

The **+** WITNESS

FEBRUARY 23, 1967

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Story of the Week

Episcopalians Play Leading Role In Mobilization for Peace

By Frederick H. Sontag
Special to The Witness

★ Key members of the Episcopal Church made a real contribution to the success of 2,500 clergymen, seminarians, laymen and women who participated in the Washington mobilization sponsored by the Clergy and Laymen Concerned about Vietnam. Among the highlights were Bishop Harvey Butterfield's (Vermont) leadership of a delegation to the state department and his modest sitting on the floor of the crowded headquarters church; Bishop Paul Moore's (Washington, D. C.) immensely moving offertory prayer and explanatory sermon about the responsibility to save war-burned and war-injured Vietnamese children; and other Episcopal bishops who quietly participated without introduction or notice.

Never to be forgotten was the sight of a handsome, sturdy former infantry chaplain, Fr. William Spurrier of Wesleyan University, Middletown, Conn., directing a section of the prayer vigil in front of the White House with dignity, and dispatch. Next day in the frank, constructive, moving 30-minute off-the-record interview with Robert McNamara, Secretary of Defense, the Episcopal Church was again well represented by this forceful Episcopal priest.

Episcopal layman, Louis Casel, religion editor of United Press International, writing some of the most thoughtful copy about the fast-moving two days; New York Times White House correspondent, Roy Reed, long an admirer of the Episcopal Society for Cultural and Racial Unity and a lot wiser about the Episcopal Church due to his long talks with Fr. John Morris, executive director of ESCRU, writing the New York Times news service report; the bus from Grace Church, Jersey City, full of young people drawing up at midnight in front of the headquarters church, New York Avenue Presbyterian Church in Washington; the Episcopal seminarians who somehow had managed to hitch rides down to the mobilization; the many clergy who had come long distances through foul, snowy weather — from the east coast of Maine, Fr. Wilbur Hogg of Falmouth and Newark, N. J., ESCRU president, the Rev. Ivan Backer of East Rutherford—to the clergy from the midwest and west who numbered well over 100, with many having driven 24 or 48 hours or coming by busses or delayed trains or planes — also were a part of the real participation of the Episcopal Church in this largest interfaith religious rally concerning Vietnam.

A couple of weeks ago Episcopal laymen, clergy and bishops, through an Episcopal observer, were able to participate in the daily, long-hour draftsmanship of "Vietnam, the Clergyman's Dilemma," the definitive position paper for the mobilization prepared under the direction of Robert McAfee Brown of Stanford University and a Protestant observer at Vatican Council Two. Many of the practical constructive suggestions for layman participation in improving Vietnam conditions found at the end of the document were the result of initiative and interviews conducted with Episcopal prelates and lay leaders.

The first day found the participants being carefully briefed by varied groups of experts under the direction of hard-working, ever-present Rev. Richard Fernandez, executive secretary, Clergy and Laymen Concerned about Vietnam.

The hour-long silent vigil in front of the White House was conducted with such dignity and force that fundamentalist right-wing opponents carrying placards and shouting epithets hardly knew how to cope with the conviction of the clergy. In every group of marchers quietly circling in front of the White House were clergy of the Episcopal Church. During the afternoon the Senate and House Office Buildings swarmed with clergy in earnest conversation, probing and persuading with their Congressmen and Sena-

tors. An interfaith movement had made it possible and many Congressmen admitted frankly how deeply troubled they were about Vietnam and how they welcomed the moderate, sensible points of view presented by the clergy. Some Episcopalians expressed the view that they wished their own church would conduct such visits regularly, as would other major communions.

The next morning many Episcopalians attended Holy Communion and some of the original organizers regretted that they had not accepted the Episcopal suggestion that the White House vigil and then the silent march from the White House to the Capitol on Washington's busy Pennsylvania Avenue had not been headed by a crucifer and a rabbi carrying the Star of David.

The morning found the participants in three one-hour workshops, vigorously discussing how best to try to motivate (1) local congregations, which according to the Gallup Poll are somewhat lagging behind the leadership given by the clergy; (2) community action where the Episcopal Church has a particularly strong organization could often lead the way ahead of younger churches; and (3) meetings with public officials where the Episcopal Church because of its unique economic strength and high calibre membership had more elected and appointed officials than many other religious groups.

In the afternoon hard-hitting talks were given by various Senators — Edward Brooke of Mass., Charles Percy of Illinois, Eugene McCarthy of Minnesota, Wayne Morse of Oregon, and others. The Congressional visits reports were being analyzed during the afternoon and, according to these, only one Senator out of 100, George Murphy

of California, chairman of the Republican senatorial committee, had declined to meet with the clergymen.

The Fast for the Rebirth of Compassion, launched during the closing afternoon session, is reported in the concluding paragraphs.

The publication in the Congressional Record for Feb. 1 of the document, "Vietnam, the Clergyman's Dilemma," by Republican Congressman Daniel Button of Albany, N. Y., came through an Episcopal action.

Visit McNamara

The visit with Secretary of Defense McNamara by five top leaders of the interfaith movement was a substantive high-point as the mobilization ended. The participants, including vigorous Yale chaplain, William Sloane Coffin Jr., agreed with Fr. Spurrier and others that they were most impressed with Secretary McNamara and that this Christian layman was doing far more to bring about peace than most people realized or even they could discuss. Stretching their 15-minute meeting to 30 minutes, McNamara listened eagerly to constructive suggestions made by the clergy.

Another group of clergy were visiting at the White House with President Johnson's national security assistant, Walt Rostow, and assistant Douglass Cater. Rostow did admit that negotiations and eventual peace were possible and the president of the Unitarian Universalist Association of America, Dana McLean Greeley, said afterwards that no timetable could however be given to the clergy.

The clergy followed strict protocol by sending both a wire and a long letter of explanation of the mobilization, prayers and welcome to President Johnson but no invitation for a meeting with the President or Vice

President Humphrey was forthcoming.

Looking over a book full of notes, an Episcopal observer had to conclude that in 2,500 churches all over America sermons would be preached, discussion groups launched, special prayers said and a real sense of commitment created to bring the Vietnam war to an honorable conclusion. Throughout the mobilization one did not hear a harsh word among the Christian and Jewish participants and there existed a unique sense of brotherhood, very similar to that experienced during the opening marches and meetings which launched the civil rights movement and religious participation therein.

Later on this year a largely laymen and laywomen conference concerned about Vietnam will undoubtedly have to be held, Episcopal leaders felt, so that the beginning made by the clergy could be followed up by their communicants.

Fast for Peace

Over one million Americans in 37 states, over 400 cities, by 800-plus groups fasted on the Vietnamese diet of rice, tea, fruit juice and water for three days—Ash Wednesday, Feb. 8 through Friday, February 10—according to the fast for peace committee of the Clergy and Laymen Concerned About Vietnam. A nationwide survey also revealed that some individuals would continue to fast up to 10 days and that many individuals who do not worship at churches or synagogues participated in the basic three-day fast.

For several weeks the idea of having a fast for repentance in connection with the Vietnamese war has been advocated by a group of laymen, many of whom belong to Berea Presbyterian Church, St. Louis, the Rev. Carl Dudley, pastor. These laymen and women told The Witness

bluntly that they had neither the money nor the prestige or occupations to be the type signing advertisements in the New York Times about Vietnam or to be elected church officials concerned about the war. Yet they felt they wanted to give witness in their own communities in a quiet and dignified manner, often in their homes among their families, friends and neighbors, and in their place of worship, because they could not get to Washington for the mobilization as their regular jobs demanded their presence.

Typical Action

Because for many Protestants fasting was a relatively new experience compared to Roman Catholic and Jewish laymen, there was considerable discussion before the Washington mobilization and during it whether a fast in the climate of public opinion in the U.S. today would be feasible and acceptable. The pro-fast group finally was given permission to proceed and a group of interracial, interreligious volunteers at Berea Church proceeded to organize the fast with very limited resources but with great dedication. Public information and organizational strategy support was provided on some aspects of the fast from New York.

Typical of the procedure followed by the 800 groups and untold individuals was that of St. John's Episcopal Church, Montclair, N. J., the Rev. John Harms, rector, the Rev. Roger Alling, associate. Bells were tolled in West Essex County on Wednesday, Thursday and Friday evenings. Because of the heavy clergy duties Ash Wednesday and because individuals had already been to church once, no joint meal of reconciliation was held that day and individuals fasted on the job and in their homes. On

Thursday and Friday, however, group meetings were held, in Montclair, for example. On Thursday, Rabbi Jeshua Schmitzer of Temple Shomrei Emunah, Montclair, led the worship service and opened and closed the meeting. On Friday, Fr. Matthew Martin, principal of St. Michael's High School, Union City, N. J., performed these functions, and in addition explained that the Roman Catholic Church should be the Church of peace and because of its historic role, could contribute most effectively to sensible discussion of war and peace in view of the fact that there no longer is a just war possible in the atomic and hydrogen bomb age.

The group meeting in the parish house represented the major walks of life in Montclair. During the meal of rice and tea, Bishop George E. Rath, Suffragan of the diocese of Newark sat quietly at the same table as youngsters learning how their parents felt about something they normally saw at home on the television screen. James Gallagher, executive director of the John LaFarge Institute, New York, outlined the highlights of the Washington mobilization of Clergy and Laymen Concerned about Vietnam; Alling explained the meaning of the mobilization's position paper, and Harms explained how one could put into practice in local communities the suggestions which grew out of the mobilization.

A question and answer period was held on both evenings and among the points discussed were Vietnam and a local school board; how to help American men who oppose the war; the Women Strike for Peace movement; the New York Times' position on Vietnam; Cuba, etc.; how the U.S. would react if the shoe was on the other foot, and if the Vietnamese bombed the U.S.; the need to

know more about the Far East — a subject few Americans are very familiar with, and many similar questions.

A Personal Experience

Fasting turned out to be an experience which many individuals conducted privately without telling anybody willingly because one just does not call up one's rector and say, "Gee, I'm fasting," or tell the local newspaper, "Here's a story — note how good I am by participating in the fast." Accordingly, many individuals regarded the fast in the spirit with which it was started by the laymen originally as an intensely personal experience between themselves and their God and only shyly and reluctantly did they share with the clergy and press representatives their actions and their thoughts.

It is clear that it was very fatiguing, somewhat nerve-racking, and one became very much aware of one's empty stomach. Yet nearly all reported they felt no pain and were happy to lose a few excess pounds and were able to perform most of their daily chores regularly and effectively. The mental and physical discipline many experienced for the first time and they commented that if for one, two or three years they had to live on this kind of a diet as people do in Vietnam, their attitudes would probably turn out to be very different. Most interviewed were very humble and quiet about it and felt it had helped them to obtain a better personal religious understanding of the experiences which others were undergoing in Vietnam.

Like the unique vigil outside of the White House, the fasters represented something new to this writer. It was that there is something very eloquent about silence. It is unemotional and direct.

Full Communion by Next Year Urged by Former Archbishop

★ Sweeping proposals to solve major problems standing in the way of full communion between the Church of England and the Methodist Church were made by Lord Fisher of Lambeth, former Archbishop of Canterbury, in a surprise intervention in union negotiations.

First, he said the name of presbyters should be given to Methodist ministers and Anglican priests. Then there should be a "faithful prayer" by the two Churches to bring them to full communion instead of a reconciliation, as now under discussion, by a form of ecclesiastical ordination which would cause offense.

Finally, he said the joint Anglican-Methodist negotiating commission should reject the Anglican idea of a joint ordinal for both Churches.

"With these matters cleared up," said Lord Fisher, "there is nothing of importance left, so far as I know, to delay the speedy establishment of full communion between our two Churches—and what a blessing indeed that will be for us all."

Lord Fisher, who is now 79, was Archbishop of Canterbury from 1945 to 1961. He made his proposals in an address to a meeting of Anglicans and Methodists at South Petherton, where he is now living in retirement. He said the Churches should set a goal of full communion by 1968.

Reports of Lord Fisher's address aroused great interest among Church observers, coming as it did only a few weeks before the joint teams of negotiators will make an interim report. The teams—under the Anglican Bishop of London,

Robert Stopford, and former Methodist Conference President, Harold Roberts — have been charged with reporting back to their Churches by the end of 1968.

One of the main issues on which they are seeking agreement is a service of reconciliation which has been proposed as a means of integrating the ministries of the two Churches.

In his address Lord Fisher said the greatest barrier to full communion had already been overcome by reason of the Methodist Church's willingness to become an "episcopal Church."

"But," he continued, "there is a double problem left. The Church of England has priests. The Methodist Church has ministers, and does not call them priests. What about this? The simple fact is that Church of England priests can equally well be called Church of England presbyters, which is the New Testament word. And Methodist ministers can equally well be called presbyters, too.

"Thus, both Churches have presbyters; the difference is that in the Church of England they are ordained by bishops with presbyters assisting, and in the Methodist Church by presbyters alone. This difference will disappear when there are Methodist bishops."

Turning to the method of reconciling the two ministries, Lord Fisher said that some Anglicans thought that this should be done by a "particular" service with "particular" words which could be taken to mean that the bishop, in laying hands on the Methodist minister, "is, or may be, ordaining him to the

priesthood — to be understood as something entirely different from presbyterhood."

"But, if that is what the service means," he added, "it is an ordination service, and it is agreed on both sides that it would be altogether wrong to do anything which implies that Methodist ministers are not already by their Methodist ordination fully and completely presbyters in the Church of God.

"The fact is that the reconciliation of ministers, needed if there is to be full communion, cannot be brought about by any form of ecclesiastical ordination without causing offense. But there is another way. It is God who reconciles; and for that purpose he does not need to use any form of ecclesiastical ordination.

"What he does need is faithful prayer by the two Churches that he will do for them what they cannot presume to do for themselves. And that is the conclusion to which all the argument has driven us. So here is one point on which we look to the negotiating committee to give a final pronouncement."

Lord Fisher then went on to describe as "surprising" a condition made by the convocations of Canterbury and York that there should be a common ordinal for both Churches. He added: "I have been told on high authority that the purpose was that some Anglicans might be assured thereby that the service would be such that ordination by the Methodist bishops would convey all that these Anglicans mean by ordination to the priesthood.

"It seems to me essential that there should be no room left for any such lurking mistrust of the Methodist bishops; and I hope, therefore, that the negotiating committee will en-

(Continued on Page Sixteen)

THE WITNESS

EDITORIALS

Africans Help the Delta

Z. K. MATTHEWS, a Christian from the Republic of Botswana, Africa, received a hand-carved cross which was made at Freedom City, Mississippi, a cooperative village that is one of the projects of the NCC Delta Ministry. Mr. Matthews is the first ambassador to the United States and is also the permanent representative to the UN for his country which gained its independence only last September.

The cross was presented by a delegation headed by Episcopalian Owen Brooks, acting director of the Delta Ministry, to express appreciation for the aid given to the project by Christians in twenty overseas countries, amounting to more than \$150,000 during the past two years.

Clarence Hall, farm director at Freedom City, told the new ambassador something of the situation that now exists among the poor in the delta.

Workers on the cotton plantations last year received from \$3 to \$4 for a 10-hour day. The new minimum wage for farm workers is \$1 an hour. So thousands of workers are being replaced by chemical weed killers and a more intensive use of mechanical cotton pickers. So workers, most of them Negroes, are continuing to move to northern cities to join other displaced persons and thus adding to the ranks of the unemployed.

In the past the \$3 to \$4 a day workers lived in shacks which were rent free. There is now a movement among the owners to charge rent to offset the minimum wage law.

Alvin Bronstein, an attorney for civil rights groups, said on February 13th that indications are that 100,000 workers in the delta will be deprived of all farm income this year. For food they depend on surplus farm commodities supplied by the federal department of agriculture.

So Ambassador Matthews of the Republic of Botswana had his "image" of the U.S. changed somewhat — a fact which he no doubt passed on to his fellow Africans in relaying to them the thanks of the Delta Ministry for their contributions.

With His Boots On

A. J. MUSTE died at 82 on February 11. He had returned from Hanoi with a message from Ho Chi Minh for President Johnson (Witness 2/2). He went almost immediately to Washington to take part in the mobilization for peace in Vietnam where he was one of the speakers. He got back to a hospital in New York in time to get his boots off — but barely.

Newspapers in recent years always referred to "A.J." as that "veteran pacifist" which was his great concern for decades. This is the way he stated it when he took off for Hanoi; "My position is not pro-Moscow, pro-Peking or pro-Hanoi, but anti-war and pro-mankind."

However he was a militant champion of other unpopular causes. He attempted to address a group of striking textile workers in Lawrence, Mass., over fifty years ago and was thrown down a flight of stairs by company police — he picked himself up, marched back to the upper room and made his speech.

He edited a weekly, along with a couple of other leftists friends, but they soon discovered that they were so far apart on how to fix up the world, that each took a separate page to state his opinions.

Muste at that time was an avowed Trotskyite. He spent some time with the banished Russian in Norway and on his return was honored at a dinner in New York when he advocated world-wide revolution as the solution for the problems of mankind.

For a number of years he was the director of Brookwood Labor College in Katonah, N. Y. whose aim was to train the rank and file—and leaders too, since there were some in those days who leaned to the left — how to organize both industrially and politically.

Churchwise Muste was a "Rev." in at least three demoninations — Quakers, Presbyterians, Congregationalists. And he played ball with the greatest of ease with a lot of Episcopalians and others who, he believed, were going his way.

Getting Christ into the world — that we are hearing so much about these days — was the life of A. J. Muste, right up to the end of last week.

BLACK POWER: --- A FEW QUESTIONS

By Lee A. Belford

*Chairman of the Department of
Religious Education at New York University*

PUT TO THE NEARLY LILY-WHITE CONGREGATION OF THE CHURCH OF THE EPIPHANY IN NEW YORK

WE HAVE BEEN HEARING a lot about black power recently and we shall be hearing even more in the future. It is used as a rallying cry by some of the spokesmen for Negro rights. They say that Negroes must think like black men, must stick together as black men, and must fight for a place in society as black men. And who are the adversaries? — the whites. Stockley Carmichael has said that Negroes must disassociate themselves from any alliances with white liberals. The alliances, he said, are total garbage and ought to be treated as such. He said that the liberals are really bedfellows of Lurleen and George Wallace and that as whites we are all concerned with maintaining white power, white power at any cost. He tars us all with the same brush. Need I note that Carmichael is not preaching peace. He is rallying the black forces to fight the white forces. This sort of talk and this sort of action makes us feel quite uncomfortable. Of course, more diplomatic Negro leaders do not use the term black power. They still talk of peace. Those not so diplomatic, those who do not care how we feel, do use the term. Because the term is so unequivocal they force us to understand what they mean.

We are predominantly a white congregation. I do not like to speak in this fashion. In the name of God there is no place for race, and especially in the Church. As a Church and as a parish we welcome all. The proclamation of the gospel knows no color; the sacraments strengthen all in need. But you see what we are like, mostly lily-white. We do offer an excuse. Not many Negroes live in our neighborhood. The new apartment buildings are expensive, the rents quite high. Our neighborhood is getting more and more posh. Several years ago we participated in a survey to ascertain whether there is a policy of discrimination against minority groups in any of the buildings and the answer was "no". With evi-

dent sincerity one manager said that he would be delighted to have a Negro family in his building and asked us to recommend some prospective tenants provided they could afford the rent. As an incidental fact, he did have several vacancies. But note the catch — not many Negro families can afford the rent.

Climate is Changing

THE CIVIL RIGHTS battle has been fought and virtually won. There is still some discrimination in housing and in private clubs. Many predominantly white churches are still not ready to call a Negro as a rector. It is a grim fact that those who claim a religious commitment to the God of us all are no more prone than the non-religious to practice brotherhood. But the climate is changing. After every victory mopping up operations are necessary. They will be successful I have no doubt.

The purpose of the civil rights campaign was integration. The purpose of the black power campaign is to encourage racial self-consciousness and racial pride. The immediate goal of the black power movement is diametrically opposed to the goal of the integration movement. The situation is paradoxical to say the least. And because we have difficulty in adjusting our way of thinking, many of us feel out on a limb. We do not like the idea of black power; we rebel inwardly against it. And yet we must come to understand what is at stake. Even more, we must come to understand the necessity of the movement.

All of you recognized the injustice of denying people the right to vote because of their color. You recognized the evils of segregation in public transportation. You were appalled when you became aware that it was easier for a dog to find public accommodation on a journey to New Orleans than for a man, made in the image of God, if his pigmentation was dark. When I joined a number of clergy on a prayer pilgrim-

age in 1961 and most ended up in jail in the south, you contributed generously to the bail fund. The parish was well represented on the march in Washington in 1963, and in Selma two years ago. In many discussions here we have talked of love and brotherhood and of the evils associated with race as a designating word. For those of us who engaged in the activities there were those thrilling moments as we grasped each other's hands and sang "We shall overcome" with our hearts full of love. We wanted peace between the races and we thought we found it. We did a little and cried, "Peace, peace", but there was no peace.

For a small percentage of our Negro brethren the civil rights victory seems complete, or almost so. With dignity they can hold their heads high. Those with education and enterprise can move into new and significant places in the professions and industry. I am told that placement offices of colleges are besieged with more requests for qualified Negroes than they can conceivably meet. These positions are for qualified persons, the lucky ones. They will succeed; they will become integrated.

Empty Victories

BUT WHAT ABOUT the vast majority of our Negro brethren? Many of them have had very little education. They have few technical skills. Automation has sapped the employment opportunities. The result is that the rate of unemployment is several times greater than among whites. These people live in slums so crowded that their habitat is the streets. These people never stayed in hotels; they never travelled. Most of the civil rights victories were empty victories to them for their lives were unaffected. A feeling of futility grasps the adults and permeates the young. Fathers are often loose appendages in a family. Even when opportunities are offered, they are frequently ignored. The key word is apathy.

Some commentators have said that even though you take these people out of the slums, they remain the same. You have to take the slum out of them. You have to change their attitudes and give them a feeling of self-confidence. They must learn to be proud. I agree. But how is this transformation to take place? The advocates of black power think they have a way — make them proud that they are black people. Make them self-reliant. Give them ambition.

Let me give you an analogy which like all analogies, should not be pushed too far. A parent has two obligations to his child; to help him to walk and to help him walk away. A child must be fed and clothed. He needs to be loved. He needs selfconfidence if he is to stand on his own feet. He also needs to find himself as a person who can exist outside of the family unit. He needs to be able to walk away. Hopefully, he will return to the family but when he does, it will not be as a child but as a fellow adult.

Earl Loomis reports the story of a small boy who was taken to a restaurant by his mother and older sister. The waitress came to take the order and looking at the little boy she said, "Young man, what will you have?" Instinctively the boy looked across the table and then his older sister promptly answered, "I'll order for him." But the waitress kept her eyes on the boy, pencil poised, and asked again, "Young man, what will you have?" This time the mother tried to intervene but before she had a chance the little boy said, "A hamburger." One hamburger the waitress said as she wrote it on the pad. "And how would you like it, rare, medium well done?" Without much hesitation the boy said medium. "And what would you like on it," the waitress continued, "catsup, mustard, onion, relish?" This time, with full voice, the boy said without hesitation, "I'll have catsup, mustard, onion, relish — the works!" And the waitress called, "One hamburger coming up, medium with catsup, mustard, onion, relish, the works!" And then she took the other orders. Can you imagine the look on the face of the boy. He was completely triumphant. He had been treated as an individual, as a decision-making person. How proud he was!

Cutting the Apron Strings

OF COURSE, the great period for decision-making is adolescence. Frankly, parents do not like some of the decisions. Many parents sigh that boarding schools are not as necessary for the child as the parents — to get a child away from home and in good hands while he is "addling," to save his parents from his continual rebelliousness. Of course, for strength and reinforcement the adolescent turns to his peers. One sees a group of Young Edwardians walking down the street in a pack, all dressed exactly alike, and a bevy of girls adorned in mini-skirts revealing their gagly legs and with

(Continued on Page Twelve)

A Declaration, by Priests who are Negroes, on the Pe Church in the United States of America; Addresse and to the Members of the House of

We, who are priests of the Episcopal Church, are filled with anguish by an unrighteous and scandalous system that has been allowed to exist within the House of God. Throughout the history of the Christian Church, our faith has been glorified by men and women who have become saints because they were committed to the proposition of the oneness of all in the family of God. To have done less than give their all to confirm this universality and equality would, to them, have been scandalous.

Yet, today, at all levels of the Church's life — in neighborhood congregations, in diocesan committees and commissions, and in the organization of the national Church there can be seen a subtle and a well-nigh systematic exclusion of laity and clergy who are Negroes from the heart of the Church's life. The personal piety of so many communicants permits them to ignore the Christian social responsibilities of the Church. Could they be resurrected, our honored saints would be appalled by the fact that such distortions of the Body of Christ should exist at all. These beatified souls would be even more shocked by the fact that large numbers of our brethren are doubtless so immured from and accustomed to these conditions in the Household of God that they have permitted them to exist unchanged for so long a time.

In today's multi-racial and fractured world, the God-desired inclusion of Negro men and women in all areas of the Church could be "living, holy and reasonable" testaments to the fact that *all men be reconciled* is the will of God. Is there any wonder that the widespread and systematic denial of participation by Negro men and women in all aspects of the faith is a source of grievous pain not only to Negro priests in the Episcopal Church, but also to many of the faithful throughout the world?

A partial recognition of the unholy nature of this exclusion is evidenced by the many "amiable" statements about the Church's becoming a truly open Church. However, no person committed deeply to the proposition *that true fulfillment for all mankind can come only at the Cross where all are one* could be other than grievously troubled by the deliberate or inadvertent exclusion of so many of the faithful from the House of God.

This grief, coupled with skepticism, has begun to increase among all Negro Churchmen, as well as among many others of the faithful who feel God's designs and desires are being thwarted within the Church. The dismay over inaction within the Church is compounded by the fact that many other major institutions in our cul-

ture appear to have made far more progress toward Christian ideals than has the Episcopal Church.

Finding this hard to reconcile, Negro Episcopal Churchmen and their sons and daughters are turning to other communions where they see fewer of such injustices.

What is this record within the Episcopal Church?

Here and there—but only with great rarity—"token" appointments of Negro priests and Negro laymen have been made to diocesan posts and to administrative or executive assignments in national offices. Bishops, with few exceptions, however, appear to have been notably slothful in making new opportunities of ministry available to Negro clergy. Their talents are not being fully used on diocesan or cathedral staffs. Nor are they normally sponsored for any work other than that which is related to Negro congregations. And only with great infrequency have Negro priests been deemed eligible for posts in the Executive Council. For example, the Executive Council has grown from six Departments with a total of three Divisions in 1948 to the present eleven Departments composed of over twenty Divisions in 1967. Each Department is administered by a Director and each Division is administrated by an Executive Secretary. This would make a total of some thirty persons in executive positions. But in nearly two decades since 1948 there have been only two Negro Executive Secretaries. One of them was the Executive Secretary of the now defunct division of "Racial Minorities." And no Negro has served as Director of a Department.

Or again, out of about seventy-eight professors and associate professors in twelve theological schools and seminaries of the Church in the United States there has been only one full-time professor in the last two decades.

Or again, in the Joint Urban Board of the Home Department where the problem of racial minorities looms like a threatening storm over the inner-city Church there are no Negroes.

The personnel problems in the Church have been more of a spiritual matter than a shortage of trained manpower. Trained and experienced Negroes have had to stand aside and see less qualified whites given opportunities to learn the responsibilities of significant positions because the Church lacked faith in God or the spiritual maturity to appoint or elect Negroes. The exclusion of the Negro layman from diocesan committees and commissions and from national conferences of the Church seems equally systematic and tragic.

Personnel Policies and Practices of the Protestant Episcopal Church, as Presided by the Presiding Bishop, The Rt. Rev. John E. Hines, Bishops, and to the Executive Council

The real meaning of Christian evangelism, it has been said, is one hungry man telling another hungry man where the Bread of Life is to be found. A priest's vocation is to continue the Incarnation unto his own time. His integrity is intimately linked with the consecration of the holy bread and wine of the Eucharist. How can the Negro priest tell the people of his own generation and within his own Church where the Bread of Life is to be found in the *limitless Kingdom of God* when he is himself so severely *limited by the Episcopal Church* in the offering of his holy gifts and talents as a servant of our Saviour? Up to now, the Negro priest has been made to feel unworthy to offer unto Him any sacrifice except in all Negro or predominantly Negro circumstances.

He has been made to feel the sting of being cut off from the blessed company of all God's faithful people. He has been made to feel the chagrin of an "invisible people" within the Body of Christ as it is found in the Episcopal Church. And thus, we are compelled to ask if this is to be the cost of our discipleship as clergy and laity of the Episcopal Church.

God's boundless province can be reflected by the Church not only by fully opening its doors to all, but also by doing all things possible to rectify the inglorious past.

So, weighed down as we are by our own disappointment and by the growing disenchantment of those to whom we minister, we do strongly and respectfully urge the Presiding Bishop and the Executive Council to arrange a series of meetings as early as possible in 1967 between a representative group of Bishops of the Church and a representative group of Negro clergy of the Church so that the issues which are stated in this Declaration may begin to get the kind of careful and factual examination they deserve. This should be done with the view that the Presiding Bishop and the Executive Council will make specific recommendations on these matters to the House of Bishops and the House of Deputies of the 1967 General Convention.

The issues are:

1. The doubt that is cast upon the integrity of the whole Church, when it accepts Negroes or anyone as postulants for the sacred ministry only if their work is to be in a limited area in contrast to the God-desired areas where there are no bounds;
2. The use of one set of criteria by the hierarchy

in missions and by vestries in parishes for the placement of Negro clergy and of another set of criteria for the placement of white clergy;

3. The use of one set of criteria by Bishops and Diocesan Committees for the placement of Negro men of God in diocesan and national Church positions, and of another set of criteria for the placement of white clergy;
4. The exclusion of Christian scholars from the faculties of seminaries and private schools of the Church solely because of race. There should be the same criteria and intensive searching of our schools in seeking out Negroes for available faculty positions as is exercised in seeking out white persons for faculty positions; and,
5. The pursuit of creative means to compensate for the grievous injustices of the past. And the setting a course of Christian action implementing our noblest resolutions concerning the total integration of racial minorities in the Church.

SIGNERS OF DECLARATION

E. Deedom Alston, Louisville, Ky.
Jesse F. Anderson, Philadelphia, Pa.
Herbert C. Banks, New York
Henry J. C. Bowden, Montrose, N. Y.
James P. Breeden, New York
Junius F. Carter, Pittsburgh, Pa.
Denzil A. Carty, St. Paul, Minn.
Lloyd S. Casson, Wilmington, Delaware
Tollie L. Caution, New York
Robert C. Chapman, Detroit, Mich.
M. Bartlett Cochran, Dayton, Ohio
Austin R. Cooper, Jacksonville, Fla.
Jeffrey T. Cuffee, New York
Lemuel C. Dade, New York
John C. Davis, Alexandria, Va.
George B. D. Dayson, New York
Walter D. Dennis, New York
Herbert D. Edmondson, Pleasantville, N. J.
H. Albion Ferrell, Washington, D. C.
Lloyd V. George, Baltimore, Md.
Edward B. Geyer, Jr., New Haven, Conn.
Thomas W. Gibbs, III, New York

(Please turn to the next page for additional signers)

Quinland R. Gordon, New York
 David N. Harris, Chicago, Ill.
 C. Edward Harrison, New York
 Richard L. Hicks, Cincinnati, Ohio
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 Henry B. Mitchell, Charlottesville, Va.
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 Quintin E. Primo, Jr., Wilmington, Del.
 Alexander M. Roberts, Pineville S. C.
 Dillard R. Robinson, Newark, N. J.
 St. Julian A. Simpkins, Rochester, N. Y.
 Nathan A. Scott, Chicago, Ill.
 Warren H. Scott, Atlanta, Ga.
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 Donald O. Wilson, Baltimore, Md.
 S. Russell Wilson, South Hill, Va.
 Richard L. Winn, Garden City, L. I., N. Y.
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 James E. Woodruff, Nashville, Tenn.
 Harold L. Wright, East Elmhurst, L. I., N. Y.
 Nathan Wright, Jr., Newark, N. J.
 William A. Van Croft, Washington, D. C.
 Richard G. Younge, San Jose, Cal.

A DECLARATION FROM NEGRO CLERGY IS
 A PAID ADVERTISEMENT. THE CHAIRMAN
 OF THE WAYS AND MEANS COMMITTEE
 INFORMED US AT PRESS TIME THAT
 ADDITIONAL SIGNATURES WERE BEING
 RECEIVED WITH EACH MAIL. ADDITIONAL
 SIGNERS WILL THEREFORE BE LISTED
 IN A FUTURE ISSUE.

BLACK POWER: —

(Continued from Page Nine)

hair that appears as if it had never felt a brush. How much similarity in the group and yet each in his own way is trying to find his individuality. As difficult as adolescents are for parents, most parents are reconciled to the fact that the period of adolescence is necessary and that their children will never become real persons unless the apron strings are severed.

Let us apply this analogy to the black power movement. The white people are the majority in our country. They control business and industry and dominate social life. Without the support of well-intentioned white people, the civil rights movement would never have gotten off the ground. Out of our largesse we have contributed to various welfare agencies that deal with the needs of the poor. But if the poor are to develop a sense of pride, they must learn to stand on their own feet and make their own decisions.

Adolescents never believe that their parents really understand them. They are inevitably distrustful and with some justification. Life would be so much more simple if all the young were dutiful, appreciative, peaceful, and obedient. When direct control is no longer possible, then more subtle means are tried. We in the white power structure want our Negro brethren to appreciate all we have done — our good intentions. We do not want them to distrust us. Certainly we do not want them to hate us. We want peace. But the Negro must find himself as a fully functioning individual. He sees what our love has brought the slum ghettos of our cities. He sees the stifled hopes and thwarted ambitions. He wants to be himself — he needs to be himself. This means cutting himself off from us, the makers of our culture.

Name Calling

YOU KNOW that the art of propaganda calls for vilification of enemies. Atrocity stories are stock in trade and generalizations a sine qua non. All too recently we were taught that all the Japanese are beasts, all Russians, beasts, all inhabitants of communist countries, beasts. It is a case of us and them. Who thinks in any other terms in the midst of a case of us and them? Who thinks in any other terms in the midst of a war? The black power movement says that we are at war, albeit a political and economic war. The blacks are told that they

must stick together and the whites are lumped together as the adversary.

There were many Negroes who were once embarrassed by Adam Clayton Powell and wished exceedingly that they had a better representative in Congress. Now they have rallied around him and have offered full support. Powell will not be seated in the House of Representatives until the status of the legal judgment against him is clarified — a matter I shall not discuss. He was denied the chairmanship of one of the most important committees in Congress because he misused government funds. It is scandalous. Of course, other congressmen make junkets to all parts of the world, turning up at embassies to collect satchels of counterpart funds to help them to see life as it is really lived. Of course, it isn't justified.

The allegations about a senator from our neighboring state are certainly shocking. Albert Fall has just had his portrait hung in the department of the interior, apparently to be honored, although he betrayed the public trust by accepting a substantial bribe while in office, was convicted, and served a prison term. Of course Mr. Powell is arrogant and disdainful of public opinion. Perhaps we resent him the more because he is not more secretive or apologetic. But is he the worst offender? Admittedly a thorough housecleaning is in order, but is it to stop at one man? If you are a Negro it seems strange indeed that only a Negro should bear the brunt of righteous indignation. It seems odd that the whites who have so many representatives, and a like proportion of rogues, should deny the blacks their major representative, although he might well be a rascal.

Caught in a Web

WE HAVE SAID the Litany in which we prayed for forgiveness for many kinds of sin. Our sins indeed are many. We permitted the perpetuation of manifold evils in relation to our black brothers. For too long we treated them like children, expecting subservience. Now there are new opportunities for some. The vast majority are caught in a web of misery and degradation. It does not add to human dignity to beg for a crust of bread. They must assert their rights and demand what they need and what they are entitled to. We can no longer be in a position to determine what is best for them. We who are white cannot offer them

leadership. They must lead themselves. And that is what black power means, the blacks to unite, assert the power they already have in the political and economic areas, to increase that power, and to lead themselves.

In some ways the races are further apart than ever and the rift will probably widen. I may well be hated in time because I am a white man and for no other reason. Frankly, I do not want anyone to hate me. But I would rather sit at a table with all the cards in sight than go through a masquerade of pleasantries as if all were sweetness and light. For the good of my brother I want him to assert himself as an equal even if it means conflict with me.

In this context I ask myself whether I am up to the task; whether I can accept the indictment for those things for which I am partially responsible as a member of the white power structure. I ask myself whether I can confess the evils I have helped perpetrate and which I am continuing to perpetrate. These are questions that bother me. Are they not questions you must answer too? Are you up to the task? Can you accept with love and understanding the black revolt? Are you willing to listen to your black brother? Are you willing to deal with his grievances, man to man?

If we will to do what is right, God will give us the wisdom and the strength. Only if we do enough will there come a day when we can say, "Peace, peace" and there will be peace.

Lent: Then and Now

By W. Murray Kenney

Rector of Christ Church, Cambridge, Mass.

LENT arrived in 1922, when the little green store behind the Samuel Newton Cutler School on Powder House Boulevard, West Somerville, changed its menu. Green leaves, jaw breakers, bolsters, bullseyes and "haad camals" were piously pushed aside for popcorn and peanuts. Our R.C. playmates in those pre-parochial school days were forbidden candy for 40 days and had to be content with crackers, cookies, etc.

Most of us got a penny a day, and when our puritan elders were not moralizing about banking it or collecting it for the preservation of Old Ironsides — and every home room had to have 100% to get the banner even if it meant giving

up milk and graham crackers — we rushed over at recess to the little green store to spend it with the funny old man who wore thick glasses and was deaf but patient. And how our Roman friends bragged about their Wednesday smudge of penance, increased church services and eating more fish.

Apart from candy stores discriminating against us and Catholic kids asking “watcha goner give up for Lent?” we Episcopalians liked Lent. It meant missionary teas and bake sales after church on Wednesday nights. My Sunday school class always earned the most for the Zulus, Indians or Igorots because my mother made gallons of marmalade — a type of spread — peculiar like Indian pudding — known as a delicacy only among hardy New Englanders and inhabitants of the British Isles. Wednesday nights at church gave us a weeknight out! Usually we had a visiting fireman and out of curiosity we kept awake anticipating the tea and cake we’d have at the missionary sale.

And my mother was the world’s champion marmalade maker! During the depression when I had a boys club at Epiphany, Dorchester, I carted tons of marmalade via the Boston “El” for their Lenten sales. I’m sure we put several of the benighted heathen through Harvard or M.I.T. on sugar and boiled fruit rinds.

Lent also reminds me of noonday preaching at St. Paul’s Cathedral. Some of us old timers remember S.R.O. with the likes of Dr. T. Ferris, then a young curate out of Grace Church, New York. He packed them in. One day I was lucky to get a seat up in the old choir stalls. Also there were giants like Gordon Gilkey, the Congregationalist, Horace Donegan of New York and Bishop Mann of Pittsburgh. Each noon I would walk up from my tea and coffee loft at 202 State Street to make “my Lenten duty.”

Now most of this is gone and perhaps for good. We wonder about the old programs of extra services, suppers, with visiting speakers etc. Like Topsy, Lent and fasting grew. From the weekend of our Lord’s death to fasting on Wednesday and Fridays — as against Jews on Tuesdays and Thursdays—to a forty day period and eventually to 70 days with Septua, Sexa and Quinquagesima, it grew. The emphasis turned from empathy and compassion with our Lord’s crucifixion to a period of discipline and training. Medieval Lent served a useful purpose as it put a truce on war for a month and a half.

It put the warriors and rakes in hair shirts to do penance. At Easter they resumed their indoor-outdoor sports of breaking lances and chasing women.

“Let’s declare a moratorium on Lent!” a clerical friend, now a bishop, once suggested. “For a discipline this year, let’s forget the whole thing and all the burden and guilt it puts on staff and people, summoning them to extra and often irrelevant churchy dos.”

I tend to agree. My suggestion this year is that each family try to spend one whole night each week at home together or out together. Furthermore, I suggest that you who are so indispensable to church or work or your thesis, take a weekend off and go skiing or sunbathing in Nassau. Contrarywise, those of you who must go skiing or to the Cape or to “our place” each weekend, stay home. Don’t tell anybody! Maybe come to church and surprise us or lock the door and read the Sunday Times carefully and slowly or the January issue of Foreign Affairs which looks so impressive on your coffee table or look at your Christmas cards and dump them or put in order your slides from the Greece junket of 1961 so you can irritate your neighbors.

I’m suggesting this Lent we cancel typical churchy doings and discipline ourselves to change our pattern of life if only for a day or weekend here or there. Actually most of us are born conformists and love to push along in ruts. Lent ought to break the pattern, take a look and reflect.

For those of us who are really religious and want an ancient basis for modern fasting through action, I suggest Isaiah 58.

Mary

By Helen Weatherly

Retired Organist of Grace Church, Kingston, Pa.

IT WAS MY FIRST EXPERIENCE as a hospital patient, and even though I am a grandmother, I was feeling apprehensive and lonely. I had three companions in misery in the room with me, one, in the bed next to mine, Annie, the typical loyal servant of a bygone age who was content to submerge her private life in the affairs of her “Family”. Her conversation

dealt with the many deaths and funerals in recent months of several relatives and friends. She attained a high degree of self-importance by the fact that it was the chief surgeon at the hospital in whose employ she had spent forty years, and who had performed upon her an extremely serious operation. The care he accordingly gave her was detailed and unremitting and the occupants of the room shone in reflected glory because of his frequent visits to Annie.

On Sunday morning, following Mass, the attractive wife and ten year old son of the chief surgeon visited her and to her obvious delight the boy greeted her with a great show of affection. She proudly introduced them to the rest of us and tried to draw us all into common conversation. After I had been transferred to a single room, Annie trotted all over the hospital until she found me, and was eager to resume her funereal experiences.

Across from Annie's bed was Margaret's, a dear Welsh homebody who lay with one side paralyzed, uncomplaining, but wishing it were possible to receive more therapy so that she could recover the use of her left arm and leg. The nurses were usually too busy to take the necessary time to move her carefully from her bed and wheel her to the therapy department in one of the hospital wings. They would put a rubber ball in her almost completely paralyzed hand and tell her to spend fifteen minutes squeezing it. After a moment or so, the ball would roll away from her helpless grasp, useless to her as a therapeutic agent until hours later, when another nurse would remember to ask where it was. A married son came from a distant town to visit his mother once a week, spending an hour with her.

One morning a sweet faced young student nurse, newly returned from a special three month's training course in geriatrics, told Margaret she would take her down to the department for therapy. An older graduate nurse was called to help lift Margaret into a wheel chair. As the older nurse seized her arm to move her, an involuntary exclamation of pain came from her lips and I saw her wince. "What's the matter, did I hurt you?" asked the nurse. Faintly Margaret answered yes, to which the nurse replied, "Well, you shouldn't have asked me to help you."

In the bed next to Margaret's and across from

me was Rose, a Polish woman, mother of four small children about whose welfare she constantly worried. Two of the children were staying with her sister, two with her brother, both of them having families of their own. When these foster parents came to visit Rose, their talk was entirely of the cute behavior and cunning ways of the youngsters, and how well they were doing without their mother. This, to reassure her, because she was about to undergo an operation for the removal of a tumor. Her rosary was constantly in her hands and prayers on her lips.

On the night before her operation, a sister and brother-in-law and her husband came in to see Rose. The husband was a large, red faced man with a loud voice and with a cigar only half extinguished in his hand. He came over to take my bedside chair with neither request nor apology. Then he settled himself to a series of loud and pointless stories intended to awaken the attention and interest of all the occupants of the room. But as the time drew near for visitors to leave the hospital, he lapsed into silence and the sister had an opportunity to say a few words. Then the sister and brother-in-law left the room and an instant change came over Rose's husband. He drew his chair closer to his wife's bedside, took her hand in his, and spoke to her quietly. What he said in the next five minutes was intended for her ears alone. With an out-of-character tenderness he gave her a lingering kiss and left the room with tears running down his cheeks.

I entered the hospital on Saturday afternoon, Sunday morning after his church service, my husband brought me a large and beautiful bouquet of white gladioli which had graced the altar. They lay on my bedside table for several hours with just a passing glance from the nurses who were constantly coming and going in the room. Two of them seemed to be the ones who were officially in charge of us, but they had small jokes and personal affairs they shared with each other that kept their attention from straying to us beyond the routine of giving medication and taking temperatures.

Into the rather strained and unhappy atmosphere of this room came Mary, the cleaning woman, with mop and cloths and brushes. She was almost six feet tall, proportionately broad and walked with a heavy tread. And, she was humming. She gave us all a cheery greeting,

calling the other patients by name, and set swiftly to work to restore our room to shining cleanliness. She noticed my flowers now visibly drooping from thirst, and said, "Don't you want me to put them in water for you?" I eagerly assented, and she said she didn't believe the hospital had a vase tall enough to hold them as they were. Would it be all right to cut off some of the stems? She was gone ten or fifteen minutes and came back with a pretty bouquet of the white gladioli. She brushed off my thanks — it was nothing at all. Having finished her cleaning sometime later, she stopped in the middle of the room, leaned on her mop and asked Margaret if she would like her to sing. This was apparently a routine occurrence, and Margaret showed her Welsh love of music by her quick assent. "Shall I sing 'The Old Rugged Cross'?", Mary asked, and the patient said happily, "Anything you want."

So Mary sang — "The Lily of the Valley" — a hymn I had never before heard.

"In sorrow He's my comfort, in trouble He's my stay,
He tells me ev'ry care on Him to roll.

He's the Lily of the Valley, the Bright and Morning Star,
He's the fairest of ten thousand to my soul."

She sang in a rich and lovely contralto. Unaccompanied as the voice was, it remained in perfect pitch and there was depth of feeling in every phrase. Momentarily the rosary lay quietly in work hardened hands, the lines of pain were smoothed away from Annie's face. Margaret's eyes were closed but there was a smile on her lips and I knew she was happy, perhaps for the first time since Mary had last sung to this strangely assorted group.

Thank God for the Marys of this world who enable us to face life even in forbidding atmospheres, in hospital rooms of pain, with fresh courage in our hearts.

LORD FISHER ON UNION

(Continued from Page Six)

tirely reject this idea of a joint ordinal."

On the idea of complete unification of the two Churches as the next step after full communion, Lord Fisher said this was a practical proposal which required very careful investigation, and no such investigation had yet been made.

"The negotiating committee," he added, "is clearly not appointed to make such a complicated investigation; and the Church until it has heard from the commission it has recently appointed to consider for its own purposes relations between the established Church and the state.

"The conclusion seems inevitable: that the negotiating committee should reject the idea that our two Churches should now commit themselves by a pledge to become unified in a single Church. The committee would then confine themselves to making straight the way to full communion in 1963."

Teen-Age Rebellion Explained By Mayo Clinic Psychiatrist

★ Teen-age rebellion can be healthy or it can be a signal for help, a Mayo Clinic psychiatrist said at Northfield, Minn.

Exaggerated clothing fads, hair styles, music and dancing, while sometimes difficult for adults to tolerate, are "appropriate" ways for adolescents to rebel, according to Dr. M. Robert Wilson Jr.

Wilson, a diagnostician and therapist who works with emotionally troubled adolescents, was one of four speakers at an all-day conference at St. Olaf College on "Understanding Adolescents."

Some 600 clergymen, principals, teachers, school counselors, social workers, chaplains and parents attended the session.

Healthy rebellion, Wilson said, may also include such "forbidden" behavior as smoking, drinking to a degree, petting, necking, "making out," occasional disobedience when testing

limits and questioning of religious, moral and ethical values.

Active rebellion that would be a signal for help, he said, would include vandalism, delinquency manifested by drinking, stealing or breaking and entering, and other overt and active manifestations of rebelliousness.

Even more significant and serious, he said, would be "passive rebellion" because it often goes unrecognized. In this case, Dr. Wilson explained, the adolescent is unable to express his aggression and hurts himself more than others. He could be a "model" teenager or an academic underachiever who gets poor grades to disappoint his parents.

Also needing help, Wilson said, are adolescents whose rebellion is part of a mental illness typified by depression, an obsessive personality or schizophrenia.

John P. Kildahl, chief psy-

- NEW BOOKS -

E. John Mohr
Book Editor

HONEST RELIGION FOR SECULAR MAN, by Lesslie Newbigin. Westminster. \$1.45

RELIGION IN CONTEMPORARY DEBATE, by Alan Richardson. Westminster. \$2.75

Rudolf Bultmann started it with his essay on demythologizing. Dietrich Bonhoeffer pushed it along with his thesis that secularization is the fruit of Christianity and not its poison, and his talk about man come of age and religionless Christianity, and his tantalizing question "How shall we speak of God in a secular fashion?" Then John Robinson lit a fuse that exploded the whole situation. And now it is all out in the open — and we have a spate of books, all of which are part of the new situation that has resulted from the publication of *Honest to God*.

Some of these books were already in print or process before *Honest to God* appeared, but apart from its influence they might have escaped notice, e.g. *Soundings* and Van Buren's *The Secular Meaning of the Gospel*. Both of these have much to say to us and deserve our serious attention, and we can add such titles as Harvey Cox's *The Secular City* and Van Leeuwen's *Christianity in World History*. Which is to say that there are some books that are really plowing the new ground that Robinson has cleared. And these are the books we need to know about and to read and inwardly digest.

There are others, however, about which one has some questions. Some are simply saying over again what Robinson and the others have already said; they chew the same cud; they break no new ground. Some, such as the "death-of-god" writings, seem confusing, incomprehensible and unclear; they raise the suspicion that their authors have nothing really important to say and are just trying to take advantage of the situation and make hay while the sun shines.

And some seem to be books written by people who, although they haven't really understood him, have been challenged by Robinson and felt compelled to reply to him. The result is ludicrous. He is talking in ounces and they are writing in

inches. But these are the books that make up most of the spate.

The normal pattern in most of them is much the same. The order in which the ingredients are served may vary but the bill of fare is pretty sure to include: (1) a reiteration with documentation of the secularization situation; (2) a semantic exercise in trying to distinguish between "religion" and religion; (3) the author's opinions about where he thinks he agrees with Robinson — and Robinson's sources; (4) his opinions where he disagrees; (5) a conclusion in which after all is said and done he still plumps for religion as usual.

It's a moot question whether any of the books in this part of the spate is really worth the time and trouble of reading. One wonders if any of these authors has really heard what Robinson is saying, let alone Bonhoeffer, Bultmann, Tillich, Heidegger, et al. For the author it may have been a cathartic experience to write the book, and some of them indeed seem to have come a little closer to the 20th century as a result, but it seems they all have a long way to go before they begin to understand the problem of communicating the gospel to contemporary secular man — and please remember that much of the time you and I ourselves are contemporary secular men.

To the category mentioned in the paragraph immediately preceding this reviewer would assign Lesslie Newbigin's *Honest Religion for Secular Man*. It follows the pattern.

Newbigin known India, and what he says about secularization there will help those who have not read Van Leeuwen to realize something of what is happening in that culture which many of us find so strange. Newbigin has read Van Leeuwen and he performs a real service in drawing our attention to him. His criticism of Bultmann and Van Buren seems thin; he has heard part at least of what Harvey Cox is saying.

Richardson's *Religion in Contemporary Debate* begins by following the pattern and continues thus about two thirds of the way through. He starts out by asking the question, "Is religion a good thing?" At the end of it all the answer still eludes. A minor carp: why does he over and over again use the non-word "Jehovah"? And still more minor: where did he encounter "Sol Invicta" (page 26)? Should it not be Sol Invictus?

Like Newbigin, he does not seem really to understand Van Buren. Or Tillich? — the question-mark is

appended because who does understand Tillich? Nor has he really heard Bultmann. He skirts Bonhoeffer and then bravely tackles Heidegger, Fuchs, Ebeling, and the new hermeneutic. Here (page 80) his book begins to become worth reading for he is covering ground where the soil, while not virgin, has not as yet been overworked; thus, what he writes is interesting and may be valuable. He comments on both the earlier Heidegger and the later, and, although any appraisal of the obscurities of this philosopher is perilous — because you have to dig and dig and then you still aren't sure you've heard him! — here Richardson seems to make a real contribution to our understanding of Heidegger's difficult and tortuous thinking.

There is real meat in the concluding pages. The distinction between hearing and hearsay is superb. And his analysis of second-hand faith, "fides historica", the "faith" that comes by hearsay is devastating. On page 11 we reach what was for this reviewer a high point of the book: "The hearsay God is not the God of faith, for the God of faith is always the subject who addresses us and cannot be made an object of our conceiving. It is only when we have gone beyond the notional God of indirect speech that we become aware of one whose reality does not require or permit of proof. At this point we shall have passed from hearsay to hearing." This needs to be said to us again and again.

Excellent likewise is the following section on "Grace and Anti-Grace". Combine what Richardson has written here with the stimulating thoughts of Teilhard de Chardin and you have something tremendous which could speak both relevantly and challenging to men who think they have "come of age".

What John Robinson did in *Honest to God* was to translate the language of the theologians into words that could be heard by the clergy. Not every one heard and not every one liked what he heard — but there it was, out in the open and challenging. Now the need is for some one to do the same thing for the laity, i.e., to translate all this into a tongue genuinely "understood of the people". When this is done, once again not every one will hear and not every one will like what he hears. But it is vital that it be done; for the renewal of the Church is at stake and that renewal is far too important to be left solely in the hands of the clergy.

— PAUL T. SHULTZ
Rector of Zion Church, Greene, N. Y.

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