

# The **+** WITNESS

OCTOBER 19, 1967

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## Story of the Week

# Moratorium on Church Building Asked by Negro Clergymen

★ A three-year moratorium on the development of new suburban churches was called for by a caucus of Negro churchmen meeting during a conference on Church and urban tensions sponsored by the National Council of Churches.

The "Declaration of Black Churchmen" asked that the funds which would be used for suburban churches be made available for work in "people-centered ministries in the black and white communities."

It also urged white churches to affirm the "legitimacy of the black power movement" and to seek the guidance, collaboration and support of "the black churches in the formulation and implementation of all church policies and programs."

The conference program set up separate black and white caucuses. Each group compiled declarations to be published after the meeting.

White churchmen issued a brief statement setting forth their conclusions. It said that "where it is possible" black and white persons should "move together for the transformation of American society."

"Where it is not possible to work together at present, we will work separately, knowing at the same time that our separate work with blacks and whites is

our common task and work together."

The white churchmen made the following observations:

The problem of race in America is centered in white America.

The white church is a racist church.

The American black man did not create the ghettos of our sick cities. White America has enslaved him.

The American black, by and large, does not own the ghettos. They are owned by white men.

The American black does not control the ghettos. They are controlled by immoral structures of white men.

However, American blacks will transform the ghettos. Whites must seek a way to transform themselves, or we will constitute an apartheid society.

Negro leaders, in their statement, declared that despite "the many commendable contributions" white churches have made in "the struggle for social justice we have come to a point when the very structures, forms and priorities are being seriously questioned particularly by the black power revolution.

"Racial justice can no longer be considered just another cause pursued by a few while the rest of the church does business as usual. Moreover, it cannot simply be a cause alongside of other causes . . . but

must become the number one priority as it is the number one problem of the nation."

It was claimed that "the black church" in the United States "represents an authentic expression of black power" since it grew out of the needs of Negroes to glorify God and "to affirm their own humanity, to find a sense of identity, to have something controlled by black people, to form an institution whose expressed purpose would be to celebrate, preserve and enhance the integrity of blackness under the lordship of Christ, to be responsive to the needs of black people and responsible to them."

The Negro clergy's statement said that the Negro churches have not always lived up to their heritage, "for we have not celebrated, preserved and enhanced the integrity of blackness."

"Since as black churchmen," the statement said, "we find ourselves in the unenviable role of the oppressor, we are in real danger of losing our existence and our reason for being, if indeed we have not already lost them.

"We rejoice in the black power movement which is not only the renewed hope for black people, but gives the black church once again its reason for existing."

The "black church" was asked to commit itself to:

The establishment of freedom schools to offset the degradation

and omission of a white-dominated public school system.

Workshops fostering black family solidarity.

Training lay leadership in community organization and other relevant skills.

Massive efforts to support financially black groups for self-determination.

The removal of all images which suggest that God is white.

## British Labor Backing of War Hit by Bishop Robinson

★ British government alignment with President Johnson's Vietnam war policy was attacked by the Bishop of Woolwich, John Robinson, in a hard hitting sermon in Canterbury Cathedral.

He said that some Christians termed a war against Nazi aggression as "just", but stated that he did not believe the Vietnam war could conceivably meet this test.

"I still find it incredible that not one individual has resigned from the (British Labor) government on this issue. For it seems to put us on the wrong side of every moral fence for which a Socialist should care."

Bishop Robinson is the author of the controversial best-sellers, *Honest to God* and *The New Reformation*.

In his sermon, he warned Britons that time was not on this country's side in the matter of race relations and called for the billions now being spent on the cold war and the space race to be diverted to alleviating world poverty.

"Christians," he said, "may be divided about war in general, but I cannot believe that this war can conceivably meet even the traditional tests of a just war — if only because, as the

Support was expressed for the National Committee of Negro Churchmen, and proposals were made for strengthening its organization.

"Finally," the declaration stated, "we call upon black churchmen who find themselves in non-black churches either to find ways of exercising a high degree of influence over structures of those churches or to return home to the black expression of religion."

Archbishop of Canterbury said in San Francisco recently, 'If it is to be won, it will take such a vast holocaust that there will be no winning.'

"When I was myself in America last year I found that those who opposed it on moral grounds — and that included virtually every Christian I met — simply could not understand how a British labor government was going along with the Johnson administration instead of lending its weight to the mass of highly responsible opposition within the United States itself.

"I could not answer, and I still find it incredible that not one individual has resigned from the government on this issue.

"It is not, as I see it, simply a question, as the Prime Minister properly stressed in his television interview last week, of bringing the war to the quickest possible end. It is, when it ends, of where we stand for the peace.

"By our refusal to dissociate ourselves from more than the bombing of the northern cities I believe we are desperately compromised. A radical new direction is required. The lead given by the World Council of

Churches, and by its new secretary, himself an American (Dr. Eugene Carson Blake), points the way.

"It takes some courage to say to your fellow countrymen: 'The picture of a great and wealthy nation mobilizing each other more and more of its unparalleled technological might to bring a tiny, long-suffering, dark-skinned nation to capitulation means clearly that, the more we win, the more we lose. Each American soldier dead or wounded is a useless sacrifice.' I would hope that we could put our feeble voice behind that courage."

### BISHOP CROWTHER JOINS STUDY CENTER

★ The vicar general of the diocese of Kimberley and Kuruman announced that Bishop C. Edward Crowther has resigned, effective this month.

Crowther, a British-born citizen of the U.S., was deported from South Africa last June because of his criticism of the apartheid policy of the government. Arriving in New York in early July, he said that he would retain his position as bishop "in exile" for an indefinite period. After the resignation was reported in South Africa, it was learned in New York that Crowther has accepted a six months appointment with the Center for the Study of Democratic Institutions in Santa Barbara, Calif. The New York office of the Center said that he was to be a "visiting fellow."

The vicar general said that one of the reasons Crowther gave for his resignation was that the continuing payment of his full stipend was causing the diocese more expense than it could afford. Kimberley and Kuruman is reported to be one of the poorest Anglican dioceses in South Africa.



# Celebrate Opening of Courts With Service at Trinity

★ A service marking the fall opening of courts was held at Trinity Church, New York, on October 10th. About 500 attended, including 80 robed judges.

Arthur J. Goldberg, U.S. ambassador to the UN, was the principal speaker. He said that the courts and lawyers must make special efforts to assure equal justice for the poor. He calls on judges and members of the legal profession "to set our house in order" by removing long-standing, automatic discrimination against the poor, especially at lower court levels.

For a dozen years Trinity has been the scene of an annual celebration service to emphasize the nobility of purpose in the administration of justice.

This year the service was ecumenical, with the Protestant, Catholic, Jewish and Russian Orthodox faiths represented.

But rain forced cancelation of a colorful procession of the judges, law school deans in academic robes, business leaders, clergy and elected officials. They were to have proceeded to the church along Wall Street from Federal Hall — the old Sub-Treasury Building and site of Washington's first inauguration.

Peter M. Brown, chairman of the committee sponsoring the service, said the procession was a frank imitation of the traditional march of bench, bar and other dignitaries to Westminster Abbey in London to mark the opening of courts.

"All of us who have labored in this field know well how regularly," Goldberg said, "despite our fine principles and good intentions, both criminal and civil proceedings raise practical

obstacles against equal justice for the poor."

The poor, he asserted, often cannot raise bail, hire a lawyer or take an appeal. In civil cases, he said, they cannot afford prolonged litigation.

"A rich suspect may be summoned to the police station; the poor suspect is more often arrested," Goldberg said.

Judge Charles D. Breitel of the New York Court of Appeals and Judge Leonard P. Moore of the United States Court of Appeals, Second Circuit, read the lessons at the service.

The major religious faiths were represented by Msgr. Stephen J. Kelleher, of the Roman Catholic archdiocese of New York; the Rev. Dan C. Potter, Protestant Council; Rabbi Edward E. Klein, the Stephen Wise Synagogue, and Dean George M. Benigson, of the Russian Orthodox Cathedral.

Bishop Horace W. B. Donegan of New York presided. Canon Bernard C. Newman, vicar of Trinity, conducted the service.

## BLAKE URGES CHURCHES TACKLE WORLD ISSUES

★ The "combined bureaucracies" of the World Council of Churches and the Roman Catholic Church should work to bring the whole weight of Christian goodwill and conviction to "bear upon the great social, economic and political issues of our world," Eugene Carson Blake said in Indianapolis. The general secretary of the WCC, discussed the relationship of the Council and the Roman Church in an address at Christian Theological Seminary.

"From one point of view," Blake said, "there is hardly any-

thing that the World Council does that could not be better done if the Roman Catholic Church were fully and intimately involved in it. But equally from another point of view the price that must be paid for such cooperation by both the WCC and the Roman Church is so great that in every instance both of us must decide whether it is really worth making the attempt."

The area of cooperation most feasible, he declared, is that of service to mankind. A joint study group composed of representatives of the WCC and the Vatican proposed at the August meeting of the Central Committee of the Council in Crete that at this time no efforts be made to bring the Roman Catholic Church into membership. Areas of cooperative effort, however, were outlined and planned, especially in the areas of international justice, peace and development.

He raised the question of how the WCC can become a "truly important instrument" serving the new world-wide community which is coming into existence. He illustrated the reality of a "world neighborhood" through reference to man's growing ability to kill on a world scale.

"The neighborhood of killing is world-wide, there is no hiding place. This fact alone requires that this world neighborhood become a world community and quickly before it is too late," he said.

## CONVENTION JOB NOT COMPLETED

★ Important matters were not completed at the Seattle convention. The recommendations on structure by the commission headed by Bishop Craine of Indianapolis went by the board for lack of time.

A reconvened session in the summer of 1969 is possible because of this but unlikely.

# The Serendipity Session

By William B. Spofford Jr.

*Dean, St. Michael's Cathedral, Boise, Idaho*

IN AN ISSUE of the provocative journal, *Daedalus*, devoted to the year 2000, the editor, Daniel Bell, is discussing the conversations and sessions which produced that particular issue. He writes: "Out of what sometimes appear to be meanderings have come some new combinations of insights and thoughts. Many years ago, Robert K. Merton brought back into the social sciences the idea of 'serendipity', the happy circumstance in research or discourse of finding valuable or agreeable things that were not sought for in the course one originally laid out."

Reflecting back on the 62nd General Convention and Triennial in Seattle, this reporter, at least, can characterize it as the "Serendipity Session". All sorts of plans and programs for the General Convention had been laid out well in advance. The program and budget committee had worked long hours for several months under one scheme of priorities. The planners for the Triennial had, likewise, worked carefully structuring the work of that body around the general question: "What is Womens' Work?". Some groups were fearful for this Convention since they had a feeling in their bones that it was going to be a stand-pat, do-nothing operation. Various prognosticators guessed that this issue or that would be the dominant one.

And then, two weeks before the gathering, the Presiding Bishop threw a creative monkey wrench in the whole operation. He had taken a couple of tours through the ghettos of our city culture and did some observing and listening. And a sort of spiritual "stop the presses" command went out, while he reflected on what he had seen, felt, experienced and heard. Apparently, he looked at the matter of priorities in the Church and came to the conclusion that there was something slightly wrong with them. It is as though he saw American culture going to hell in a basket and made a decision that if the Church had nothing strong, courageous and faithful to say about it, the objective Church of Christ really was moribund and irrelevant. So, the P.B. became a strong prophet, in the Biblical sense of that term and, as someone mentioned to me at Seattle, he decided that he would be the presiding bishop, challenging, guiding, leading and encouraging.

Whenever, in history, something like this happens, things get charged up. And the General Convention in Seattle was a charged up affair. In all three bodies — Bishops, Deputies and Triennial — there was, initially, a sort of primary shock reaction. After all, who wants plans and platitudes shaken up. And then, it seemed, all three bodies started to ask themselves what was it that the P.B. was really saying to us. And, in vote after vote, they decided that he was asking the Church to have courage, have faith, have respect for the people whom God had created; have a meaningful sense of mission to the world as it is, and not as it has been, and, if need be, to try to understand the phrase: "what profiteth it a man if, gaining the whole world, he lose his soul."

It was a touching thing to hear representatives of overseas missionary jurisdictions say that, in light of the charge and the realities of MRI, they could understand that some things they had hoped to get done would have to take a back-seat while the mother-land Church got itself and its culture faced up to and squared away. As Bishop Stephen Bayne said: "What's the sense in exporting Christian values if, after the events of the summer urban crisis, it is obvious that those values are being nurtured out of a sick base."

It was a moving thing to hear some women delegates from a southern diocese wonder how they could interpret to their home folk the meaning of giving two million and a quarter no-string dollars to help the people of the impoverished ghettos work out their destiny. And to hear them, at the end of the discussion, proclaim that they believed it had to be done and, after all, weren't we all brothers, under God and before the altar . . . and the cross became a living and comprehensible symbol.

All of this, in other words, had a serendipity quality about it. The Church did find, at Seattle in September, 1967, some valuable and agreeable things that were not sought for in the course one originally laid out. We could easily give John Hines the credit — and, I doubt that there were many who didn't respond in a gutsy-fashion to the kids waving the signs — "We love you, Big John" — but I imagine that kind of thing would only embarrass him. Probably, more realistically, we might consider that this is the way the Holy Spirit of God in Christ acts now and again, thanks be to God.

# EDITORIALS

## Racism Dies Hard

THIS IS not unrelated to action taken at the Seattle convention.

Early in 1937 members of the Church League for Industrial Democracy met at the Graduate School in Cincinnati, directed by the Rev. Joseph Fletcher. The purpose of the meeting was to discuss whether or not to picket hotels and restaurants that practiced discrimination during General Convention to be held that fall in the city.

At the meeting was Mrs. Mortimer Matthews, her daughter, Elizabeth, and her son, Stanley and his wife. It was a well attended meeting and most of them thought action was called for in the event of racial discrimination. Then Mrs. Mortimer, speaking for the clan which meant Procter and Gamble in those days, said; "We will guarantee there will be no discrimination."

And there wasn't — the CLID has a task force checking and also taking black friends to eating-places and everything was dandy. What happened after the convention left town is something else again. Racism dies hard.

Kansas City was the convention city in 1940. Again the CLID sponsored forums and one of the speakers was Max Yergen, Ph.D., who was then the president of the National Negro Congress. Mrs. Mortimer Matthews gave a luncheon in his honor at one of the hotels. However it was not in a regular dining room but in a private room upstairs where the diners could be segregated because a Negro was in the group.

The secretary of CLID took Dr. Yergen to the railroad station to get his train for New York. In the dining room of the station the headwaiter insisted on seating them at a corner table so the Negro's back would be to the other diners.

Another speaker at the Kansas City forums was the Rev. Jack McMichael, then president of American Youth Congress. He left by plane in the middle of the night and on the way to the airport the group, with a Negro among them, stopped at a hot-dog wagon for a bite. Service was refused. The CLID secretary went up and down the counter and asked each one if he objected if a Negro bought a hot-dog. None did but the counterman still refused service. The CLID'ers walked out. Racism dies hard.

By the time the convention was to be held in Cleveland, 1943, considerable opposition had developed to the CLID forums. But they were held, due largely to the backing by Bishop Beverley D. Tucker, host of the convention. A speaker on this occasion was the Ven. John E. Culmer, archdeacon for Colored Work in the diocese of South Florida. He was present as a deputy and was the first Negro to be seated in the House of Deputies.

Progress but not much.

So we come to Seattle, 1967, where Dr. Charles Lawrence of New York, a Negro, was defeated after several ballots by the narrowest of margins: 327-308. Negroes were elected to the important Executive Council and to other high posts in the Church. But the big story of course was the call of Presiding Bishop John E. Hines for a Program on the Crisis in American Life.

The response to his proposals, by the time the convention was over, was a resounding approval. It included an Open Letter of Response by a special committee of bishops and deputies which said, among other things that "It is the racist strain in American life, especially in Church life, and not just the poverty pathology of ghetto life, which we are committed to eradicate."

For that the Witness has always stood and we commend the committee for its forthright statement. In doing so a touch of cynicism remains for we know, as does everybody familiar with Churches in the United States, that Racism Died Hard.

## Crisis in American Life

THE ADDRESS by Bishop Hines that opened the convention will be with us for a long time. Already a document has been sent to all key persons explaining what it is all about, with the promise of more early in November. We stated in our September 28 issue, which featured a news report of the address, that we would let it go at that. So much has developed since that we are printing that part of the address which prompted the Church's Program on the Crisis in American Life. You will need it for reference in the months ahead.

# CRISIS IN AMERICAN LIFE

By John E. Hines

*Presiding Bishop of the Church*

## THAT PART OF THE GENERAL CONVENTION ADDRESS WHICH INITIATED THE EXTENSIVE PROGRAM OF THE CHURCH

To Brothers in Christ—men and women alike — called by him to new undertakings in Mission — grace be unto you and peace from God, the Father, and from the Lord Jesus Christ.

We are gathered as a tiny band of Christians, chosen representatives of a Church which is, itself, a fragment of "the mystical body of Christ, the blessed company of all faithful people," to worship, to deliberate, to decide, and to share in the ancient bond of fellowship and faith by which we are bound to Christ Jesus and, because of this, bound to each other and to all men everywhere. Let us deliberate together in patience and gentleness, with sure confidence in the power of the Holy Spirit to lead us past our all-too-human limitations into the role of responsible stewards of the manifold gifts and opportunities which God has bestowed upon his world! We will meet people here who are intellectually our superiors. We shall be in the presence of some whose quiet yet incandescent piety will tell us, without their knowing it, that they have walked with God. We will sit beside men and women whose suffering is that of a whole race of people whose anger and agony have been etched unforgettably upon our cities' streets. And we will rub shoulders with parents and wives whose sons and husbands

have died in the human horror that war is, amid the rice paddies and watery wilderness of a land that, at any other time, would seem so fair!

Let us be determined to deliberate together in openness and in charity, cautious lest we impute to those with whom we are inclined to disagree motives we would not permit anyone to arraign against ourselves. And no matter with how many talents God has embellished our persons, may we learn to guard against the temptation to triumph one over another out of local or regional or ecclesiastical or intellectual pride — a posture from the exercise of which only dishonor can come to Christ and His Church, and confusion to the world.

We cannot but be aware that we meet in a time when the whole world "groaneth and travaileth" and when the crust that has protected some quite ancient institutions and traditions is cracking badly—unable to hold any longer against a boiling, inner anger and frustration which has been festering in the hearts and minds of millions of men, women and children, until it has now overrun patience and, on occasion, prudence, and is quite willing to face the prospect of death (yea, would even welcome it, many of them) rather than continue to suffer the daily indignities, the forced alienation,

the ceaseless discrimination, the grinding poverty, the monotonous parade of broken promises . . . all of which have tended to close doors and build in ceilings and set boundaries . . . with the finality of "Thus far, and no farther!"

Much of the "shaking of the foundations" is the direct result of the quest of a people for self-determination, the exercise of freedom, and the right to participate in the decisions that affect their destiny. Some have tied these privileges to economic affluence while noting their denial to those who are both poor and undeveloped. The miracles of communication, the pervasiveness of world trade, the speed of travel all have invaded the former "blacked-out" areas of the globe. As a result the poverty-ridden two-thirds know exactly how the affluent third lives. And the contrast tends to make their own miserable existence no longer a bearable burden. They know that this is the kind of world in which, given justice, no child need go to bed hungry, no unemployed person need be without work, no family need be homeless or compelled to share squalid quarters with the roaches and the rats. They know, too, that change is wrought not by pious exhortation but by the exercise of power, and they know that in the long history of the dynamics



of change the instances of a voluntary orderly transfer of strongly entrenched power, individual or institutional, are so rare as to impart more of despair than of hope.

It is in these volatile, exciting, highly charged times that we are called to proclaim, by word and deed, the awesome fact of God's judgment upon a self-seeking people, and the renewing power of God's forgiveness through the reconciling, healing presence of the living Christ! The world has a right to know about this. That the world may have a future, depends upon it. That we, as men and women for whom Christ died, are charged with this most difficult, most rewarding responsibility is undeniable. How then shall we respond? That is the question this Convention faces. For the nature of our response may well determine the credibility and integrity of "mission" for this Church for generations to come! We need to make our own the conviction carved by Carl Jung above the doorway of his Switzerland home: "Vocatus atqua non vocatus deus aderit." "Called or not called, God is present." For indeed He is!

### **Inordinate Demands**

This nation is engaged in a costly undeclared war on the other side of the world, a war which bears heavily upon the human conscience and makes inordinate demands upon our social and economic fabric. But — closer to home — there is raging another conflict which, if it is not understood and immediately dealt with intelligently and compassionately can be as fatal to the well-being of this nation as anything short of nuclear holocaust! There is no doubt in my mind that the im-

pact of the war in Vietnam upon us is in part of such dimensions because this is the first war which you and I have been able to view first-hand while sitting at home before a television set. The same can be said of the appallingly destructive bloody rioting which has destroyed much inner city fabric, damaged communications between black and white, waved the flag of "black power" menacingly, and wasted precious human lives, setting at naught respect for law and order.

### **Frustrated People**

We have been shocked and bewildered by all of this—most of us! For these are people rebelling in the streets of Watts and Newark and Detroit and New Haven whose forefathers fought for the right of self-determination, for the rights and dignity of every human being, for freedom under law, for deliverance from discrimination, and for a dream which for nearly two centuries has been a brilliant torch to which the shackled and oppressed everywhere could look up in hope. We are bewildered because for too many that torch had guttered into gloom and violence has shattered our complacency about something basic we had tended to take for granted.

Let us be clear that lawlessness and violence are inherently destructive and are not to be condoned as such. But let us be equally aware that men can become prisoners of the law unjustly. For the administration of law which is abused into an instrument of oppression by insensitive men of power, thus inhibiting rather than releasing the process of change which rightfully could bring healing to body sores and spiritual cancers

that affect the neglected and dispossessed inevitably must face the rude awakening, namely, that desperate despairing human beings will revolt against the tyrannous character of such law inasmuch as they have no other recourse open to them through which their wrongs may be redressed. The beneficiaries of order and domestic tranquility must understand this. Indeed, we must learn to respond creatively to the violence of frustrated hopefulness patiently, sympathetically and without hypocrisy and self-delusion. For the application of increased restrictive power only is to compound the root causes of alienation, abandon the responsible role of reconciliation, and mutilate the God-created bonds of human brotherhood by which all men belong to each other inseparably and forever.

### **Write Off Churches**

As Presiding Bishop of this Church, by God's help I trust, and with the help of others — some not of this Church — I have tried to hear what God may be saying to the churches in this crisis. Such extreme actions on the part of a dispossessed people bespeaks a conviction that white man's justice is no justice for the black man, particularly those trapped in the ghettos of this land. And many of them have despaired of attaining that justice through structures and institutions which they see as channels of the white man's power! The grim consequences of the rioting indicates a tenaciously held conviction that any relief that comes will have to come by acquisition of, or seizure of, sufficient power on their own part to enable them to shape their own destiny, taking their



place equally alongside other men. This they are prepared to do — even if they have to die in the attempt. Further, and this touches us at a sensitive point, these unfortunate people — many of them have written off the churches as possible allies in their quest for justice for they have seen little concrete evidence that church people are concerned about their plight or will take the necessary risk to help redeem it.

In trying to hear what is being said in the confusion of our time, I have walked — a little bit—and listened as much as I could — in the ghetto areas of two of our cities. I can only tell you what I know — know from an unrehearsed face-to-face confrontation with black people, some militant leftists, others solidly moderate — most of them bearing in their souls (and some on their bodies) the indignities and brutality which have erupted in anger and rebellion. I recruited a task force of our own staff, together with competent outside advisors. I requested the counsel of a group of ghetto leaders in exploring the question: "How the resources of this Church, resources human and financial, might intelligently and humbly be enlisted in the service of the people of the cities, and by what criteria this Church might enter into partnership with the indigenous community groups in impoverished slum areas which have been organized by the residents themselves, are run by them, and are seeking to alleviate the conditions which are destroying them." I believe that people in all walks of life, churchmen in our own land and abroad, the people from whom hope is being squeezed out, want to know where we, as

Christians, stand—and whether our position is manifested in deeds that cannot be misunderstood!

### Recommendation

As at least the beginning of this Church's response to the deep human need dramatized by the conflict in the cities I am recommending the development of a program to be extended over the next triennium, by which this Church can take its place humbly and boldly alongside of, and in support of, the dispossessed and oppressed peoples of this country for the healing of our national life. Among its aims will be the bringing of people in ghettos into areas of decision making by which their destiny is influenced. It will encourage the use of political and economic power to support justice and self-determination for all men. It will make available skilled personnel assistance, and request the appropriation of substantial sums of money to community organizations involved in the betterment of depressed urban areas, and under the control of those who are largely both black and poor that their power for self-determination may be increased and their dignity restored. It is suggested that these efforts be administered through coalitions with other churches and agencies such as Inter-Religious Foundation for Community Organization, that we may be joined with and by other groups in similar efforts directed toward the same goals. I am requesting the funding of such a program in the amount of approximately \$3 million annually. Such funds to be secured from various sources, principally from the General Church's Program.

Finally, a re-ordering of primary emphases and priority

ratings in the proposed General Church Program will be required in order to support the programmatic response outlined here.

I am requesting General Convention and the Triennial of the Women of the Church to create appropriate committees to review this call to action by your Presiding Bishop and Executive Council and charging them to make such recommendations as may seem wise to them in the light of the critical nature of the need. I am sure that means for mutual discussion and co-operation between these committees can be found by such ingenious and creative personnel. But I would heavily underline a word of caution: no matter what this Church at the national level may decide we can do both in human and financial terms, it will be only a token, a symbol, if, perhaps happily a sacrament. What we do here can never be more than an "earnest" pointing to the necessity for, and the effectiveness of a sensitive and sacrificial response on the part of the people of the Church. For unless our men, women and young people enlist in patterns of diocesan, parish, and mission engagement, which involves them personally as well as financially, even the best effort at this level will prove fruitless. What is before us is not primarily a matter of money. Money can help if we take our hands off of its control, giving it because we realize that it is God's and not ours. But if we attempt to use money to "buy our way" out of responsibility, the less credible we will appear to men and women struggling with their misery, and the less likely we are to build our part of a bridge between our alienation! Perhaps

we can understand a little that it is only through our sharing in the pain and agonized frustration of the dispossessed that our own renewal can come to be!

I hope that this plea for a corporate response of Episcopalians will not have to stand alone. We are too small a group, and our resources — even if given freely — are far too limited to cope successfully with the crisis in our city streets. I hope I am not presumptuous in appealing to the nation-wide community of faith — to our Jewish brethren, to our Christian brethren — Roman Catholic, Orthodox and Protestant — to join together with us in a bold, full-scale mobilization of our resources that can be dedicated to the righting of a great wrong and the healing of a bleeding wound in the body of our nation's life. For it may be that we are in "a moment of passing grace" given to us by God, that may never again re-occur — and in which we are given together the opportunity to act!

### **MERGER TIMETABLE ANNOUNCED**

★ The Church of England and the Methodist Church will move formally into their first stage of reunion after two centuries of separation in 1970, if all goes according to an official new timetable just announced.

The schedule is contained in a memorandum from Archbishop Michael Ramsey of Canterbury and Archbishop Donald Coggan of York which is to be presented to the Convocations of the two Provinces. It provides for the Convocations to take their final vote on proposals for reunion now being discussed in May, 1969, and the Methodist Conference to take its vote in July, 1970.

By the end of July, 1970, the timetable indicates both Churches

will have requested the British government to initiate the legislation necessary for a merger involving an established Church.

### **HOUSE OF BISHOPS WILL ELECT PB**

★ One of the recommendations of the MRI commission was that the Presiding Bishop be elected at a joint session of the bishops and deputies. The change was approved by the deputies but was killed when the bishops refused to concur.

The present arrangement therefore continues whereby the House of Bishops elects the PB, with deputies only having the right to consent.

### **NEW ZEALAND CHURCHES CONDEMN U.S. POLICY**

★ The heads of six New Zealand Churches have given belated endorsement to a statement issued last June in which six other Australian Church leaders condemned the war in Vietnam. That statement also urged the Australian government to take positive steps for peace negotiations.

Issued through the Australian Council of Churches, the 500-word statement described itself as a "cry of anguish and warning." It expressed the fear that the war was moving daily toward "an inevitable harvest of wider conflict and a third world war." It also warned that the United States and its allies may be doing more evil than they set out to prevent in Southeast Asia.

New Zealand churchmen who have now signed the statement are the Rev. S. C. Read, moderator of the Presbyterian Church in New Zealand; the Rev. Ashleigh K. Petch, president of the Methodist Church; K. W. Edridge, president of the Baptist Church; the Rev. J. Chambers, chairman of the Congregational Church; N.J. Johnson, clerk of

the Society of Friends; and the Rev. K. M. Andrews, president of the Associated Churches of Christ.

The original signers of the statement were the Primate of the Church of England in Australia, Archbishop Phillip Strong of Brisbane; the president of the Methodist Conference of Australasia, the Rev. C. F. Gribble; the moderator of the Presbyterian Church of Australia, the Rt. Rev. William Young; the president of the Federal Conference of the Churches of Christ, A. W. Stephenson; the secretary of the Yearly Meeting of the Society of Friends, G. G. Bernard; and Bishop Kasanjian of the Armenian Apostolic Church.

### **ACTION ON NCC WAS FAST**

★ Unlike the St. Louis convention three years ago when a lot of time was spent in both houses debating the National Council of Churches, pro and con, the matter was disposed of quickly in Seattle.

There were several memorials and petitions critical of NCC, but Bishop Everett Jones of West Texas said that the matter had been dealt with adequately in the two previous conventions. His fellow bishops agreed so that early in the convention the subject was dismissed without action.

Good off-stage tactics was largely responsible since the top brass wanted to avoid wasting time on futile discussion.

### **TWO BISHOPS GET OVATIONS**

★ Bishop Robert B. Gooden, retired suffragan of Los Angeles, 93, and Bishop Walter Mitchell, retired of Arizona, 92, received tributes. Both were in their seats in Seattle. Both continue to fill confirmation assignments regularly.

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