

# The **+ WITNESS**

JANUARY 26, 1967

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and bi-weekly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

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## Story of the Week

### St. Hilda's and St. Hugh's School Its Philosophy and Ideals

By The Rev. Mother Ruth

*Headmistress*

★ St. Hilda's and St. Hugh's and happiness! St. Hilda's and St. Hugh's and wholesomeness. These are among the adjectives associated with the school by those who know it from the outside. Today the Community of the Holy Spirit — the religious order for women in the Episcopal Church which has built the School and directs it and teaches in it—has a fairly clear picture of what God's intentions were when he motivated the sending of two sisters down from Canada. But to these Anglican sisters arriving that fall day in 1949 in New York City, perhaps the vision was not quite so vivid.

Sent by their religious order, the Sisterhood of St. John the Divine, they were to undertake social service work of whatever kind might "open up". Patiently the Holy Spirit seemed to abide his time as they sought to make something of this assignment. Soon he intervened. After receiving permission from their superiors, the sisters set aside their own ideas of what they had been called to do, and followed his leadings.

This ability to change direction and to put themselves directly into the hands of the one whom they could truly trust, giving

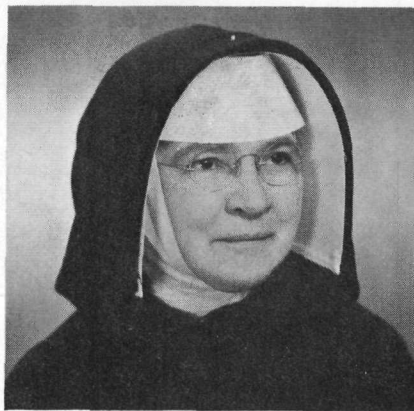
up preconceived plans and ideas, and launching into the adventure of new ways, has always been one of the fundamental principles behind St. Hilda's and St. Hugh's School. Yet by no means is the school a so-called "Progressive" school, nor is it a "permissive" school. As a body it can meet new challenges, new needs, new calls, because it is a thoroughly disciplined School. There is discipline, yes; but there is no regimentation nor authoritarianism. The School teaches its pupils to make choices, decisions carefully considered, to weigh and test results of action, to be responsible for their actions. Through this inner self-discipline he finds his freedom to be his true self.

This principle so deeply imbedded in the school is surely an outgrowth of the disciplined

life of the sisters, the freely chosen discipline through which they find freedom, security, and the sense of their own uniqueness and worth. It is the hope of the school that each of its graduates has so achieved these values through the school's program. Discipline of mind, body, heart — even the youngest children at St. Hilda's and St. Hugh's soon come to reflect the happiness of the security they find in living in this atmosphere.

#### School at the Crossroads

This happy response of the children was evident from the very beginning of the school, when in February, 1950, eight little children gathered together in a room of the rented house used as a convent by the two sisters. This first beginning was made on Morningside Heights only a block away from the present school. Here again, the direction the school was to take seemed directed by the Holy Spirit. This foundation was to be among the people, in the midst of bulging population; in the center of life with all its meanings, its abundancies of all kinds, its extremes, its poverty and lacks, its wealth of potentialities; its faiths and want of faith. The school was set at the crossroads. It was to serve all kinds of people, and no one particular kind of people. It was not to be a "melting pot"; rather it could be thought of as a refiner's vessel in which all that was most unique in each individual soul was to be nur-



THE REV. MOTHER RUTH

tured and brought to flower. This school was to "educate" — to lead out, to bind and tie the pupil to the love of truth in all its aspects — to set for him ever higher visions and goals. Sound teaching was necessary, and this was to be crowned with further work at college level. The school was soon aware that its genius was to educate those who would be leaders in the world of tomorrow, and that this required a certain kind of direction.

As the Holy Spirit brought the school into being, he was at the same time forming a new family to care for it, so that through yearning prayer as well as hard work, its permanency would be secured, with the blessing of the Anglican sisterhood from which the two founding sisters came, its bishop, as well as the bishop of the diocese of New York. The new American religious order, the Community of the Holy Spirit was founded on August 27th, 1952. Young women came to offer themselves for whatever his Church and body needed. Further education was necessary for many of them, and this was provided. These women also caught the vision; as sisters they continued to create the kind of milieu in which this education was possible.

Perhaps in those early days they could not have expressed the uniqueness of this call into words; but they put it into action. Again this seems to be an expressive factor in the school; little time and energy is spent on words, on talking-about-things; rather the energy flows out through a corporate dynamic action that is actually in itself not achievable by a mere group of women; perhaps it is achieved through the unity of spirit and the yearning prayer of the sisters. This same spirit pervades the school;

at least that is the hope and desire and intention of its founders.

### Working in This World

As it developed and formed, the school's philosophy began to reflect certain characteristics. It had the ability to change, to adapt, to move out for further reaches under the promptings of the Holy Spirit; it seemed to find its purpose through prayer and dialogue; it strove to build in the solid disciplines of learning, and to foster loving concern and respect for each member.

The numbers of the children grew; no longer were they largely those of the faculty and staff of the great Morningside Heights institutions. The vision was coming into closer focus — revealing a school singing with the colors of many different races; surging with the vitalities of emerging nationalities; striving, with the intensity and drive of great cultures. There were no economic distinctions; children in the simple school uniform betrayed no hint of poverty or comfortable security; they are all loved alike, yet each for him-

self. And the child knows this. The sisters, vowed to poverty, have to earn their own living; the school consequently had to pay its way. This too was part of the plan and philosophy, for it was to be a part of the needs, hungers, drives, labors of common man. The heart of the school was to be a yearning heart, yearning through work, sacrifice, and prayer, for each other. It was truly to reflect the body of Christ working in this world.

The sisters have found that there is always "enough", but never any surplus. There seems never to be any luxury of time or space. Apparently nothing could be tolerated which was not at once turned back for the good of the children. Always there have been needs, and always these needs have been filled, with abundance, generosity, graciousness — the lavishness of the giving of the Holy Spirit. This concept seems to have fired the heart-stream of the staff, students, and sisters; all rejoice in giving, to the fullest. And this challenge is continually carried to the child — that he spend himself in



ST. HILDA'S AND ST. HUGH'S SCHOOL





THE SCHOOL needs bookkeeping and typing Sisters as well as teachers

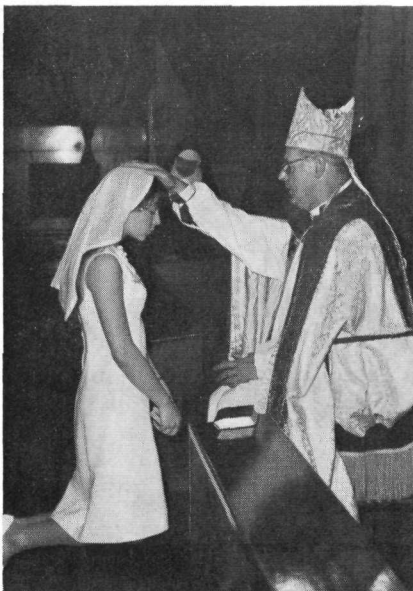
learning, loving, being; yet there is no forcing. Again the Holy Spirit is the teacher, as he abides the fullness of time.

### Leap Forward Into Grace

Yes, there is the patient waiting as the child grows in his own right and individual way; but there is another aspect of "time" which is very obvious to those who witness the school in action. There is the quickened pulse—the urgency of this moment; the knowledge that there may be only "today" wherein to experience together with the children the adventure and joy of the good news of the Christ. The Holy Spirit keeps pressuring; there is no moment to lose, there is no space to waste, all must be filled, must be brought to fulfillment. Perhaps there is only "today" in which to inspire these young souls to seek the good, the true, the beautiful; perhaps today, if they are to have it, they must experience the joy of creating a loving social community in their classrooms, where care and concern for each other is the accepted pattern. Together, at St. Hilda's and St. Hugh's, all share joy and wonder and awe as God thrusts upon them the privilege of this leap forward into grace.

Yes, most of these boys and

girls find life a leap forward into grace even as they find the mid-twentieth century offering new channels for the living under grace. The members of the school are aware of the tremendous acceleration of time. They find graces come faster than ever before, and that they cannot be clung to, but must be shared within this new pattern of time. Today's child is not like the child of even a decade ago. This acceleration is a reality which already "colors" us psychologically, mentally, in the nerves, and in the emotions. The grasp of knowledge of most children is broad and surprising; he seems to know so very much intuitively. This must be fortified with knowledge, understanding, and compassion. His need for security is greater than ever before; there is the daily struggle against anonymity. The school attempts to provide these, even as it opens his horizons wider and wider, exposing him to even more insecurity. He finds his roots plunging deeper and deeper into the past, even as he in body as well as in spirit soars a freer being in



BISHOP WETMORE confirms a high school girl during one of the daily services

space. Truly he is finding himself set in dominion over the earth.

As the boy or girl at St. Hilda's and St. Hugh's finds himself transcending time as well as space, he also senses a "newness" covering the face of the earth. Surely, holy fear is the gift awaiting him, the gift he most needs. Should not the school provide every means to foster this new life in her children?

The school believes it must be ever alert and awake to the action of God in history right now, and it must find ways to confirm his actions. St. Hilda's and St. Hugh's is truly a new foundation, giving itself over into the hands of the Holy Spirit to be one more witness to the truth of the Resurrection Body, and to bring that life to the children God has entrusted to its care.

### NIEMOELLER TALKS WITH HO CHI MINH

★ Martin Niemoeller said on reaching Rome after his visit to Hanoi that he had discussed peace with President Ho Chi Minh of North Vietnam during a 90-minute meeting.

The German minister said he found the North Vietnamese leader a "very firm and decisive man, but capable of listening—something very rare for a personality in his position."

However, he added, President Minh maintained that United States bombing of North Vietnam must cease before any peace negotiation was possible.

Dr. Niemoeller said the main purpose of his trip to Hanoi was to confer with North Vietnamese Red Cross officials and other welfare groups on aid to civilians. He said he was free to move about and saw some of the results of American raids.

# Special Service on Poverty At Washington Cathedral

By Lynn R. Hickerson

*Special to The Witness*

★ The National Cathedral in Washington devoted the entire service on the morning of January 15 to poverty and racial justice.

More than 300 representatives of community organizations at work in various aspects of the war on poverty had been invited to attend and to march in procession with their banners. The District of Columbia Transit Company had agreed to take them from the ghetto neighborhoods to the Cathedral in six buses. Unfortunately no buses arrived. A representative from one of the neighborhoods later explained that the people waited for an hour at the designated pick up points but the buses never came. From 50 to 60 poor people did arrive after the service had started by various means.

Among groups that had been invited to participate were the Metropolitan Citizens Advisory Committee, which includes representatives from the ten Neighborhood Committees of the United Planning Organization; "The Underground", the organization of several groups of the poor; the Presbyterian Interracial Council; the Episcopal Society for Cultural and Racial Unity; and the Fellowship of the Committed (United Church of Christ).

The sermon by Bishop Paul Moore Jr., suffragan of Washington, is on page thirteen in this issue.

Reading the Old Testament lesson was the Hon. Claiborne Pell, U.S. Senator from Rhode Island, and a member of the Senate sub-committee on poverty.

The scriptural portion selected is from the Book of Amos and begins pointedly: "Hear this, you who trample upon the needy".

Reading the New Testament lesson, as a representative of those who live in poverty in the city of Washington, was Mrs. Ruth Machell.

The psalm was read by James Banks, executive director of the United Planning Organization.

The service was scheduled to follow closely upon the opening of Congress, in order to focus attention on the moral aspects of the poverty issue that face the White House, the Senate and the House of Representatives.

Bishop Moore has served on the national board of the NAACP legal defense fund, and is chairman of the National Council of Churches' Delta Ministry in Mississippi.

## Press Conference

At a press conference after the service Bishop Moore, James Banks, Senator Pell and Mrs. Machell discussed the service with about 25 news men and women before NBC and ABC color tv cameras.

Senator Pell said that Congress will hold hearings under the chairmanship of Senator Clark of Pa. to investigate the war on poverty program, not to criticize but to seek improvements and to educate the public.

Bishop Moore, as in his sermon, pleaded for more constructive and creative leadership. He said that officials of the government should try to understand the causes of poverty and their consequences and then interpret this understanding to the people.

James Banks said that what

the war on poverty is attempting to accomplish is the perfection of democracy. When there is poverty there is non-participation and when there is non-participation it is not democracy.

The community action programs are directly involved with the attempt to get full participation in some decision-making processes, and these community action programs are the ones that have been most affected by the cuts. One wonders if "official America" fears participation.

## DIALOGUE ON UNION WITH ROME

★ A "serious dialogue . . . founded on the Gospels and on the ancient common traditions" called for by Pope Paul and the Archbishop of Canterbury got underway as representatives of both communions met in an atmosphere of prayer and honest discussion.

Ten Roman Catholic and 11 Anglican theologians declared at the close of their sessions at Villa Cagnola, the north Italian retreat of the Catholic Archbishop of Milan, that "after 400 years of separation" the two Churches had taken "first steps towards restoring full unity."

Besides thoroughly exploring questions as to both the possibility and advisability of continuing the dialogue, the joint group delved into a variety of practical problems and agreed to submit to their hierarchies a number of recommendations aimed at easing tension and building cooperation and understanding.

In one specific action, the joint commission called for the establishment of a special group for the study of the theology of marriage and the problem of mixed marriages.

Formal discussion papers before the group included one

(Continued on Inside Back Cover)

THE WITNESS

# EDITORIALS

## Mobilize for Peace

WE HOPE that a large number of Episcopalians —clergy and lay people as well — will show up at the education-action mobilization for peace in Washington, January 31-February 1. Those sponsoring the call are listed in an advertisement on page seventeen which has run a number of weeks. And we are repeating the ad, for free, even at this late date, with the suggestion that if you can't attend yourself that you clip the coupon and send a check to help the undertaking.

The Rev. Richard Fernandez, who is the executive secretary of this national emergency committee, informed us earlier this month that 5,000 clergymen of all faiths are expected.

The Christian Century sized up the situation editorially recently. It said: No dilemma confronting American clergymen today is more perplexing than the war in Vietnam. No issue in our time mutes the clergy in the same way. In the main the nation's clergy, staggered by the magnitude and the complexity of the problem, either take as their text the line they receive from Washington or say nothing at all. The education-action mobilization in Washington will seek to eliminate this paralysis in three ways.

First, workshops on the Vietnam crisis will provide information and assistance for clergy who want help in preaching about war and peace, in counseling draftees, in taking political action and in developing community awareness and concern.

Second, members of all faiths will stage a vigil in Washington as an outward sign of their inner anguish.

Third, the mobilized clergy will meet with government officials to discuss "the war nobody wants" and the diversion of enormous allotments of funds to it.

We add simply that Vietnam is not simply the clergyman's dilemma as the ad states. It is even more the layman's dilemma in our opinion and we earnestly hope that a good many of them will be in Washington on Tuesday and Wednesday next week.

## St. Hilda's and St. Hugh's

THIS NUMBER is devoted to St. Hilda's and St. Hugh's School in New York, and to the purposes and motivations of the school and of the Community of the Holy Spirit. Both are projections of the aims, devotion, and inspiration of their founder, the Rev. Mother Ruth. These have found expression in the older surroundings, but can be found more fully in the new building which will aid in the objectives Mother Ruth has set out in saying: "Our desire is that the whole child develop physically, intellectually and emotionally to his maximum capacity. In the city a child often lives in a cramped apartment house. We want to give him the opportunity to enjoy maximum space, maximum sunlight and maximum ventilation."

Although St. Hilda's and St. Hugh's is wholly under the control of the Church it has not had sectarian objectives or limitations. One of the persistent concerns of education in the Church is that its schools may serve limited ends and purposes, thus subordinating the educational process. The educational program at St. Hilda's has been such that it has made possible a remarkable cooperative effort on the part of neighboring institutions in New York. The confidence in the school has led them to finance a major portion of the \$4,600,000 construction program. As a result the Church, in the form of an educational institution serves the community in and for which it exists.

The school's trustees have expressed this purpose in saying that "St. Hilda's and St. Hugh's is recognized as a distinct community asset in the Morningside Heights picture. With a new building, the school can increase the scope and quality of its contribution to the entire neighborhood. In so doing, it will contribute importantly to what Morningside Heights has to offer to young parents, professors, graduate students, young doctors, and others."

They, and Mother Ruth, deserve commendation as the school inaugurates a new chapter in its extraordinary career.



# A SIGN OF CHRIST IN THE SECULAR CITY

By Robert E. Terwilliger

*Chaplain of St. Hilda's and St. Hugh's School*

## ST. HILDA'S AND ST. HUGH'S IS A SCHOOL THAT IS CATHOLIC, ANGLICAN AND CONTEMPORARY

"BE PRESENT to the time in which you live . . ." These words from the rule of Taizé have become a maxim for Christian renewal. They have a visible incarnation on 114th Street between Broadway and Riverside Drive in the intellectual center of the world's most secular, secular city.

St. Hilda's and St. Hugh's is a presence of the Church to our time, it is a presence of the Church in a school. The new building expresses this vividly. It is handsome, colorful, exciting, but not displayful. It is not "triumphalist"; it does not speak of the power of the Church or its greatness. It is functional; it was designed to do something well. It was made to be a school, but a school with a difference. It is there, solidly there, because of proper and perpetual concern of the Church for education. Columbia University is also there on Morningside Heights, as is St. Luke's Hospital School of Nursing and Union Theological Seminary. Each of these great institutions originated more or less explicitly from this same Christian impulse. St. Hilda's and St. Hugh's represents it in a simple, one might say, original form. Just as in the earliest origin of European schools, here is a school provided as a school, by Christians because they are Christians.

In these days of radical reassessments the question of the necessity or the propriety of the Church school naturally arises. It may be answered abstractly, depending perhaps on what one thinks of "secularization". Of course, the issue may be obfuscated by the fact that "Church School" may mean almost anything from the posh English imitations, in which religion is handled politely and nostalgically, to the rather grim monastic institutions with rigid moralism and catechistic sacred studies. It may mean parochial schools of all sorts, and the ever proliferating day nurseries. While the discussion proceeds, let us be aware that one an-

swer has been given existentially. Something happened. There is a certain school on 114th Street.

### Rapid Growth

IN 1950, the Community of the Holy Spirit, newly founded, opened a nursery school with eight pupils. Last fall that school opened with over 650 pupils. In those sixteen years under the guidance of the Mother Foundress of the Community, who is the Headmistress of the school, support has been forthcoming all the way. The confidence of the educational and financial community, not given to romantic dreams, is evident in the economics of this project told in this issue. All of this is very objective evidence that this Church school has been wanted and needed. Those who know it personally have a deeper reaction. This school is loved.

St. Hilda's and St. Hugh's is first a school; it is an institution of learning, and a good one. No matter how churchly its connection, it would have been an abysmal failure on Morningside Heights if it could not hold its own academically. There is no excuse for a Church school which offers education inferior to the public school. Children in our schools surely must not be more ignorant than others because they come to us to be taught. No amount of religiosity can make up for educational failure. A Church school is a witness for the Church only when it is first a good school. This one is.

The Reverend Mother, and an unusual number of the teachers both religious and lay, have earned doctor's degrees. Faculty members and graduate students from Columbia and Union Theological Seminary bring their children here because they will learn. Naturally there are all the recent things, like "the new math" and modern reading programs; and the special things, like French in the primary grades. But beyond this there is the concern of the place;





HIGH SCHOOL STUDENTS IN THE LIBRARY

it is run by people who believe they were created and called to be teachers. This is what they are for, and that is why the children get taught. There is also a difference in discipline. There is good discipline because behind the life of the school is the regular, ordered life of a community.

St. Hilda's and St. Hugh's is a school of a religious order. It is run by nuns. It has within it that special gift of total concern which Christ has given his Church through the religious life. Not all Church schools are or should be in the hands of teaching orders, but those which are can have a peculiar function.

I think of the sensitive Jewish mother with a diabetic child who spoke of this as "A loving school." In the city of New York this quality may make all the difference in the early years. The sisters care about the children. They pray specifically for the needs of those with problems. They will keep the children of working mothers, or families with problems till night. In a wonderful sense the children are taken into a family, for so the sisters regard their order. If a child is not doing well he gets tutored after hours. They provide not only an atmosphere of learning but of security. All of this is surely one reason why so many children from broken homes are sent to this school. For many of them it is the most real home that they have, the hours at school are the best hours of the day. So the school is sought out.

There are pupils of all races, a reflection of the polyglot university community. The school resembles a juvenile United Nations. The warmth that comes from the community is also a great help to the newcomer to the city when he first encounters its terrible anonymity. This

kind of ministry is something that only a religious order could support. One of the chief vocations of nuns is mothering. This is a paradox of the vow of chastity.

### Unity of Purpose

THE POVERTY of a nun is a great gift to a school. This is not merely that she can teach without salary, and thus keep the tuition down. It is also in what Mother Ruth insists — a poverty of time. The religious does not have any time of her own. This becomes ever so apparent as soon as one enters the school. There is something happening everywhere. One of the "in" jokes is that the school has hot and cold running sisters. Sometimes people wonder about nuns — what do they do? The question is laughable in this order. As a concentrated work force a convent is amazing. This is one reason why so much more is often accomplished by a disciplined order than by a lay group.

The vow of obedience in this community has resulted in a tremendous unity of purpose. One of the most important factors in the Community of the Holy Spirit is its newness. It is not old and tired, bedeviled by precedents and sacred but inhibiting memories. It is fresh, and still recruiting. One of the reasons for its growth is that young women and older ones have been ready to believe in the vocation of this order. They have had the God-given fortune to have in their superior a woman who in any age would have achieved much not only because of her natural authority and practical genius, but because of her total devotion to and belief in her work. The Community of the Holy Spirit is not operated on the principles of group dynamics, but on the principle of taking and accepting responsibility. This means that there is in its school a unity of purpose which extends beyond the order to the rest of us who believe that this is a work of God.

The Community of the Holy Spirit has certain characteristics which determine the nature of its school. These are essentially three: it is catholic; it is Anglican; it is contemporary.

### A Catholic School

THE COMMUNITY of the Holy Spirit is Catholic. The catholicism of the order is of the great sort. It is a true Christian wholeness. It is definitely not a partisanship which many Episcopalians rightly or wrongly fear in monks and nuns. The Community of the Holy Spirit is affirmative and open. It stands for the great

continuities in faith and sacramental life. It is above all a company of prayer. Every day the eucharist is celebrated by a priest in the schedule of volunteers from all over the city. This list includes two bishops. The eucharist on Sundays is a very splendid service with full complement of ministers and even incense though the services of the school are of a simpler order. The sisters also sing the full daily divine office of the hours of prayers. This is indeed *Opus Dei*, The Work of God, and it means that their day begins at 5:30 every school morning. Why do all that praying? This may seem to be an unnecessary burden of devotions for such busy people, but this regular round of sacrament and prayer is the very making of the mind and heart of the religious which determines what she is, and how she acts—teaches—in her work.

As a catholic religious order, the sisters wear a habit. This is the traditional black and white nun's habit which is universally recognizable. This has not been streamlined to fit the functional lines of the new school. The habit is not incongruity; it is continuity. There has been no great haste to adopt the dress of airline stewardesses in a desire to appear relevant. The sisters realize the truth of a headline about the new fads in the first issue of the *World Journal Tribune* — "If You're With It — You're Already Out." Like every other order changes in the habit are bound to come, but they will be made with consideration, because it has such a powerful impact. The habit stands for roots, for the reality of ongoing historical life, for the persistence of the Christian Church. All of this is the rightful heritage of our children. It can be caught in a glance at a sister passing by. It is intriguing to realize how much the figure of the nun has come to mean to the ordinary American, say, through motion pictures. There may be a symbolism here which is a preventative of spiritual amnesia. The nun keeps reminding us who we Christians have been, and therefore are.

### Anglican Community

THE COMMUNITY of the Holy Spirit is Anglican. This is a Prayer Book order. The services of the Church are conducted strictly according to our Book. A notice posted in sacristy reads: "The use of this chapel is the Cathedral use." Indeed, there is a close unity between the order, the school and the Cathedral of St. John the

Divine, the American citadel of the Anglican use. The Cathedral has lent one of its chapels for years as the chapel of the school. Just about the only sad thing about the advent of the new school is the fact that this will no longer be necessary though great occasions will still be held in the cathedral.

The Anglican ethos pervades the whole life of the community. It is more than Prayer Book conformity. It is the deliberate appropriation of that spirit which led Mandel Creighton, Bishop of London, to say extravagantly that the prime characteristic of the Church of England was "sound learning." It should never be forgotten that Oxford and Cambridge were originally schools of our Church and still bear the Anglican imprint. Anglicanism at its best is a humanism. It is against the de-humanizing forces in culture whether they be Puritanism or materialism. It values the treasury of human wisdom and creation. For instance, it is not humanistic to regard education simply as vocational preparation. No student at St. Hilda's and St. Hugh's is likely unquestioningly to do that. He knows that his education is for the purpose of becoming a person. It is terribly hard to resist the pressures outside which would persuade him otherwise, but it is the task of this school to help him to do just that.

This humanism is further obvious to the student in the way that the school seeks to provide for his whole person. This is obvious in the very plant itself. The places of learning are shaped to the processes of the learning person. It is splendid to find that there is a real studio for art courses, and that science



FIRST GRADERS AND ONE OF THEIR TEACHERS ARE HAVING FUN AND PROBLEMS

even in the lower grades will be taught in a laboratory. Does it seem stretching a point to derive this from Anglicanism? It certainly is not an Anglican prerogative to have a jolly kindergarten, crimson desks, and a good stage. But it certainly is not Calvinist! All of this is the natural carrying out of the incarnational, sacramental approach to life which is characteristic of our tradition at its best.

### The New Nun

THE COMMUNITY of the Holy Spirit is contemporary. It is free of romanticism, a no-nonsense order. This is a time of questioning renewal and up-dating in the religious life. The thousands who saw David Suskind's Open End discussion for two successive Sunday evenings on the new nun last season may have received a shock. The popular magazines are full of reports of the strange new freedoms particularly of Roman religious orders. Those who know more about the actual situation inside those communities realize that there is a growing confusion and some loss of identity. This may have been necessary because the religious life in some Roman orders had become irrelevant. Rome is experiencing a deferred reformation. In the religious life, as in liturgy, changes are now being made which may be considered acts of reparation, and sometimes these will be extreme. It is dangerous for Anglicans to draw too close a parallel, and to assume that all of this is being truly contemporary.

The contemporary salvation of the religious life may strangely be found in Protestantism—and perhaps in Anglicanism. Taize has become a new holy symbol, a place of pilgrimage, an example and a precedent. There are other communities also. Characteristically last summer a deputation of sisters from the Community of the Holy Spirit made an extensive tour in Europe to become acquainted with what is actually going on in the centers of Church renewal. Here in this country the order has extensive contacts and friendships with other communities both Anglican and of other communions. Their members visit the convent, share the worship and converse with the sisters. A Brother from Taize, a Sister of Notre Dame de Namur, a member of the Community of the Resurrection may turn up at the eucharist and morning. This is the Community of the Holy Spirit in more than name; it is thoroughly alive to what is happening

through the spirit now in this charismatic time. And the time has come when its own witness is being heard. Already the Reverend Mother has given an address at the Catholic University of America on contemporary religious life. It is a moment not only for listening but for speaking, and the effect of this order will be the greater at this moment because of the visible evidence of its life in the new school.

### Advantages of New York

THE FACT that New York was chosen for the center of the order is a great stimulus to contemporary relevance. The sisters have the advantage of the great universities, they attend them and get their degrees from them, sometimes with honors. They do not just go to the Cloisters for culture; they are quite as likely to be found at the Guggenheim. One of them, a former professor of art in a western university, recently had a show at the National Council of Churches Center of her paintings, many of them abstractions.

This catholic, Anglican, contemporary order teaches the way it does because it is also taught. The requirements for theological education for the nuns in their preparation are greater than those of any of our other orders in England or America. Their lecturers come from the theological seminaries in the city, and specialists in the various fields are not only American but English and Canadian. During the postulancy, novitiate, and juniorate these women are required to study the Old and New Testaments, Church history, Christian doctrine, contemporary theology, theological and philosophical ethics, liturgical theology, the Prayer Book, as well as methods of spiritual life and the matters pertaining to the life of the order. When they emerge from this they are versed in the development of Christian thought and aware of the present theological earthquakes, able to handle the Bible in the light of current scholarship and to derive the ethical consequences. They are as conversant with Bonhoeffer as Thomas Aquinas. But they do not think God is dead, or wait anxiously to see if the Christian faith has suddenly become something it never was before. They are religious with a formed and intelligent faith, and they are prepared to teach in the light of it.

Does that mean that there is a Christian way of teaching geography, the new math, or physics or art? Or is the Christian element just the



religious knowledge courses, and R. K. is not to be taken seriously anyway? Everyone can remember with horror the moralistic or pious teacher who was always slipping something in that would improve the soul. This is not Christian teaching. The real thing is realizing the Christian meaning of the world, its importance to God and in God, and therefore its importance to us.

### Christian Teaching

IF THERE is one motif which is emphasized in the theology the sisters are taught it is—Logos. Christ must in our day especially be known as the One by whom all things are made. In a popular phrase just now, "The whole world is Christic." Part of the reason for the current rage for Teilhard de Chardin is the way in which he imparts this sense. He may not have given the final decisive answers, but he raised the right questions. The Christian teaching at St. Hilda's and St. Hugh's is not just R.K., but the whole curriculum. When a Christian has grasped the cosmic meaning of Christ, nothing in the world is alien to him.

The specific Christian teaching is given on every level, and chapel is a normal part of the regular routine. Real knowledge is required. Our faith is an historical religion, and there is no substitute for knowing what happened. The children learn about Jesus, they early learn how to use their Bibles and to write in their own words the meaning of assigned passages. They become aware of the part of the Church, first perhaps just by identifying with the symbols of St. Hilda and St. Hugh on the crest of their uniforms, and later realizing the panorama of the Church's story. In a liturgical community they live within the school the rythm of the Church year. It should be realized that the religious training, perhaps even the ethical training given in this school may be about all some of the children have. Moreover, because of the open policy of admissions, many are not Christians. This presents in the classroom the very real situation of pluralistic American spiritual tensions which is the natural environment in which our religion has to be worked out in everyday life. In the lower school there are chapel days when worship appropriate to the age of the pupils is conducted by the sisters.

When John Lennon, the prophetic voice of the Beatles, declared that they were more popular than Jesus there was a great pious uproar.

He was simply stating a fact so far as millions of teenagers are concerned. His deduction—that it remained to be seen whether rock 'n roll would outlast the Church—does not necessarily follow. The fact is that adolescents in America in our "pop" culture know more about the Beatles, more about Batman, than they may know about Christ. They have not learned religion at home which is the natural place for such learning. This generation is more ethically sensitive and less ethically secure than any in memory. They are in rebellion against the older generation for its "unauthentic" existence, its ethical hypocrisy, and the religious roots they imagine all this has. By the time they are high school seniors they take their moral cues as much from Boys and Girls Together as from the gospels. In this school many of these pupils have not come up from the earlier grades, and some of those who have have found the forces of the secular city more persuasive than the school. At this level it is necessary to establish rapport with them and help them sense that the Christian faith is an actual unsentimental reality, that it is not just a series of primitive stories with an ethic of prohibition attached. They need to be given a knowledge of the modern, scholarly use of the Bible, some sense of the place of the Church in human history, and a Christian ground for adult decisions. They will not accept, they should not accept moral ultimata. They want to know why, and they must discuss why. It should not be forgotten that many of them are probably on the verge of marriage, and certainly on the verge of sexual experience.

The boys within months may be drafted for Vietnam morally uncertain of their position in that tragedy. Too early the great matters of life and death must be met. This is the place as much for the pastor as the teacher. In the high school the religion courses are taught by the chaplain and a young English priest with special ability to communicate with this age group.

On 114th Street is a product of a million hours of human work. It is a human endeavor, even a human success. It has its human imperfections. But the full meaning of this achievement is more than simply human.

If St. Hilda's and St. Hugh's has any existential answer to the question of Church schools it is this: A Church school to be what it should



be must be supported by a common life of Christian practice as intense as the problems it must face. It may be parish life, or some other Christian cohesion. It is not enough that it should be a school in a Church owned build-

ing, supported by Church funds, and named for a saint. The image of Christ must be discernable within it — in the secular city, but not of the secular city. St. Hilda's and St. Hugh's is that — it is a sign of Christ in New York.

# POVERTY AS A MORAL CRISIS

By Paul Moore Jr.

*Suffragan Bishop of Washington*

**PREACHED AT A SPECIAL SERVICE ON  
POVERTY IN WASHINGTON CATHEDRAL.  
A REPORT ON THOSE TAKING PART AND  
ATTENDING WILL BE FOUND ELSEWHERE**

TODAY we gather here for three purposes:

To say clearly and strongly that the soul of America is in mortal crisis — a choice between charity or chaos, righteousness or ruin

To call on Congress and the White House to lead

To bless those poverty workers who are struggling for justice for themselves and for their brothers, and who are struggling to help America find her soul.

To the Poverty Workers: — We are grateful for your presence in this National Cathedral this morning, for you symbolize thousands of others like yourselves throughout our land.

## Poverty in America

I IMAGINE this congregation is tired of statistics. So am I. But we must continue to hear the insistent groan of America's poor.

34 million Americans are in poverty, living in families with incomes of less than \$3,100, or as individuals with less than \$1,500 a year.

4.5 million American families live on less than \$2,000, and 3.1 million individuals on less than \$1,000.\*

You are tired of tragic stories? So am I. But they still go on. Picture yourself a widow coming home from work in a laundry at \$1 an hour—exhausted. You finally get the children in bed, whining and crying because there simply is not enough food. They sleep five in two beds, with the baby in the kitchen. You slump down in a chair and doze off. Suddenly a piercing wail comes from the crib. You rush over and see a rat chewing your baby's face.

## Poverty in the World

YOU ARE TIRED of hearing about world problems? So am I. But a simple statistic will

send shivers down your back. The annual increase in food production is 2.2%. The annual world population growth is 3.5%. By 1970 famine will reach serious proportions in countries like India and Pakistan.

It is not necessary to point out, I am sure, that the hungry nations of the world are Latin and colored nations.

You need not be a prophet to look back in anger and to look forward in terror at the shape of God's world ten years hence.

## A World Cut in Two

THE LIFE of any nation is made up of a series of trends which pick up momentum as they develop. Once such a movement gains inertia, individuals and even the nation itself cannot stop it until it has run its course. Such a trend affects not only a man's outer life, but his inner being as well—it affects his soul.

At this moment a negative trend is about to develop here, a movement toward irresponsibility and hardness. This may well be the year of decision which will determine the course of history for ourselves and for the world, a time when the movement of our country can be pointed in another direction before it is too late.

Let me try clearly to describe what I mean: after world war two, America began to look at herself and the world around her. The cold war was beginning; the civil rights movement was gathering strength; the emergence of the new nations from old empires was stirring. Unfortunately, the red herring of cold war ideology diverted our attention from the real problem of

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\* "A Freedom Budget", A. Philip Randolph Institute, based on 1964 government statistics.

the latter half of the century, namely the technological revolution and its unforeseen result, the development of a world cut in two. I am not talking about the Berlin wall or the Bamboo curtain, but of the increasing gap between the rich and the poor.

In this country the rich are getting richer and the poor are getting poorer. In the world, the rich nations are getting richer and the poor nations are getting relatively poorer. Is it a coincidence that the most noticeable ethnic groups afflicted by poverty in large numbers in this country are either colored or of Latin American background, and that the poor nations of the world can be similarly described?

Whether coincidental or not, this truth adds the dimension of race to the problem of poverty both nationally and internationally. What I am saying is that the chasm, the barrier between rich and poor is growing at a cataclysmic rate which may be already irreversible. This year may be the last when this suicidal course can be halted, but it will take a giant act of will on the part of this nation, on the part of the leaders of this nation who live here in this city.

Will they deal generously, boldly, courageously with this problem or do I sense a trend developing which will deal with human misery by force and suppression? Will it be charity or chaos, righteousness or ruin?

### D.C. is an Image of the World

IT IS OFTEN SAID that the District should be an image to the world. Today I say it is an image of the world. No Congressman need venture forth from this city to understand the crisis which faces the nation and the world, because the Lord has put the problems of the world and the nation in our front yard.

The prosperous of this city understand the poor of this city less and less — America understands the poor nations less and less.

Communication on a human level between the rich and the poor of this city hardly exists. Communication between America and the underdeveloped nations is dwindling to nothing, if we mean by communication the ability to listen and to understand so that we respond by a change in attitude or action.

Violence springs from the inequality of injustice; it always has and it always will. And so violence is on the rise in this city. The unanimity of the crime commission on the causes of crime underscores what a few voices

have been saying, that the ultimate answer to violence is not more stringent police power, but the eradication of the roots of violence in poverty and frustration. Is it not also clear that the eradication of world tension will not come from military action but from the elimination of unjust inequalities amongst men and nations?

These events that happen around us are so obvious that it should not be necessary to speak. The life of this city acts out the inevitable destiny which is building up around the globe which will eventually consume and destroy the great edifice of science, culture, and human fulfillment which is now within the grasp of the human race.

Here we are in the capital of the richest nation, and one third of our people in this city live below the subsistence level.\* Here we have one of the highest crime rates in the country as a direct result of this high incidence of poverty. Here we have already had serious civil disturbances. But what is our response? We are cutting the poverty grants for Washington in half! Our Mayor, the President, suggests cutting our poverty grants in half. Our City Council, the Congress, looks as if it will cut our poverty grants in half. (Projection from O.E.O.) This is madness, sheer madness.

The world is on the edge of violence because of its poverty which makes even Washington look prosperous, yet we are cutting our non-military foreign aid. This also is madness.

Will it be charity or chaos, righteousness or ruin?

### A Call to Our Leadership

AND SO I SAY to the White House and to Congress, Look! Look! Can't you see the handwriting on the walls of your own city? Can't you understand? The words are the same as the words on the wall of the palace of King Balshazzar. Mene Mene Tekel Upharsin. "You are weighed in the balances and are found wanting."

But wait a moment. It is not just you who are found wanting for you are our representatives — we all are weighed in the balances and are found wanting. But we now cry out to you to lead us out of this whirlpool of destruction.

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\* "Community Renewal in the District of Columbia" 6/66, Published by Commissioners' Committee on Community Renewal.

Will you? So far it looks as if most of you, our leaders, are capitalizing politically on our worst motivations: the desire for a quick and violent solution to the relation of East and West; the desire to put our head in the sands, instead of looking clearly at the meaning of India or Africa — abject poverty blocking an unsteady but glorious search for human dignity; the desire to sit back and rest, to avoid the sacrifice of the war on poverty while poverty is already winning the battle despite the efforts of the past year or two.

The moral crisis articulates itself in terms of priorities. Will not the affluent give up a fraction of their increasing wealth in more taxes, if this is called for? This is a personal priority I feel the American people, if properly inspired and led, would be willing to make.

But even within our present spending there is a question of priority. We say we cannot afford more foreign aid, yet we are spending \$332,000 to kill each Vietnamese.

We are told that budgetary problems dictate our poverty cutback, yet we read the White House is pressing with continued urgency to build an American supersonic transport to cross the Atlantic in three hours — when there is insufficient public transportation for the poor to get to work in this city. And anyway, France is already building a supersonic transport. Nonetheless, we are prepared to spend \$4.5 billion to develop this transport.

Is it naive and idealistic to say that the first responsibility of a government is to see that its people can have food and shelter and education? Is it twisted thinking to point out again that the poor are financing the war, because it is their program which is being cut to balance the budget? Is it an idle suggestion to say that \$4.5 billion could be used to build decent schools and houses and still pour money into the economy, but through the incomes of the poor who could be employed to build such houses and schools?

Could we not spend \$332,000 to educate completely ten American children instead of to kill one Vietnamese?

I am not an economist, but some say that even these choices do not need to be made, that the gross national product can carry both wars. This has been pointed out in the A. Philip Randolph Institute's Freedom Budget: that we could

substantially eliminate poverty in ten years without cutting back the defense budget.

Our choices are clear. Will it be charity or chaos, righteousness or ruin?

### Our Present Choices

SURELY THE SOLUTIONS are available to us and to our government, if we could decide to put the money and passion and power and skill of our people to work. Is there no way of opening up the great heart of America before it is too late, before the domestic and international storm breaks upon us, the storm of bitterness and violence?

I see the walls of the ghettos growing higher and higher as America rejects the concept of open occupancy. I see urban America racing toward an insoluble tangle smothered in suffocating fumes, while business continues to profit and government continues to look away and the rest of us only take on an occasional job as a solution. Will the American city suffocate by fumes, screech to a standstill because of inadequate transport, or blow up in rioting?

These seem to be the present choices, unless we act now. If we do not act, with this obvious misery and destruction before our very noses, I tremble for our soul.

Yes, it is not only for the physical needs, but for the heart and soul of our country that I am concerned. I can see that if we do not act now the poor will become increasingly bitter — just as in the last year their former faith in the federal government has almost vanished. The affluent will become increasingly guilty, angry and selfish. Where will it end? Where will it end?

If only we would turn before it is too late. If Congress and the President would only turn their attention to this our city as an earnest of their intent, and grow in the direction of solution through reason and generosity rather than through defensiveness enforced by suppression.

Most young people see these things clearly, but it may be too late by the time they have responsibility; and by that time they too may have been brainwashed by the twisted mind set of affluent America.

This is a year of judgment: As the old hymn says, "Once to every man and nation comes the moment to decide, Then the chance goes by forever . . . ."

This may well be that moment. We call upon you, Mr. President, and you, returning

members of the Congress, to see this time in history as a moral crisis. We call on you to lead us in response to this crisis, that by seeking to save the bodies and the minds of the nation, we may save the soul of our people.

The inevitability of the judgment of God spelled out by Amos is being spelled out once more: "Hear this, you who trample upon the needy, and bring the poor of the land to an end, saying, 'When will the new moon be over, that we may sell grain? And the sabbath, that we may offer wheat for sale, that we may make the ephah small and the shekel great, and deal deceitfully with false balances, that we may buy the poor for silver and the needy for a pair of sandals, and sell the refuse of the wheat?' The Lord has sworn by the pride of Jacob: 'Surely I will never forget any of their deeds. Shall not the land tremble on this account, and everyone mourn who dwells in it, and all of it rise like the Nile, and be tossed about and sink again, like the Nile of Egypt?'"

The moral imperative in terms of love was spoken by Jesus: "Truly, I say to you, this generation will not pass away till all these things take place. Heaven and earth will pass away, but my words will not pass away.

"But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. As were the days of Noah, so will be the coming of the Son of man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they did not know until the flood came and swept them all away, so will be the coming of the Son of man. Then two men will be in the field; one is taken and one is left."

I do not know how to say more, charity or chaos, righteousness or ruin?

But we cannot just pass the responsibility on to the President. Each one of us is given the task of working as individuals to alleviate the problems of the poor, whether we are rich or poor ourselves, and of persuading our leaders in every way possible to see the crisis we face.

### A Salute to the Poor

WE SALUTE YOU here today who represent the poor of our city. You are the victims and also the warriors in this war. You fight with few supplies and little backing against the heart-rending problems of your friends and bro-

thers. You walk the dark streets of this cold city looking for rooms for a family of children. You go from agency to agency to find welfare of one kind or another. You go from employer to employer to find any job, but at least once in your life to find a job of some dignity, a job which is not always cleaning up the garbage of the cities gutters or the living rooms of the prosperous.

Your task is the most difficult, the task of continuing to fight against these odds. Do not allow the enemy to break your ranks so that you fight against one another rather than against the common foe. Many are called to fight this war — some as privates, some as generals, some as front liners, some as diplomats and politicians. Whatever your roles may be, remain loyal to each other, remain united, and know that the power of good is one power. Lay your black power along side of white power. And I say to those of us who are white, lay our white power along side of black power. Use the power of moral suasion, the power of political and social action, the power of what money you do have. You need every bit of power you can find, whatever its color, to win this war. Keep making noise until America hears you.

Be not discouraged, many are with you. The soul of America is in your hands, the destiny of America is in your lives. Bless you and your fellow workers around the world. There is no greater cause than yours.

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A Call to Clergymen ---

# VIET-NAM:

## THE CLERGYMAN'S DILEMMA

### An Education-Action Mobilization

January 31 — February 1, 1967 — Washington, D.C.

Dear Friend:

Scripture warns that "where there is no vision the people perish." The failure of vision regarding Viet-Nam is a blindness to realities no less than to ideals. The threat of this moment is a preoccupation with the enemy that destroys our society's power to understand itself or its foes. In such a time leaders in the religious community of this nation must risk the displeasure of the powers that be in order to challenge dogmatisms that imperil ourselves and our world.

We want you in Washington with us on January 31—February 1 to gain new insight for local involvement through workshops, to meet with both elected and appointed government officials, and to stand with members of all faiths in a vigil for peace.

Dr. John C. Bennett  
President, Union Theological  
Seminary

Rabbi Abraham Heschel  
Professor, Jewish Theological  
Seminary of America

Father John McKenzie  
Notre Dame University

Dr. Robert McAfee Brown  
Professor, Stanford University

Rev. William Sloane Coffin, Jr.  
Chaplain, Yale University

Rabbi Maurice Eisendrath  
President, Union of American  
Hebrew Congregations

Bishop John Wesley Lord  
Methodist Bishop of  
Washington, D.C.

Rabbi Jacob Weinstein  
President, Central Conference  
of American Rabbis

Sister Mary Corita

Dr. Harvey G. Cox  
Associate Professor,  
Harvard Divinity School

Father Joseph F. Mulligan  
Dean, Graduate School,  
Fordham University

Father Donald Campion  
Former Editor, America

Father Peter Riga  
Professor, St. Mary's College

## YOU ARE WANTED!

## NO ONE CAN TAKE YOUR PLACE!

This mobilization is sponsored by Clergy and Laymen Concerned About Viet-Nam—A National Emergency Committee. We intend to assist local groups in arranging chartered transportation wherever possible. If you cannot come and would like to help defray the cost of the mobilization, checks may be made payable to: "Clergy and Laymen Concerned About Viet-Nam."

(Institutions for identification only)

*Clip out the application below and send it to us at once. We will be in touch with you immediately with more information about the Mobilization.*

### COUNT ME IN!

|| Clergy and Laymen Concerned  
|| About Viet-Nam ||

|| 475 Riverside Drive  
|| New York, New York 10027 212-870-2283 ||  
|| Room 560—Attention: Richard Fernandez ||

|| Name \_\_\_\_\_ ||

|| Address \_\_\_\_\_ ||

|| Home Phone \_\_\_\_\_ ||

|| Office Phone \_\_\_\_\_ ||

|| City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_ ||

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# St. Hilda's and St. Hugh's School Dedicates Fine New Building

★ A new \$4,600,000 building for St. Hilda's and St. Hugh's School was dedicated in the Morningside Heights section of New York January 12 by Bishop Donegan, the chairman of the school's board of trustees.

The event marked the high point in the rapid development of the school, which was founded by the Rev. Mother Ruth, its headmistress, in 1950 with eight pupils and a staff of two in a small town house a block from the new structure.

Now one of the largest church-related schools in the country, it has an enrollment potential of 725, for which the new building provides facilities formerly scattered through three separate buildings.

The seven-story structure is of contemporary style. Designed by the firm of Moore and Hutchins, specialists in educa-

tional buildings, it has a facade of beige brick and precast concrete trim, with aluminum window frames. There are thirty class rooms, four kindergarten rooms and a nursery, laid out so that they face the streets, the washrooms and service facilities being placed in the core of the building. Two spacious outdoor "play decks", screen-enclosed, are provided. One of these is on the roof of a one-story wing housing the gymnasium and auditorium. The other rings the seventh story, which is set back from the building line. A chapel with a central altar, a cafeteria, and an administration suite are also on the first floor.

St. Hilda's and St. Hugh's is organized into thirteen grades, in addition to several pre-school classes. The last grade consists of high school graduates too

young for college. The faculty comprises 32 full-time and 14 part-time teachers, 37 of them women, 9 men. A large number of the women are sisters of the Community of the Holy Spirit, by whom the school is directed. Sister Elise is assistant headmistress.

Founded as an elementary school to serve the Columbia University area, a large number of the nearly 700 students still are children of the university faculty and graduate students, or of Union Theological Seminary and St. Luke's School of Nursing, both nearby. Increasingly, however, enrollment has extended to other parts of New York city and suburbs. The student body represents a broad racial and religious spectrum, Episcopalians being in the majority in only one year of the school's history. All attend the daily chapel services, which are conducted under the direction of the Rev. Edward N. West, canon residentiary and subdean of New York Cathedral, as senior chaplain, and the Rev. Robert Terwilliger, school chaplain.

The funding for the new construction came largely from institutions in the Morningside neighborhood. Columbia University advanced \$2,075,000 through loans and mortgages. Another loan of \$433,000 was advanced by Remedco, Inc., an improvement agency of neighboring institutions, including the university, Union Seminary, Bernard College, Corpus Christi Church, International House, Julliard School, St. Luke's, Teachers College, and Riverside Church. An unsecured loan of \$1-million was obtained from the Chase Manhattan Bank. In addition smaller sums and foundation grants were given for the project.

The students at the school are all bound for college. In

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discussing school policy Mother Ruth has said that St. Hilda's "is not a permissive school." It takes a stand, she says, "but tries to avoid overt disciplining by encouraging and seeking to develop self-discipline". Unconventional hair styles are discouraged, while the use of uniforms eliminates unusual dress as well as evidence of differences in economic background.

The trustees, in addition to Bishop Donegan, Mother Ruth, Sister Elise, and Canon West, include Suffragan Bishop Wetmore, Herman Place, W. Leicester Van Leer, Julian M. Bond, Mrs. James Armstrong, the Rev. John V. Butler, Mrs. Ira Cram, Matthew D a n n, Edward R. Finch, Jr., Agnes Gould, Peter Iselin, the Rev. Leslie J. A. Lang, Mrs. Charles Morgan, and the Rev. William Pollard.

The general contractor for the new building is Diesel Construction, a division of Carl A. Morse, Inc., one of the largest builders in New York. Others contributing to the work include H. Sand & Co., Inc., heating and ventilating; Shatz Painting Co., Inc.; Ment Bros. Iron Works Co., Inc., miscellaneous iron; Morell-Brown, Inc., plastering; Jacob Morgenthaler's Sons, Inc., woodwork; and Westinghouse Electric Corp., elevators; all in New York city.

## DIALOGUE ON UNION WITH ROME

(Continued from Page Six)

entitled, "Why is Anglican-Roman Catholic Dialogue Possible, Today?" presented by Bishop John Moorman and Bishop Jan Willebrands, secretary of the Vatican secretariat for promoting Christian unity.

Also, Fr. Michael Richards of St. Edmunds College, Ware, England, and Eugene R. Fairweather, professor of dogmatic theology at Trinity College, Toronto, discussed the topic,

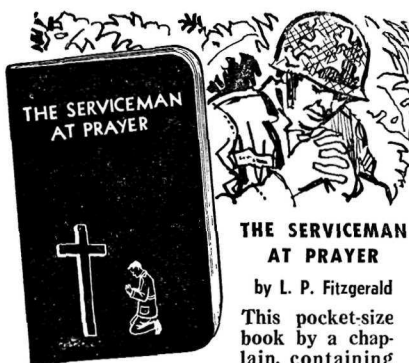
"Where Should Dialogue Begin?"

A "free and frank" discussion was held on several topics, the communique said. These included the relation of the Church to gospel, authority and comprehensiveness, intercommunion and the place of the Virgin Mary in Christian theology and devotion.

Though delegates to the talks said they were not at liberty to elaborate on the conversations, it was believed that the dialogue also touched on such subjects as tradition and revelation, papal primacy and infallibility, the validity of the sacraments of the two communions and the Catholic doctrine of the Virgin Mary's immaculate conception and bodily assumption.

In addition to formal and informal discussion and joint prayers, the dialogue included attendance by the participants, as spectators, at each other's communion services.

The World Council of Churches was represented at the meeting through an observer, Father Paul Verghese, a priest of the Syrian Orthodox Church in India who is an associate general secretary of the world organization.



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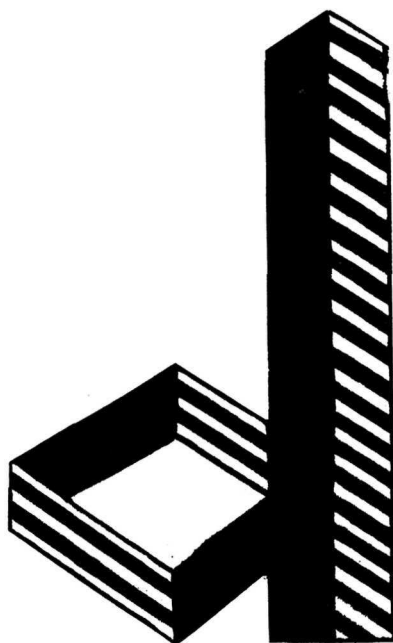
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