention approved as a "statement of intent" a 1970 program of \$457,611 which requires an additional giving from congregations of \$72,000 over pledges for 1969. Convention will reconvene in January to write the budget after parishes have completed canvasses and vestries have determined pledges to the diocese. The assessment-apportionment system was abolished two years ago. Delegates also:

(✓) Amended the canon on vestries to prevent the diminishing of a rector's salary without his consent;

(✓) Established a permanent committee on clergy stipends which will recommend annually the salary of each priest after an evaluation of his performance;

(✓) Approved formation of a permanent committee on race relations and assigned a number of tasks to it. One is to be, by action of an adopted resolution, establishment of an educational program to inform communicants, on a parish and individual level, of the image of the Veiled Prophet Society (sponsor of an annual ball in St. Louis) and the reaction thereto in the black communities in the diocese. The resolution stated that "the actions of the Veiled Prophet Society are such as to be a source of constant irritation to the black communities in the diocese."

The Presiding Bishop was guest speaker at the convention dinner. He also preached in Christ Church Cathedral, St. Louis, on the Sunday following convention.

Western Massachusetts

The 68th annual convention of the Diocese of Western Massachusetts met in Christ Church Cathedral, Springfield. The one-day meeting dealt for the greater part of the sessions with routine business.

Preacher at the convention Eucharist was the Rt. Rev. John S. Higgins, Bishop of Rhode Island and president of the New England Province. Celebrant was the Rt. Rev. Robert Hatch, diocesan. Bp. Hatch also presided over the convention meeting.

One of the featured speakers was Mrs. Mary C. Chiles of St. Peter's Church, Springfield, Mass., a minority group delegate to General Convention II, who reported on her experiences at the South Bend gathering [TLC, Nov. 23].

In elections it was voted that the deputies to the 1970 General Convention also serve as deputies to the provincial synod (Province I).

A budget of \$614,289 was adopted for 1970—a reduction of the adopted budget for 1969.

Eastern Oregon

The 59th convocation of the Missionary District of Eastern Oregon was also the first convocation for its new bishop, the Rt. Rev. William B. Spofford, Jr. In his charge, Bp. Spofford spoke of the pending self-study of the church in Eastern Oregon. Following his remarks, a representative from Executive Council's division of research and planning presented the format of such a self-study. Delegates adopted a resolution agreeing to the program as outlined.

After considerable debate, two resolutions were passed:

1—lowering the voting age from 18 to 16 in all congregations; and

2—urging "all men, women, and children to remain within" lodge and fraternal organizations and "seek diligently to change racist rules, policies, and philosophy." This resolution was passed almost unanimously.

Convocation met in the new buildings of St. Andrew's Church, Burns. The old buildings—church, parish house, and rectory—had been completely destroyed by fire in February 1967. One meal during convocation was a sacrificial one with proceeds and other donations marked for the Presiding Bishop's Fund for World Relief. Delegates voted to continue this practice next year when convocation will be held in St. Andrew's Church, Prineville.

At one of the services held in Burns, Bp. Spofford commissioned 75 trained lay readers for the district. One delegate joined the group for commissioning though he had had no training. The bishop has given this person a license with the promise of training "on the job." The bishop also ordered Mr. Tom Winkler to the diaconate. Mr. Winkler is in charge of St. Paul's Church, Nyssa, and Holy Trinity Church, Vale, Ore.



THE RT. REV. JOHN VANDER HORST:
Bishops should be able to veto grants

their brief that such a transfer would violate a 1967 General Convention ban against aid to groups advocating violence. BEDC sponsored the Black Manifesto.

Mr. Crump said he did not attend the meeting which approved the allocation of \$200,000 to NCBC (South Bend meeting). He also said all he knew about the suit was what he had read in newspapers. "In my opinion I have a serious question whether any group that endorses the manifesto should qualify, and it is my understanding the NCBC has not specifically rejected those portions of the manifesto in which there is a clear advocacy of violence," he said.

The plaintiffs in the suit suggested that any money already raised be given to groups advocating non-violence, notably one of the departments of the National Association for the Advancement of Colored People (NAACP). A new group called Episcopalians and Others for Responsible Social Action has said it will try to raise \$300,000 for the NAACP and the Urban League.

Mr. Crump said he would endorse the work of Episcopalians and Others as an alternative and observed that there are other black organizations that have specifically repudiated the manifesto and are working for economic development of blacks. He also said he had attended the Executive Council meeting which approved giving \$40,000 to the Alianza Federal de Mercedes of Albuquerque [TLC, Jan. 4], speaking against the grant and voting against it. Mr. Crump said he favors local bishops having a veto over grants made under the multi-million-dollar church program to help minority groups.

The Rt. Rev. John Vander Horst, Bishop of Tennessee, said he believes bishops should be able to veto grants. "I think

a bishop is more likely to know the situation or be able to find out than the Executive Council sending in a man for one day," he said.

CHURCH AND EDUCATION

Private School Aid Seen "Likely"

A professor of the New School of Social Research, New York City, has predicted that programs of federal aid to church-affiliated schools would most likely be held constitutional by the U.S. Supreme Court.

Dr. Jacob Landynski, associate professor of political science on the school's graduate faculty, also contended that a general subsidy to private schools "would, of course, be invalid; but aid which is limited to the secular portion of the curriculum should be sustained."

Dr. Landynski said the common criticism of aid for private schools siphoning off funds that would otherwise be made available to public schools is "a fallacy." He added that if there is going to be an influx of children into the private schools, "it is reasonable to suppose that the needs of the public schools will in some measure diminish." He warned that if a large number of church-affiliated schools continue to close their doors for lack of funds—and this possibility is not far-fetched—the drain on the public treasury will be immeasurably greater.

Dr. Landynski also rejected the criticism that private schools foster segregation by allowing parents to transfer their children out of integrated public schools.

COLORADO

Nobel Scientist Urges Return to God

"The only way the world is going to stop short of the brink of nuclear holocaust is to return to God and the principles of the Bible—this is what the young people, even the militants, are trying to tell us," Dr. George Wald said in an address before a symposium on Science and the Social Imperatives, held in Pueblo, Colo. Dr. Wald, 1967 Nobel prize winner, and Higgins Professor of Biology at Harvard, received tremendous applause from the academicians gathered at Southern Colorado State College.

"Nuclear holocaust," he said, "can only be averted by faith, love, and hope, and the precious principles of the Bible. I know that this is the sheerest, non-academic sentimentality, but I'm convinced that this is the only way we are going to prevent the total chaos that we are headed for—and probably within the next ten years."

Faced with a choice between communism and democracy, he said, he would prefer a form of restrained capitalism that

keeps a wary eye on growing bureaucracy. He also stated that hope for the world is offered by the young, "because they are the only ones trying to recapture the aura of honesty this country once knew. The older generation, the ones over 30, have become used to living without honesty in the dog-eat-dog environment of people."

The scientist said he has a program, "one that would form a spiritual missing link that would reunite us to the principles this country once stood for. There are some dos and some don'ts." He advocates pulling out of Vietnam at once, stopping the military draft, cutting the size of the military forces and the defense budget.

"Only since the industrial revolution has man been producing devastation, and it's getting out of control. Because of this, is there any reason not to understand that young people have a feeling of hopelessness? Kids have a trauma that their parents can't help. Militants call for revolution. People are scared. People fear a revolution from left wing radicals. A revolution won't come from them," the doctor asserted. "It will come from the wide-eyed rightists. And it's possible that democracy might be lost to something called law and order from the right, the bureaucracy."

ARMED FORCES

"Selective Objection" Upheld

The section of the Selective Service Act requiring a conscientious objector to oppose all wars and to have the support of his church in such a stand was overturned in San Francisco by Federal District Judge Stanley A. Weigel, who ruled in the case of Lester Charles Bowen, a Roman Catholic. Mr. Bowen had challenged draft practices partly on the basis of belief in the "just" and "unjust war." He and James McFadden were denied CO status by the local draft board. Mr. Bowen refused induction at Oakland in June 1968.

If allowed to stand, the judge's decision would give standing to the concept of "selective conscientious objection" which the government has so far not recognized on the basis of the 1967 draft law. The law limits the CO classification to those "who by reason of religious training and belief are conscientiously opposed to participation in war in any form." This regulation, Judge Weigel said, favors those whose religious groups are historically against war—Quakers, Jehovah's Witnesses, Brethren—and does not exempt others, such as Roman Catholics. Counsel for Mr. Bowen had argued this point and both Mr. Bowen and Mr. McFadden have been supported by the National Council of Churches.

Judge Weigel said: "In denying conscientious objector status to Bowen, based on his religious opposition to the Vietnam

Briefly. . .

war but permitting it to one whose religious opposition is to all wars, the effect of Section 6-J (the regulation involved) is to breach the neutrality between state and religion required by the mandate of the First Amendment." He also struck down the section on Fifth Amendment grounds, charging the Selective Service regulation is a "serious and unjustifiable discrimination" in violation of due process. Because of Fifth Amendment issues, Judge Weigel said it was not necessary to elaborate on the First Amendment question.

A petition similar to that of the California judge was taken last April by Federal Judge Charles E. Wyzanski, Jr., in a Boston case. Judge Wyzanski ruled that valid objection does not necessarily need to be based on total pacifism or be founded on traditional religious belief. The defendant was John H. Sisson, found guilty by a lower court of failing to appear for induction.

RHODESIA

Zambians Resist Prayers for Smith

Leading Anglican clergy and laymen in Zambia (Northern Rhodesia) expressed strong support of their government's condemnation of the decision of the Anglican Church of Rhodesia "to pray for rebel leader Ian Smith, instead of . . . Queen Elizabeth."

The decision, approved by the Most Rev. F. Oliver Green-Wilkinson, Bishop of Zambia and Archbishop of the Province of Central Africa which includes Rhodesia, called for the deletion of references to Queen Elizabeth and Britain's royal family in the Book of Common Prayer. Instead, Rhodesian Anglicans are asked to pray for "those in authority in this land."

The Rev. John Kingslof, senior priest of Anglicans in the Copperbelt, said the decision was "tantamount to recognition of the Smith regime." However, he added, "There is nothing wrong with praying for one's enemies."

Layman Robert Chilue, church treasurer and trustee, said he was puzzled as to why attempts "to break all links with Rhodesian Anglicans are still being resisted by some elements in the Zambian church," adding that "no true Zambian would happily go to Rhodesia."

A Zambian government spokesman characterized the Rhodesian church's decision as indicative of "a disgraceful decline in Christian morals."

The Living Church Development Program

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■ The faculties of Seabury-Western Seminary and of Nashotah House have been meeting for two-day conferences, both at Evanston and at Nashotah, to discuss their common concern for theological education in the Episcopal Church, to explore their collective responsibility as midwestern centers of theological education, and to convey their thoughts on the matters to their respective trustees.

■ The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, and Leo Joseph Cardinal Suenens, Roman Catholic Primate of Belgium, will lead U.S. Episcopal bishops in a seminar on "The Future of the Christian Church" in March. The seminar is sponsored by the Trinity Institute of New York, and will be closed to all except Episcopal bishops.

■ Françoise Cardinal Marty, Roman Catholic Archbishop of Paris, will lead a delegation from the French episcopate to the Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, in February. The visit will return a visit made by Dr. Ramsey to France in 1967.

■ The Roman Catholic bishops of Biafra have appealed to President Nixon and to British Prime Minister Harold Wilson to use their influence to bring an end to the Nigeria-Biafra conflict. In another statement, the bishops said that two million Biafrans as well as hundreds of thousands of Nigerians had already died from combat or famine. They called the war "a disgrace to Africa and a crime for those who promote it."

■ Dr. Eugene Carson Blake, general secretary of the World Council of Churches, has denied that the WCC has abandoned its traditional neutral role in the Middle East and is siding with the Arabs. "As a matter of fact," he told a press conference in Montreal, "many of our Arab members are accusing us of being pro-Israel." He was, in effect, replying to Armand Kaplan of the World Jewish Congress, who, in a visit to Montreal, had said that the Roman Catholic Church is moving closer to the Jews and Protestantism is siding more with the Arabs. Dr. Blake explained that the WCC is attempting "not to be neutral in the wrong sense," but that it hopes to diffuse the ultimate distrust and fear that has gripped both sides in the Middle East crisis.

■ Commander Sir John Best-Shaw, 74, will succeed the Rt. Rev. Wilfred Westall, Suffragan Bishop of Crediton, as president of the Church Union, England's largest Anglo-Catholic body of about 10,000 members. The new president has devoted his life to the catholic cause and

the Church Union of which he was assistant secretary for two years before his recall to the British Navy at the outbreak of war in 1939.

■ The Liberian Senate has re-established the Emergency Powers Act and suspended the Habeas Corpus Act following the murder of the Rt. Rev. Dillard H. Brown, Bishop of Liberia, Nov. 19 [TLC, Dec. 14]. Claude Nadar was also murdered, and three others injured in the same shooting. The arrest of Dr. Justin M. Obi, a Nigerian, for the murders, set off a riot in Monrovia during which several Nigerian shops were looted. President William V. S. Tubman requested the Senate action.

■ During the past six years a total of \$49,929 has been raised by the Children's Benefit League Tag Day in the Diocese of Chicago, for distribution to three diocesan children's agencies—Chase House, St. Mary's Home, and Lawrence Hall/Randall House.

■ Among the gifts to the Presiding Bishop's Fund for World Relief to aid Mississippi "Camille" victims was one from Grace Church, Massies Mill, Va., the hardest hit place in the Diocese of Southwestern Virginia. Bp. Allin of Mississippi reciprocated by sending \$100 for Massies Mill on behalf of his people.

■ The annual Advent Quiet Day for students at Seabury-Western Seminary was held in the Roman Catholic chapel of the Bishop Sheil Center on the Northwestern University Campus, Evanston, Ill. Conductor was an Irish Methodist—the Rev. Morris Taggart, an associate professor on the faculty of Garrett Seminary, a Methodist institution in Evanston. Students of Garrett and the Bishop Sheil Center also attended the meditations.

■ St. Paul's by the Sea, Ocean City, Md., suffered only a flooded basement as firemen soaked down adjoining property when a hotel on the boardwalk was destroyed by fire in mid-December.

■ A day of prayer was observed in the Diocese of Los Angeles, set aside by the Rt. Rev. Francis Eric Bloy, diocesan, who asked that all churchmen "pray earnestly for the guidance of the Holy Spirit in these trying times." He also asked that the Eucharist be offered with special intention "for the peace of the world, for the spirit of reconciliation among us, and for a clearer awareness of our mission in the world." The bishop said that such a day of prayer "may not heal all of the wounds, but it will afford us the opportunity to 'be still and know that He is God,' and that as the people of the Resurrection our destiny rests with Him."

Armand A. LaVallee

Another Look at Miracles

“Only the impossible is an adequate witness to God. Therefore, the usual argument against a miracle—that it is either highly improbable like the Virgin Birth or against the laws of nature (interpretation: it is a one-of-a-kind occurrence) like the Resurrection—is obviously beside the point.”

OCCASIONALLY one of those days comes along. Suddenly you're different. Your perspective is changed and all your mental furniture rearranged. You can't see things the same way any more. You realize the change has been stirring in you for some time. When it comes, however, it still seems sudden. Today was one of those days.

The mention of miracle used to make me cringe. Not the “miracle of birth”—that happens all the time. What I'm talking about is genuine miracle, the thing you can't place. Even the Exodus, for instance, doesn't really qualify. After all, it isn't hard to change the Red Sea to the Reed Sea and the hand of God to a strong east wind that blew the water back. On the other hand, what in the world are you going to do with iron that floats? Some things can be swallowed, but that story about Elisha floating an axehead a man had borrowed and lost in a stream just has to go (II Kings 6:6)! Or so I thought.

The usual way to handle miracle these days—besides just sweeping the testimony under the rug—is to explain it as a variation on some natural phenomenon or another. Bible defenders spend enormous energy justifying biblical miracles as the working out of strange but not unknown laws. Personally, for instance, I have never understood all the fuss over the Virgin Birth—especially on the part of those who seem to have no trouble accept-

ing the Resurrection as the cornerstone of the Gospel. That's like straining at a gnat and swallowing a camel. Virgin birth has a perfectly acceptable biological mechanism (who hasn't heard of parthenogenesis?). I understand that virginal conception (the basis of virgin birth) has been induced chemically even in cattle. So who's to say that on rare occasions it doesn't occur in human beings? Think of all those young women whom the self-righteous have scorned for giving birth outside wedlock! Who's to know? —stranger things than parthenogenesis have happened. No one that I know of, however, has thought up a natural mechanism for resurrection. On the other hand, perhaps someday someone very clever will come along, and we'll be able to explain that, too. Or will we? As a matter of fact, when we've explained and thereby have justified every last miracle recorded in scripture, we will have accomplished the amazing feat of explaining them all away. That is precisely what we have been doing with all the explaining—*explaining away*.

WE'RE children of our age. There have been other times, with other perspectives. For instance, there was a time, not so long ago, when courses were given in seminaries on the so-called “evidences” of Christianity. The main buttresses for the truth of Christian doctrine were held to be miracle and prophecy. By the way, whatever happened to prophecy? We've done a job on that, too—and very cleverly, indeed. Prophecy, it has been explained, is not “foretelling” but “forth-telling.” The prophets are classed with

such astute prognosticators as, for example, political columnists. Jeremiah might be a Hebrew Walter Lippmann. After it's all explained, it's hard to see how anybody with half a brain could not have known what was going to happen. The biggest mystery is why the prophets needed a word from the Lord about it all. Those “Thus saith the Lord's” are rather inconvenient, but we gloss over such apparent failings with the implication that we have higher standards of honesty than the ancients and are more careful to observe the ninth commandment. Traditionally, of course, prophecy was understood to be dealing with “future contingents”—things that couldn't possibly be predicted from detailed knowledge of a present state of things. However, we all know that strictly speaking there cannot possibly be any such thing as fore-telling a hidden future, because there is no possible mechanism for getting at such knowledge. After all, who believes that God has really spoken *words* to men? We have all sorts of ways to explain the “mis-understandings” of our forebears in the faith—just as we explain Jesus's taking the prophets seriously as the basis for predictions of His passion and resurrection by our scholarly claim that this is all the invention of the early Christian community. After all, how could He *possibly* have known such details?

Prophecy and miracle, then, seem to be strangely akin. They are twin embarrassments to our age. Prophecy would seem to be a miracle, and miracles seem to gather around prophets. All miracle—including all prophecy—culminates in the

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figure of Jesus Christ, a worker of miracles, held to be a prophet. He appears in space-time bounded by the miracles of His conception and His resurrection. He Himself is the miracle of miracles: God-man (how's that for a *contra*-diction that smashes all our neat categories to bits?). How can Christ be God and man? It is impossible. As a matter of fact, there is only one thing more impossible: that God can be Three and One. But that is how God makes Himself known—by breaking in from beyond our wildest surmisings, crushing all our claims to fathom Him. Indeed, except by *contra*-diction to all our speaking and conceiving how could Godhead make Godhead known to us *as Godhead*?

The presence of the in-finite and eternal God at a point in space-time (fnite-temporal) is *indicated* by that radical discontinuity which is recognized as "miracle." What happens is recognized as something that *cannot* have happened—and, therefore, in that it *is*, it witnesses to God—who alone brings the impossible to be. Only the impossible is an adequate witness to God. Therefore, the usual argument against a miracle—that it is either highly improbable like the Virgin Birth or against the laws of nature (interpretation: it is a one-of-a-kind occurrence) like the Resurrection—is obviously beside the point. The more frequent a "miracle" is, the less chance it has of being construed as miracle. It will almost inevitably be squeezed into some nexus of natural causes. An occurrence qualifies best as a miracle if it is truly seen as unique. Then it can't be fitted into and assumed under the ordinary workings of nature and written off. (Strictly speaking, the oft-mentioned "miracle of birth" is no miracle—it is a quite ordinary occurrence, many would say a much too ordinary occurrence for the good of the species!)

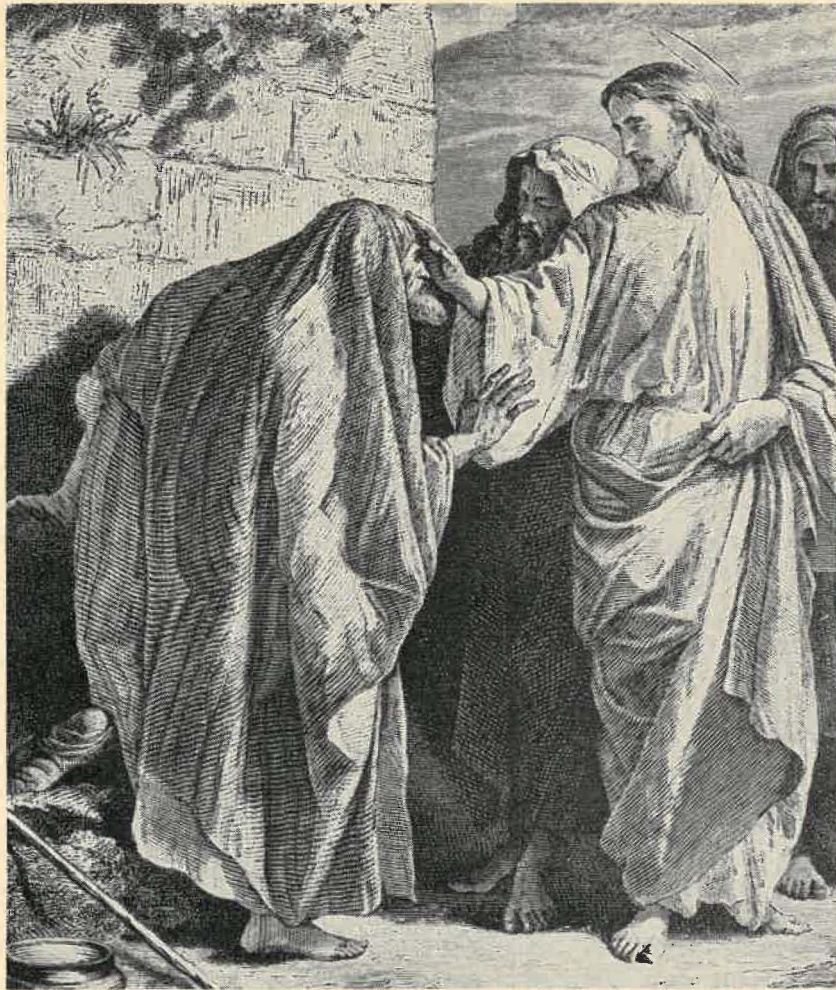
Left to ourselves we would make anything ordinary. That is the whole story of the quest for the historical Jesus. It is assumed that all this Jesus *could* have been was a mere man, and so the evidence is systematically ground down until we finish with what we started: a "mere man"—whatever that is. It's an old story. I can see how it happened to the Exodus. Whatever happened at the Red Sea was first seen as sheer miracle. Later, there were those who began to dwell not on "and the Lord drove the sea back," but on "by a strong east wind" (Exodus 14:21). The old narrative was open to that *mis*-interpretation, that explaining away of the miracle. Then a later inspired

writer saw the way to regain the original understanding: by emphasizing something that no east wind alone could ever have done—pile up the waters as walls on either side of Israel (Exodus 14:22). He made the whole thrust of the event crystal clear. He excluded the possibility of a "natural explanation," the possibility of explaining away the Mighty Act of God. It was no mere creature abroad on that night; it was YHWH, the Creator—and the Redeemer.

THE seeking for a "natural explanation" of miracle is part of man's adamic urge to domesticate God. How comfortable it is to know that God is incapable of doing anything we cannot account for! Miracle comes to mark the end of our resting in our own imaginings and possibilities, and to mark the beginning of the only thing that is New—the kind of possibility that belongs to God alone.

There is evidence that the soil is being prepared for a reappraisal of the category of miracle. Little sounds keep coming on the wind. I've heard that *An Apology for Wonder* is being made by Sam Keen and that even *A Rumor of Angels* is being spread by Peter Berger. What would a Theology of Wonder be without miracle? What can be more "wondrous" (*mirabile*) than a "wonderful thing" (*miraculum*)? One might even say a natural transition to a Theology of Miracle has already been provided. A present theological fad is the so-called Theology of Hope, or Theology of the Future. Now prophecy, which is a sub-species of miracle, is future-oriented. What more obvious, then, than to pass from a Theology of the Future to a Theology of Miracle (impeccable logic, not so?)!

Make way for miracle. And remember—when it is no creature, but the Creator who confronts us, *iron floats!*



Christ heals the blind man—a "natural explanation"?

The GCSP: Best Way?

By W. ROBERT WEBB

FROM across the United States we are hearing that communicants of the church are extremely disturbed over the distribution of funds to support various projects and programs of the black power advocates. Since the General Convention of 1967 appropriated \$9 million to be spent over a three-year period in what has come to be known as the General Convention Special Program, churchmen have questioned the wisdom of many of the appropriations. However, the principal cause of the ire of churchmen has been the appropriation of \$200,000 to the National Committee of Black Churchmen. This action was brought about by a series of interruptions and demonstrations, coupled with threats, at the Special Convention at South Bend last fall. Probably the only saving device at this convention was the stipulation that this contribution was to be "voluntary," rather than being a part of the budget of the Episcopal Church. In other words, the medicine was made palatable. Otherwise, there probably would have resulted a wholesale embargo of the entire program of the Executive Council. One reporter referred to this device as "a point which could pull the teeth of the collection plate rebellion."

Because it has been indicated by the Presiding Bishop that General Convention 1970 will be asked to continue the Special Program and probably to implement it further, dioceses and congregations are finding themselves divided over the continuation of this program or its future development. This division has even taken the trend of name calling. Those who are opposed to the GCSP are referred to as "racists, bigots, red necks," and the like, while those who are proponents of the Special Program are now being called "communists" and their loyalty to their country is questioned. This latter has been brought about because the Black Manifesto, issued by James Forman and others last spring, was full of reactionary rhetoric and calls for an overthrow of the American system of government. While the South Bend General Convention renounced "much of the ideology" of the

Black Manifesto in Resolution IV, the allocation of the \$200,000 in church contributions was indeed brought about by the insistence upon a recognition of such groups as the Black Economic Development Conference, which originally sponsored the manifesto. In order to heal the breach in the church's life and at the same time to react responsibly to the call for assistance by our black brethren for self-determination, it is the duty of the church to rethink all of our concepts of this program and its relation to mission. The church has less than a year to give consideration to this gigantic task. While the Presiding Bishop has authorized that a study be made in depth of the GCSP, it is evident from the phraseology of this authorization that the study is to be made with the idea of its perpetuation in much the same manner in which these funds have been allocated since January 1968.

It is such allocations that many serious churchmen question. Most of the funds have gone to administrative salaries of various so-called "pressure groups." Little or none of the funds has been allocated directly to the mission of the church as it is expressed by black peoples. Indeed, many worthwhile black mission projects have suffered because of the lack of funds available. Most churchmen have questioned the wisdom of funds for the distribution of the film "Huey"—one of the most generous allocations from the GCSP, although many similar gifts have been criticized. It is obvious that some of the criticism has come from lay people and clergy who disapprove of the church's involvement in social issues. However, this group within the Episcopal Church does not seem to be either large or significant. The real criticism has come from those who question whether this type of program is "mission," or if the General Convention in Houston might not do well to scrap this program and take another approach.

The argument proposed at Seattle in 1967 emphasized that the GCSP was to be an experimental approach to the problem of race relations. The term "seed money" has been used several times to indicate the type of approach which was to be used, and when one studies the numerous appropriations that have been made in the last year and three-quarters we might categorize this program as the

"shotgun" approach to race relations. The church has not received any report from either the Executive Council or from the groups that have received funds as to whether there has been an even minor improvement or aid in any area of our country. Except to have given a few executives connected with our Executive Council some status as administrators of special funds and in other cases to have paid the salaries of officers and promoters of special pressure groups, the concept of the mission of the church is lacking. Why do these groups not appeal to the charitable foundations and to the secular tax-exempt funds for work of this nature? Appropriations to help finance a network of "soul" radio stations, or the support for a conference of black leaders in California, hardly seems to be in the nature of the mission of the Christian Church, but rather needs to be supported by foundations or through special appeals. This program was to be a three-year experiment, sponsored in part by funds from the United Thank Offering of the Women of the Church and from the budget of General Convention. Now is the time for the entire church, including the churchwomen, to take a fresh look at the role of healing racial tensions.

One minority representative has suggested that the church should abandon its "shotgun" approach to the problem and instead go into one community with all of its funds and do a massive program of help. Nine million dollars over a three-year period in one community would begin to show society what the church can really do. If the Episcopalians were to be attracted to one community, perhaps the Methodists will be concerned about another inner city, and the Roman Catholics and the Jewish people elsewhere, and so forth. Such programs might be a major housing project in Newark, N.J., or a health center in Detroit. The Diocese of Olympia made a start with housing in cooperation with the local federal housing administration. The Diocese of Pittsburgh has developed a supermarket training program. These projects show what can be done on a diocesan scale where funds are limited. Think of the impact that Christian mission would have in the inner city in just one community with \$9 million in the next three years.

The program could be investigated, initiated, and carried to its completion by the minority peoples involved. Funds could be raised in the same manner that they were accumulated in the 1967-1970 triennium. If the members of the church could realize that something positive was being done in the realm of mission, then much of the criticism of the previous program would be forgotten. On the other hand, if the old program is expanded and implemented, perhaps a further cleavage will take place within the ranks of those who feel themselves to be faithful stewards of God's providence.

The Rev. W. Robert Webb is rector of St. Dunstan's Church in Seattle.

EDITORIALS

The Christians' Peace Thing

WE are heartened by the words of Bp. Paul Moore, Jr., on the subject of "the peace movement which was begun 2,000 years ago" and the problem confronting all men and nations seeking peace today (story on page 5). Bp. Moore is well known as a liberal social activist, but he is not blind to the fact that many activists in the peace movement have fallen into ways of thinking and speaking about their opponents which are hardly conducive to peace and good-will among men. "We have not learned to live in goodness and love. And we cannot call any man a 'Fascist pig' in the name of peace," warns the bishop. He continues:

"Unless men work to eliminate the sources of conflict by embracing the full impact of the peace movement, Christmas is nothing more than a sentimentality . . . which will ultimately build for another war."

A Christian peace movement must attack conflict by attacking the causes of conflict, as Bp. Moore reminded his hearers. On this all-important point the activist bishop comes up as a staunchly biblical "Prayer Book Churchman." As our guest editorialist Dr. C. Leslie Glenn [TLC, Jan. 18] reminded us, there is no prayer in the Prayer Book for peace as an end in itself; the Prayer Book petitions speak of our duty to contend fearlessly against evil and to make no peace with oppression, and beseech God to guide the nations of the world into the way of justice and truth and to establish among them that peace which is the fruit of righteousness.

It seems about time, as the world moves into 1970 and is racked by bitter and bloody conflicts, for Christians who work for peace to re-examine their basic strategy. It does no good, as far as we can see, to demonstrate, to petition, or otherwise to try to pressure the man in the White House, the men in Hanoi, the men in Moscow, the men in the Pentagon, to stop the killing. Christians can do something to help stop the hating, the fearing, the grasping, the swindling, the oppressing, which are the causes of war. Living in goodness and love, showing the world the More Excellent Way, is supposed to be the Christians' thing; and unless and until Christians do their own thing as though they meant business they are not going to get much of a hearing for their slogans and petitions.

The man behind this peace movement that began 2,000 years ago still gets His real work done by giving His mind and heart of love to as many as receive Him, and it is only as He gets on with this that His peace movement gains any victories over Ares hateful to mortals.

The Caretaker

THE pet acts strangely and won't eat. Obviously it is ill. But it's only a dumb animal. So who cares? *You care . . .* because the pet is lovable, living proof that mere creatures—unhampered by mankind's prejudices, cruelties and complexities—measures up to their purposes on earth.

You care because it is your pet and you love it enough not to let it suffer and die for lack of attention.

The automobile is neither inconsistent nor junk. It just requires proper servicing. But it's only a car. So who cares? *You care . . .* because the car is a marvelous, useful model of that deceptive ingenuity which enables man to build genuine democracy into a machine more easily than within himself. You care because it is your car and it represents an investment of too much hard-earned money not to rate all the time, expense, and trouble of having it regularly serviced with, and by, the best.

The job isn't the world's greatest. Neither is the pay. And advancements seem to travel by mule train. But it's only a job. So who cares? *You care . . .* because you know that a job—any job—is a junction for opportunity and nobody gets far without one. You care because it is your job and you like it, enough to give it all you've got, and then some!

The country is in terrible shape. Various reports claim that its waters are hopelessly polluted; that its air is unfit to breathe; that it wallows in past glories, thrives on war, exploits the underprivileged, mistreats minorities, ignores God and worships the dollar; that its government taxes some citizens to death, kills others with luxury, and murders still others via starvation. Even some of its own educational and political leaders decry the country as doomed! But it's only a country. So who cares? *You care . . .* because you believe that, with all its difficulties at home and abroad, it still is the greatest country and that one of its most aggravating ailments is caused by acid heads and myriad oddballs marching with well-meaning, soap opera alarmists whose thing obviously is to make catastrophes of all difficulties and thereby contribute to, instead of correcting, the country's ills. You care because it is your country and you love it, enough not merely to look on apathetically and give it up as God-forsaken and lost.

The family has its problems, internal and otherwise. But it's only a family. So who cares? *You care . . .* because you realize that the world can't be a better place until all families are better families—and that the most important missionary field is right at home! You care because it is your family and you love it, enough not to let it disintegrate for want of dedicated effort.

The church is in trouble. It was broken into one night, its study vandalized, ransacked, and robbed. Worse yet, its main purpose is impeded by absentees and other members who seem stricken by an evil malady that masquerades somewhat innocently as "so-what-ism!" But it's only a church. So who cares? *You care . . .* because you know that the church is an eternal fountain of faith where the goof-off list never includes God. You care because it is your church and you love it.

But do you really care? Do you really love your church . . . sufficiently to give it its just share of such energies as you expend on your pet, car, job, country, and family?

PETE 87776 SIMER

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

COLORADO

COLORADO COLLEGE Colorado Springs
GRACE CHURCH 631 No. Tejon
 The Rev. James A. Mills, chap. & assoc r
 Thurs 5:15 HC Shove Chapel. Canterbury activities

COLORADO STATE UNIV. Ft. Collins
ST. PAUL'S CHAPEL 1208 W. Elizabeth St.
 The Rev. William Bacon, v & chap.
 Sun 7, 9, 11, 5:30

CONNECTICUT

U.S. COAST GUARD ACADEMY
CONNECTICUT COLLEGE
MITCHELL COLLEGE
ST. JAMES' New London
 H. Killworth Maybury, r; William R. Speer, ass't
 Sun 8, 9:15, 11; Thurs 9:30

UNIVERSITY OF CONNECTICUT Storrs
ST. MARK'S CHAPEL No. Eagleville Rd.
 The Rev. Michael Wilcox, chap.
 Sun 9 & 11

FLORIDA

UNIVERSITY OF FLORIDA Gainesville
INCARNATION CHAPEL 1522 W. University Ave.
 The Rev. John D. Talbird, Jr., chap.
 Sun 11 (Folk Mass 1st & 3rd); Wed HC 5:15

ILLINOIS

NORTHERN ILLINOIS UNIVERSITY DeKalb
ST. PAUL'S 900 Normal Road
 The Rev. C. H. Briant, v; Rev. D. L. Barker, chap.
 Sun 7:30, 9, 10:45, 4:15; weekdays as anno

UNIVERSITY OF ILLINOIS Champaign-Urbana
ST. JOHN THE DIVINE Champaign
 Rev. F. S. Arvedson, chap., Rev. J. H. Arthur, ass't
 Sun 8, 9, 11, 5; 5:45 Canterbury; Daily MP, HC, EP

MASSACHUSETTS

LOWELL STATE COLLEGE and LOWELL
TECHNOLOGICAL INSTITUTE Lowell
ST. ANNE'S Kirk & Merrimack Sts.
 The Rev. M. W. Hunt, r; the Rev. K. G. White, ass't
 Sun 8, 10; Wed 7; Thurs 12:10

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant
ST. JOHN'S Washington & Maple
 The Rev. John H. Goodrow, r & chap.
 Sun 8, 9:30, 11; Wed 7:30; Fri 7

HOPE COLLEGE Holland
GRACE 555 Michigan Ave., at 23rd St.
 The Rev. Robert A. Winter, r
 Sun HC 8; Wed HC 10:30; EP 4:30; HD as anno

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
 The Rev. C. R. Hutton, the Rev. W. J. Tesko, the
 Rev. Dick Blank, chaps.
 Sun 10; Tues & Fri HC

NEW JERSEY

RUTGERS UNIVERSITY New Brunswick
ST. MICHAEL'S CHAPEL
 The Rev. Canon C. A. Lambelet, Ph.D., chap.
 Sun 9, 11; Wed 4:45; Thurs 7; Fri Noon

NEW YORK

CORNELL MEDICAL SCHOOL
ROCKEFELLER UNIVERSITY
N. Y. HOSPITAL SCHOOL OF NURSING
 (Studio Club; East End Hotel)
EPIPHANY York & 74th, N. Y. 10021
 Clergy: Hugh McCandless, Lee Belford, Francis
 Huntington, Jeffrey Cave, Charles Patterson
 Sun 8, 9:30, 11, 12:15; Midweek Service 12 noon

S.U.N.Y. at BUFFALO Buffalo
ST. ANDREW'S 3105 Main St.
 Fr. W. W. McIlveen
 Sun Masses 8, 10; daily Mosses and Offices

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, chap.
 Sun HC 9:15, 5:15; Thurs 5:15 HC

PENNSYLVANIA

DICKINSON COLLEGE and LAW SCHOOL
ST. JOHN'S Hanover & High Sts., Carlisle
 The Rev. Canon John Hilton
 Sun 7:30, 10

PENNSYLVANIA STATE UNIVERSITY
EISENHOWER CHAPEL University Park, Pa.
 The Rev. Derald W. Stump, chap.
 Sun HC & Ser 11 & 6:15; Wed, Thurs 12:05

YORK COLLEGE, YORK HOSPITAL SCHOOL
OF NURSING, PENN STATE UN.—YORK
CAMPUS York
ST. JOHN'S 140 No. Beaver St.
 The Rev. George A. Kemp, r; the Rev. John D.
 Crandall, c
 Sun 7:30, 9, 11; Wed 10; Thurs 12; Fri 7 HC

TENNESSEE

FISK U., MEHARRY MEDICAL COLLEGE,
TENN. STATE U. Nashville
ST. ANSELM'S—EPIS. STUDENT CENTER
 2008 Meharry Blvd.
 The Rev. Kenneth D. Higginbotham, chap.
 Sun 9:30, 5:15 HC; Wed 12:15 HC

MEMPHIS STATE UNIVERSITY Memphis
BARTH HOUSE, St. Theodore's Chapel 409 Patterson
 The Rev. E. L. Hoover, chap.
 Sun HC 11, 5, EP 6; weekdays as anno

VANDERBILT UNIVERSITY Nashville
ST. AUGUSTINE'S 200 - 24th Ave., S.
 The Rev. Robert M. Cooper, chap.
 Sun HC & Ser 11, 6; Wed & HD 12:15

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
 The Rev. A. Stringer, r
 Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-
 Nov.; Weekdays as anno

VIRGINIA

MARY BALDWIN COLLEGE Staunton
TRINITY
 The Rev. E. Guthrie Brown, r
 Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
 The Rev. E. N. Stillings, r
 Sun 8, 10 HC; Wed 12:10 HC; Thurs 9:30 HC

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
 The Rev. R. E. Ortmyer, r; Phone 754-3210
 The Rev. G. W. Leeson, c; Phone 756-1595
 Sun 8, 9:15, 11; weekdays as announced

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' 1001 University Ave.
 The Rev. Arthur S. Lloyd, chap.
 Sun 8, 10, 5 H Eu; other services & program as anno

UNIVERSITY OF WISCONSIN Milwaukee
Episcopal Campus Rectory 3207 N. Hackett Ave.
 The Rev. John H. Heidt, chap.
 Eu, MP, EP daily; supper weekly 6

BOOKS

SPACE: A New Direction for Mankind. By E. B. Lindaman. Harper & Row. Pp. 158. \$4.95.

It is far too early to say whether space-travel will directly affect the mass of mankind or his civilization to any appreciable degree, or whether the Apollo flights should perhaps be compared with Lindbergh's conquest of the Atlantic, or Byrd's scientifically oriented antarctic explorations, and not, as space enthusiasts suggest, with the voyages of discovery of Columbus. E. B. Lindaman, as an ex-NASA man and present space-industrial executive, is understandably biased in favor of space-travel as a great new frontier for our species: resorts on the moon, earth-orbiting hospitals (but ". . . full colonization of the moon may take many decades").

Although the interplanetary-travel space-promotion is not convincing, the information about the present status of space and other science and its possible contributions to solution of man's problems here on earth is colorfully yet responsibly described. The author is billed as a prominent Presbyterian layman. He does perfunctorily speak in *Space* of God as creator. God turns out to have functions in the universe like those of the monarch in British government—deference is paid to Him and things are done in His name, but He has no real power any more. The religion of the future is science-based ethical humanism.

(The Rev.) ALFRED TRAVERSE, Ph.D.
Pennsylvania State University

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BLACK MANIFESTO: Religion, Race, and Reparations. Edit. by Robert S. Lecky and H. Elliott Wright. Sheed & Ward. Pp. 182. \$5.

I picked up this book earnestly hoping that I would find in it a thoroughgoing theological analysis of the present-day concept of "reparations," and also an exchange, if not a meeting, of qualified minds on both sides of the controversy. I found neither. The subject is treated primarily in terms of sociology, economics, and social justice, all of which are, to be sure, matters of primary concern to any seriously Christian religion. But the theological analysis of the subject is but a minor theme.

A more serious defect, to my mind, is the lack of any presentation whatever of the views of Christians and workers for a better world who reject the concept of reparations as set forth in the Black Manifesto. The contributors are all men of stature and deep convictions on the subject: James Forman, William Stringfellow, Harvey Cox, Stephen Rose, Dick Gregory, Robert S. Browne, and James Lawson. Also, they are all of one mind and voice and pen about reparations à la Forman. Why is there nobody, such as