

The **+ WITNESS**

NOVEMBER 21, 1968

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Story of the Week

Senator McCarthy in Throng Backing Dissenting Priests

* A singing, hand-clapping crowd of more than 6,000 Catholic priests, nuns and laity overcrowded two ballrooms and jammed the lobby of a hotel to protest the suspension of 40 Washington priests for their public stand against Pope Paul's encyclical banning artificial birth control.

The rally, staged on the eve of the opening of the semi-annual meeting of the national conference of Catholic bishops, also produced petitions signed by more than 10,000 Washington area Catholics protesting the action of Patrick Cardinal O'Boyle in suspending the priestly functions of the clergymen, five of whom were evicted from their rectories.

The crowd sang hymns and freedom songs to the accompaniment of guitars and drums, and cheered a list of speakers which included Sen. Eugene McCarthy and Mrs. Philip Hart, wife of Michigan's Democratic senator.

The gathering, called the "Unity Day Rally — A Rite of Reconciliation," was sponsored by the Dissenting Priests of Washington, the Washington Lay Association, the Committee for Freedom in the Church and The Center for Christian Renewal.

Supporting organizations were the National Association of Lay-

men and the National Liturgical Conference.

Immediately following the rally, several thousand of the participants marched two blocks to St. Matthew's Cathedral for a "Silent Prayer Vigil," then returned to the hotel for a coffee and doughnuts reception.

They announced that protest marchers would be in front of the Washington Hilton Hotel, where the bishops' conference is held, from 8:30 a.m. to 8 p.m. Monday through Friday — Nov. 11-15 — when the conference ends, "to keep the bishops constantly mindful of our protest."

Another meeting was conducted later by priest associations from all sections of the country to plan support for the suspended priests.

Sen. McCarthy, himself a candidate for the Catholic priesthood for a short time in his youth, drew a cheer with his opening remark that "I am not here either to announce the formation of a third party or a second Church."

Noting the presence of Protestants in the ballroom, he noted that this "Catholic issue is not limited to a Catholic response."

"Nor is it a Washington issue," he said, "for the protest has spread to the entire country."

"There is no question of

heresy involved here—no public scandal. These priests have taken a position supported by nearly all of the other Christian Churches, by the vast majority of our Catholic theologians and by a majority of other priests."

Sen. McCarthy said the protest is not a demand for priests to be able to say whatever they please, nor is it a demand in defense of their human rights. Rather, he said, it is a show of "concern for their freedom of conscience."

"The priest is dedicated to serve society in a unique way," he said. "He tries to interpret difficult issues, and when he tries to go straight and represent only one side, he is in trouble."

"It is the priestly role to mediate between man and God and God and man, and when the priest performs this role, we must be ready to sustain him."

He said those present were there as "a Christian community to say that we honor these men who have been encouraged by the Second Vatican Council to seek out some truths and to take some risks in their efforts to find out what this question is all about."

"Let's testify and stand with them as a community."

Noting the enthusiasm of the crowd, Mrs. Hart said, "I have never felt so sorry for bishops in my life."

The rally had originally been planned out of doors at the foot of the Washington Monument,

but was moved to the hotel when rain mixed with snow swept Washington.

"This weather may be regarded by some as a visitation of God's displeasure," Mrs. Hart said, "If that is so, then there are going to be some catastrophic disasters in England, France, Germany, Holland and Canada.

She referred to countries in which National Catholic hierarchies have ruled that use of contraceptives may be dictated by the circumstances and the consciences of married couples.

Mrs. Hart called for a prayer by the entire assembly "that continued discussions in the Church will bring us peace and brotherhood."

Black Detroit Priest

Father Donald Clark, chairman of the Detroit Priests' Association and assistant pastor of St. Agnes church, said he had brought with him the "enthusiastic support" of his Detroit group.

"Without confusing the issue," he said, "there is another important area that needs your support.

"I am a black Catholic priest, one of 168 out of the 65,000 priests in the country, and every day my conscience and freedom are challenged.

"I am one of 20 million black Americans whose right to be different is challenged by the government, by the public and now by the Church.

"While I support your Washington priests, I also stand in support of that black Catholic segment that is not exactly enthusiastic about birth control."

Father John J. Corrigan, leader and spokesman for the dissenting Washington priests, the final speaker, said the "ideal of the gospel places an overwhelming emphasis on human dignity."

"It sees authority as a serv-

ice and a function of the community to keep man free, and never a monopoly of one or more of the chief servants of the group," he said. "We have been imprisoned for years in the feudal structures of the Church."

He described the Church of recent centuries as an authoritarian body "in which all dissent was suspect and in which scholarship served a structure, rather than the truth," and added that "it saved souls, but not persons."

Wants Bishops Elected

Father Corrigan called on the American bishops for a Church in which the hierarchy will be elected by the people "and retired for the good of the people."

He called for a Church "with checks and balances," its functions divided into "administrative, legislative and judicial branches," and demanded a Church that makes its finances public and opens to the public the "meetings of its leaders."

In conclusion, he asked the bishops to "Pray for our youth who want to believe in Christ, but sometimes find their Church unbelievable."

The bishops were expected to discuss the family planning issue at their meeting but a question remained whether they would publish a new statement on it.

A highly-placed official of the bishops' staff said "they will undoubtedly have something new to say in their pastoral letter, but that usually isn't published for a couple of months after they meet."

"There may be such a sense of urgency about this question, however," he said, "that they will issue a statement before they leave Washington."

At press time an effort to establish diocesan fact-finding boards to review such cases as that involving the Washington

priests was rejected by the bishops without being put to a vote.

Priests throughout the country are complaining that they have no body to which to appeal the decisions of their bishops.

PROJECTS ADOPTED BY CHURCH WOMEN UNITED

★ A nation-wide monitor of mass media aimed at reducing exposure to violence or situations which promote violence was established by the board of managers of Church Women United at a meeting in Bagdad, Ky.

The initiative was one of a number of new programs, designed at involving women in modern crisis, approved by the board of the organization which is affiliated with the National Council of Churches.

Women were termed the 20th century's "greatest wasted resource" by the board. Plans were made to mobilize women for action in the organization's 2,400 units.

Assisting in the work will be Barbara Ward, the English economist who is Albert Schweitzer professor at Columbia University, and Janet Lucey, former chairman of the World Council of Churches committee for specialized assistance for social projects.

Dr. Lucey, a British citizen, and Prof. Ward will be active in an expansion of seminars at the Church Center for the UN.

Five new projects will use funds provided by local units through a 1 per cent contribution for development from local budgets.

The projects include nutrition education in India, an early-school-leavers program in Guyana, a family guidance service in Brazil, development of leadership among women in Botswana, and community development in the Mississippi Delta.

In other action, the board of

managers passed resolutions aimed at implementing human rights, controlling police authority which might deprive citizens of constitutional rights and supporting the boycott of the California table grape growers.

On the latter issue, the board asked women's groups to work for legislation extending the provisions of the national labor relations act to farm workers. The boycott of the grape growers was begun by vineyard workers led by Cesar Chavez.

JAZZ WORSHIP SERVICE DURING WCC SYMPOSIUM

★ A congregation of Protestant laymen from the New York metropolitan area differed sharply in their response to a jazz worship service at the Interchurch Center.

The noon service was part of the all-day symposium for laymen called by the World Council of Churches to discuss the implications of its assembly at Uppsala.

For some, the first shock came as they entered the chapel and were confronted with a bass fiddle, a jazz drum set and a grand piano silhouetted against the granite altar.

There was nervous silence as Eddie Bonnemere seated himself at the piano to play as the prelude his own composition, "No One Who Waits for You Shall Be Put to Shame," accompanied by his side men on bass and drums. Bonnemere is a public school music teacher who has drawn on contemporary Negro music for contemporary settings of the mass.

Congregational reaction began to be more sharply polarized by a musical invocation, "The Faith of a Radical," composed and played by Paul Knopf, who wrote the music as a tribute to the late pacifist leader, A. J. Muste.

Knopf beat out the syncopated rhythm of his work with his feet as well as his fingers and alternately crouched over the key-board and arched far back on the bench, constantly punctuating his interpretation with vigorous jabs of his bushy head.

Some of the congregation — largely an over-50 age group — looked on with obvious interest. Others sat rigid in disapproval. One woman, in a whisper audible several pews away, responded to her companion's offer to move in order to increase

Canterbury Stresses Importance Of Union with Methodists

★ Nothing is more important for, or relevant to the 1970's than Anglican-Methodist unity, according to Archbishop Michael Ramsey of Canterbury.

The Anglican primate made the comment at a teach-in arranged at St. Peter's Methodist church in Canterbury, England by the Rev. E. Gordon Rupp, president of the Methodist conference.

Some 500 boys attended from Methodist circuits, the University of Kent, the Kent College for Boys and Christ Church College of Education. Questions were put to a distinguished "Brain Trust Panel" which included Dr. Ramsey, Dr. Rupp, Professor James Cameron, a Roman Catholic master at the university, and other churchmen and dons.

One asked, "Is Anglican-Methodist unity relevant to the 1970's?" Archbishop Ramsey replied, "There is nothing more important or more relevant."

He added that unity with Roman Catholics was equally important and so was the unity of all Christ's disciples. "But there is a kind of historical fittingness and an inevitability of linking first the Anglicans and Methodists," he said. It is not as though Methodists had some eccentric theology of their own which was a tough nut to crack. Methodists are really a corybantic (wildly agitated) version of Anglicans."

At his reply Rupp rose and

declared, "I could dance a highland fling. We have been talking and talking about this for 13 years and the time for talking and arguing is almost over. Now we have to decide."

Another Anglican,—the dean of Canterbury, Ian White-Thompson — also spoke at this point. "We must go forward with Anglican-Methodist unity," he said. "There has been a kind of 'kink' in these Church relations over these many years and we have to straighten out this kink."

The central theme of the teach-in was the Church's place in history but questions about violence, communication, atheism, the Dead Sea Scrolls and the historicity of the Resurrection made it more general and grass-rooted.

A question which Rupp answered concerned criticism of the Church as an organization wishing only to perpetuate itself. He said that always there had been tension between the example of Jesus Christ and the practices of the followers of his Church — "always too little and too late."

But this was only half the truth, he added. If the Church got rid of all its buildings and went back into a tent existence, it would not answer all the questions.

"The Church has to be pegged down and plugged in. Christianity is not a series of philanthropic 'tip-and-run' raids by individuals."

visibility, by saying firmly: "I don't want to see it!"

Next, Sheila Jordan cuddled a microphone to her and sang selections from Isaiah and Revelations in melodies more suggestive of the clink of cocktail glasses than of the chapel's golden chirho, under which she stood.

The responsive reading was led — or rather, followed — by the Rev. John G. Gensel and the Rev. Ralph E. Peterson, pastors of St. Peter's Lutheran church in New York. Pastor Gensel noted that "since this is a gathering of laymen, the congregation should begin the reading and the pastors will take the responses."

The service concluded with Bonnemere leading the congregation in "Help Me, Jesus," another of his compositions. It was written for use as the entrance and recessional song in his setting of the Lutheran liturgy.

"I want you to study the words," he said into the microphone. "Read them slowly. Let each word sink in."

He moved to the keyboard and played the simple, swing tune:

Help me Jesus, to love my neighbor as myself.

Help me Jesus, to love my neighbor as myself.

He doesn't care about the color of your skin.

Or what religion you've been in.

Help me Jesus, to love my neighbor as myself.

After the first run-through Bonnemere and his side men—Sticks Evans on drums and Joe Scott on the bass — "noodled" for quite a few bars. Then the congregation came back, much stronger, some even swaying ever so slightly to the compelling beat.

When it was all over, a few worshippers dashed for the doors as though fleeing desecration. But a sizeable group

moved forward to cluster around the musicians and express appreciation.

EPISCOPAL RECTOR WINS IN MINNESOTA

★ The Rev. Robert North, 26-year-old rector of Epiphany church, St. Paul, Minn., was elected to the Minnesota House of Representatives in his first try for political office.

A Liberal, he unseated Jack Morris, the incumbent, in the race for state representative.

North termed his election "a tremendous upset." He explained that only once since 1909 has a Liberal candidate won in the district, and that was for a single term.

The young clergyman said he filed for election only two days before the deadline and did so at the urging of a number of people in the area. "I'm very active in the community and hold offices in many organizations," he said.

North is a graduate of Macalester College, St. Paul, and Bexley Hall, formerly in Gambier, Ohio. He was active in the Young Democrats in college.

CHURCH TIMES CRACKS AT THE WOMEN

★ The recent decision of the bishops of the Anglican Church of Canada to allow women to administer both bread and wine at communion is described as "hardly Anglican" in the Church Times, London.

Canadian bishops reached their decision at a separate meeting held during a joint conference with the U.S. bishops.

Commenting on the action, the Times said the Canadian Anglican Church seems determined on what, depending on one's point of view, "may be variously described as taking the bold initiative or indulging in dangerous innovation."

After recalling the Canadian Church's earlier decision "to step out of line with the rest of

the Anglican Communion on the re-marriage of the divorced," it turned to the latest decision authorizing women, to administer the sacred elements and said: "This new practice will . . . be quite distinct from the suggestion made by the recent Lambeth Conference that deaconesses should in future be authorized to do all that an ordained deacon may do.

"The Canadian decision means assigning to the laity what has traditionally been a distinctive function of those in holy orders — a tradition modified in part, but only in part, by the modern practice of authorizing men who are duly appointed lay readers to administer the chalice. And the Canadian bishops have made it clear that this breach of tradition is their deliberate intention.

"In explaining their decision they state that what has been wrong so far, and what they intend to put right, is that Holy Communion now 'exalts the clergy as holy people of special privilege and authority.'

"This may be sound Congregationalist principle. It is hardly Anglican. In the Catholic tradition which the Church of England, at any rate, has so far valued and embodied, the clergy do possess a special privilege of service and a special authority — not their own, but Christ's."

CARTER APPOINTED TO NEW JOB

★ Woodrow W. Carter, veteran Negro child welfare administrator of New York city who has devoted much of his adult life to the problems of minority young people, has been appointed a senior associate for specialized field services on the staff of the Executive Council. He is on leave of absence from the New York department of social services.

He will serve in the newly-created section for experimental and specialized services.

EDITORIAL

Not Dole but Employment

By Lee A. Belford

Chairman, Dept. of Religious Education

New York University

A NEW PRESIDENT has been elected and we can all wish him the greatest success in office. Although much of his campaign rhetoric can be dismissed as a calculated appeal for votes, he did touch upon some crucial issues that cannot be evaded. He said he was against our present welfare system and we applaud him. It is scandalous that there are now fourth generation welfare families. New York City spends more on taking care of the poor (26%) than on public education (21%). Of course there are extenuating factors in this case since 1.5 million middle-class whites have moved out of the city in the last five years to be replaced by 1.25 million lower-income blacks and Puerto Ricans (Cf. New York Times, p. 94, Oct. 16, 1968), but these newcomers would not have sought refuge in the city had their lot not been more deplorable elsewhere. The relief roles are especially high because we have not been able to provide jobs for the unskilled. Perhaps it is true that the New Deal, Fair Deal, New Frontier, and the Great Society are played out as ideologies. If so, what is needed is new vision, inspiration, and leadership. The Kennedys might have given it, but they were shot and now its up to Richard Nixon.

The President-elect worked hard to be elected. The power and prestige of the office provided an incentive. He should know the gratification that comes from work in contrast with a sinecure with no risks involved. Some of us work to make a living or to earn money with which various wants can be satisfied. Some of us work because we have a sense of social, religious, or moral obligation. Some of us work because we would not know how to sit still and do nothing. It is interesting to observe how often those accustomed to work merely change their areas of endeavor when retirement is forced upon them. Even so, a social satisfaction is lost when a pension check is received rather than a salary check. It is not the same thing to say "I used to work there" as it did when you could say "I work there." However, those accustomed to working do not really

need our pity. Their patterns are established and they can always find something to do even if it is without pay.

Let us look at the situation where a man for many years has not had the satisfaction of being able to say, "I do such and such work" or "I work for" Look what happens to a man when he has not been able to take pride in contributing to his own support or the support of his family. Look at the man who has had no work satisfactions of any sort because he has had no work.

A man in solitary confinement has absolute leisure. He does not have to work at all. His food, clothing, and shelter are provided. So far as survival is concerned he has nothing to worry about. Yet we call solitary confinement the worst sort of punishment we can inflict upon a person and for good and sufficient reason. Yet this is a punishment we have inflicted upon many of our citizens. Of course, it is not really solitary and there is no confinement in the physical sense, but after a certain point unemployment does make a man solitary and he becomes confined by his own personality.

Charles Dickens in *The Tale of Two Cities* tells us of a Dr. Manette who was confined in the Bastille for many years. His wardens were merciful — they taught him a trade — and all alone, every day, he repaired shoes. When he was finally released he could no longer serve as a doctor. He could not resume his former place in society. As a person he was a pitiful figure, wishing only to return to his shoemaker's last.

Unemployment, like prison confinement, destroys a person if it lasts long enough. He loses not only the capacity to work but the desire to do so. He becomes a psychic invalid. When his golden opportunity arrives he finds that he cannot fit into an employment situation. In all organizations and in all social life there is a structure which we fit into. Fitting in comes naturally to those with a long working history. Years of experience have given us a "feel" for fitting in. But a person who has been unemployed for a long time loses his social skills. He does not want to accept direction; he cannot direct others. Devoid of the ability to fit in, when pressures arise, and they do on every job, like Dr. Manette, he retreats. He retreats to the position where he gives nothing. He is virtually unemployable.

It is often said that our major problem is not

to get people out of the slum but to get the slum out of people. What is meant? Go to a slum street and you see over-turned garbage cans, litter on the streets, filth and garbage on the stairways. It is so easy for respectable people to be censorious. They would turn garbage cans upright. They would pick up litter. They would take a paint brush and freshen things up. They know that they would have dozens of projects for making their abodes more liveable and, of course, their landlord would be delighted and might even assist. They still have pride and self-respect.

But look at a slum. Able-bodied men are loitering on the street. They have the time. Why don't they do something about their places? We say they are no good, a bunch of lazy bums. We are partially right. If a man looks for a job long enough and does not find one, it does something to him. He loses his pride and self-respect and reaches the point where he does not try to improve himself or the place where he lives. If Christianity has to do with encouraging goodness; if Christianity has to do with opposing those forces that cause moral degeneration, then Christians, as the major component of the in-group, are partially responsible if not primarily responsible for the degeneration that occurs so often in the life of the chronically unemployed. If some people are "no good", Christians helped make them that way.

In spite of all the men in Vietnam — at least a half million — and the number at home directly involved with support of the war effort, we still have a serious unemployment problem. Except for those who worked with newspapers and magazines, there is not too much unemployment among the skilled. The problem lies with the unskilled. They have been squeezed out of the labor market by automation and mechanical devices. Muscle without skill is not in demand. And yet those with nothing more to offer are human beings. Man, homo faber, is a worker and every man has a right to work.

Richard Nixon said that he is opposed to the welfare system. He talked about invoking a greater involvement of business and the private sector in dealing with our social problems, echoing Robert Kennedy. In his election he had the support of most of the business community. Let us hope that he can elicit the necessary cooperation for some drastic changes in our social life. Unemployment with hugh relief roles is a scandal in an affluent society.

Eight

The Veiled Prophet Of Saint Louis

By Constance Witte and Mary Ann Kerstetter

FOR THE PAST several years, various groups and individuals about St. Louis have been protesting the continuance of the Veiled Prophet event as it is presently constituted — that is, as a civic event. The Church has chosen to remain silent and has in no way acknowledged the protesting voices, perhaps believing that if these dissident activities were ignored, they would go away. The base of support for the protestors is expanding, dissatisfaction is growing — it is not going away.

Because the Church, through its official voices, has elected to remain silent, The Episcopal Society for Cultural and Racial Unity must now speak out. It is particularly appropriate for ESCRU, committed as it is to "confronting ourselves and others with the existence of racism in ourselves and others," to admonish and urge the Church to seek out more creative uses of her influence and power in the elimination of racism.

The Way it is Now

ESCRU members are Christians first. Because of our allegiance to the Christ, we know of our own unhealth — we are not worthy to gather up the crumbs under thy table, O Lord — but because of that same allegiance, we also know, or should know, the meaning of celebration. In the Eucharist, the celebration of the Holy Communion, the Lord's Supper, Christ's Banquet, we are acting out the unity already realized by virtue of Christ's act for mankind. Therefore, every Sunday is, in effect, a little Easter. We keep the Easter feast with the knowledge that in Christ there is "neither Jew nor Greek, bond nor free . . ."

The Christian, then, has the obligation to care passionately about the world in which he finds himself and to be sure that all celebrations are symbols of unity among men, the foretaste of

Constance Witte is the wife of the vicar of St. Stephen's, St. Louis, with a master's degree in education from Washington University. Mary Ann Kerstetter, daughter of the retired Archdeacon of Nevada, is a communicant of St. Stephen's and a graduate of the school of journalism of San Francisco State College.

THE WITNESS

which is given us in the holy celebration of the Eucharist.

The coming of the Veiled Prophet every fall is a social event of the very rich. It is the occasion for the presentation of the annual crop of debutantes from the metropolitan area's most elite social class. As such, it is a harmless, though tasteless, display of material wealth. If that were the end of it, there would be no cause for objection. The organizers of the Veiled Prophet have, however, chosen to interpret the affair as a public celebration. A simple coming-out ball has been embellished with a parade featuring a chosen 'Prophet' and his chosen Queen whose presence on the streets implies that His Mysterious Majesty and consort are representative of the people when in fact the barrier separating this group from the reality of the city is quite akin to kingdoms, fives and dynasties of the Middle Ages; the ball itself has been thrust into the living rooms of the entire St. Louis community through television and radio; the newspaper-reading public is forced to an awareness of its presence months in advance of the event, even though those readers may never get as far as the "Women's Section"; and school children discuss the Veiled Prophet and its history in the classrooms.

Racist Institution

WHILE the Veiled Prophet may be interpreted as a public celebration, it is in fact a racist institution. In the secrecy of its organization, the most obvious exclusion is on the basis of race. And from the obvious, discernible fact of an all white organization, one does, if one is black and particularly if one is black and lives in the ghetto, draw certain secondary conclusions: It is the white, rich and powerful who occupy the Veiled Prophet headlines. Those persons are the same persons who either in the background or out front, control the city—which is 35% black, where the unemployment rate among Negro men is twice that of white men. Whether the conclusions drawn by black St. Louisians are accurate is not important. What is important is that these are the conclusions. And every year the Veiled Prophet parade wends its way down Lyndell Blvd., and every year the white Queen of Love and Beauty and her white attendants are presented at Kiel Auditorium, becomes an annual reminder to that 35% of the population of St. Louis that they control not even 2% of the jobs, that they make up 75% of those receiving welfare benefits, that

35% of St. Louis cannot, even if they are Missouri state senators, presidents of school boards or municipal judges, ever hope to play a role in decision making commensurate with their economic level. It says to that 35%, "It does not matter how rich you are, how brilliant you are, how politically acute you are; you are, nevertheless, not white, and therefore you cannot be a fully developed American."

Reminder of Divisions

AN INSTITUTION, exclusive by design, cannot honestly sponsor a legitimate public celebration. The Veiled Prophet event is not a legitimate public celebration, and the many efforts to give it such an appearance have finally succeeded in arousing indignation and resentment among the disenfranchised and the poor of our community. The whole spectacle has become merely a clear and unavoidable annual reminder of distinctions of class, of worth, and of power. Protestations that the parade is solely for the enjoyment of the people of St. Louis become a mockery of joy when the parade, routed through the black ghetto, is led by a veiled man who has been designated by an all-white secret organization whose members are conceded to be rich and powerful, controlling as they do the economic survival of the poor persons whom they "seek to entertain".

To the Christian, the Veiled Prophet "celebration" must be regarded as the antithesis of true celebration. Its presence on the streets of St. Louis is always a reminder of the divisions in our society, never of potential unity; its effect is to compound the existing fractures of our community, never to heal them. Can any celebration which so blatantly denies unity in the secular city have any justification today? Can white America continue to celebrate the divisions of our world?

for I see violence and strife in the city.
Day and night they go around it on its
walls;
and mischief and trouble are within it,
ruin is in its midst;
oppression and fraud do not depart from
its market place.

A Possible Transformation

We cannot revive old factions
We cannot restore old policies
Or follow an antique drum.

If to celebrate is "to observe or commemorate with ceremonies or festivities — to make known

(Continued on Inside Back Cover)

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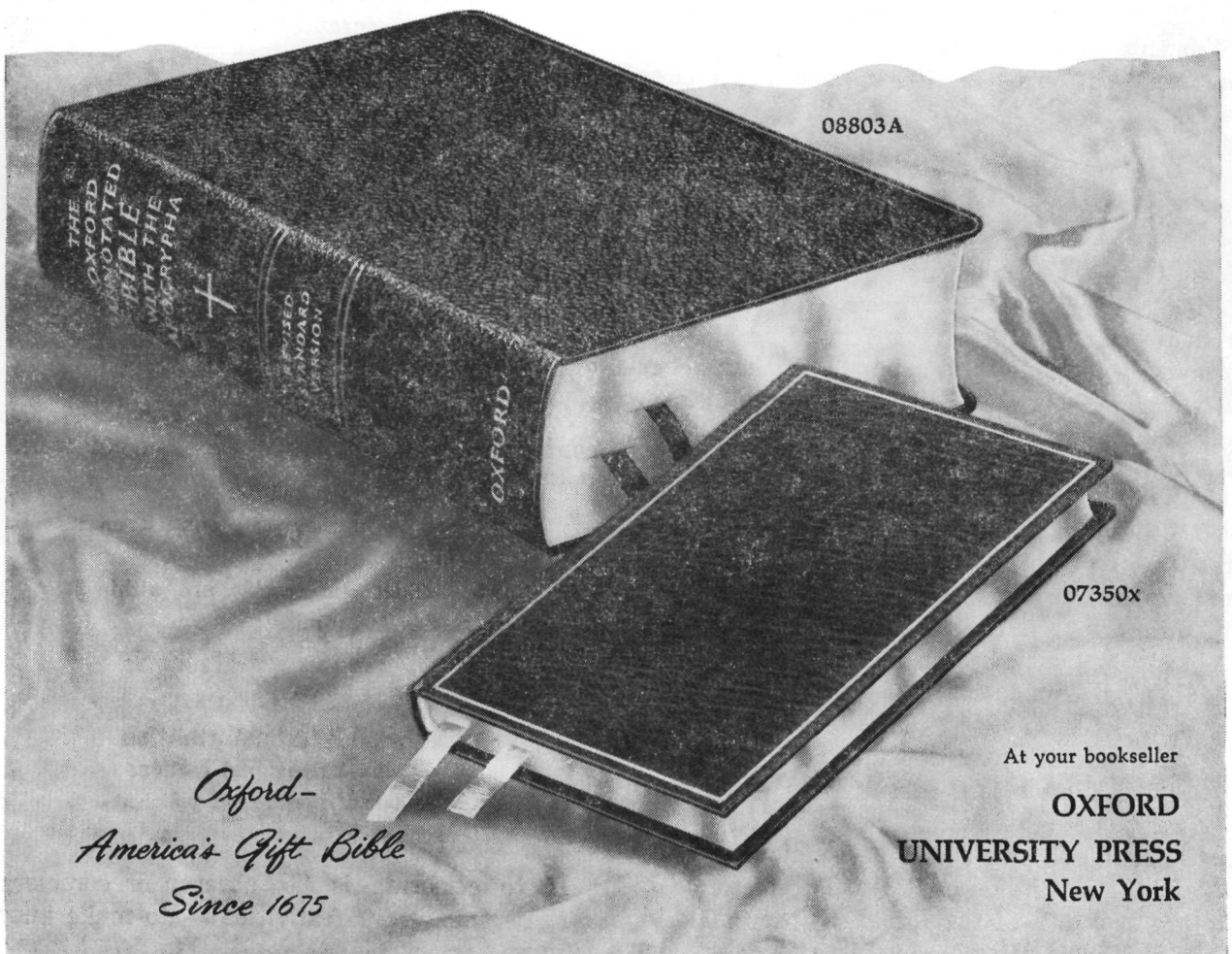
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THE VEILED PROPHET: —

(Continued from Page Nine)

publicly or proclaim — to sound the praise of or to extol — to perform with appropriate rites or ceremonies — to perform a religious ceremony — then there is a proper celebration which those who occupy the seats of power in this city can hold. The guidelines for a new style of life are simple enough:

● All ethnic, class, age and religious groups would participate in the planning of the city's celebration. It is not silly in our ostensibly democratic society to hope that anyone's daughter could become the Queen of Love and Beauty.

● The festivities would focus on our real culture. Black creative artists would demonstrate their heritage; local musicians, so often ignored, would be re-discovered, civic programs dedicated to the irradiation of poverty and disease would be given an opportunity to show the fruits of their labors.

● The parade would be longer — not shorter. It would go into the heart of our city — into the neighborhoods where people live and work. It would be an act of good faith among all our people. It would celebrate under the Gateway Arch the rich heritage of the city. It would focus not on his Mysterious Majesty, but on the Spirit of St. Louis.

Modern Americans today are charged with the obligation to heal and bind up the wounds of the city and to bridge the chasms which divide us. Harvey Cox in *The Secular City* suggests that

healing means "making whole — restoring the integrity and the mutuality of the parts." In order to be a healer of the city, then, it is necessary to know the wounds of the city first hand. The Kerner report suggests these wounds when it says, "What white Americans have never fully understood — but what the Negro can never forget — is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it and white society condones it."

If the Veiled Prophet organization would address itself to the wounds of the secular city, if it would transform its celebration into a symbol of unity among all people, then and only then would mirth and joy, festivity and gaiety be proper. Otherwise, we're left in what might have been a great city — with the gloomy warning from Dick Gregory — a warning we have failed to heed:

"The shoe of oppression tightly grips the calloused soul of the Negro in America. Nature demands that the tight system must be removed. Will America pursue a course of justice and righteousness, as Jesus suggested is proper activity among men, so that the calloused soul of the black man can grow, develop, and flourish? Or will America continue to violate the nature of man, so that Nature will cause the callous to become hard and tough and swell to the proportions of breaking through the system and destroying the shoe? Only America can answer. But the immediate proclamation of the black ghetto is clear: the shoe's too tight."

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