

The **+** WITNESS

DECEMBER 19, 1968

10¢

Editorial

“Rice-Episcopalians”

Article

What is Black Power All About?

Clifford S. Lauder

NEWS: Ready to Have NCC Die to Meet Needs
for Inclusiveness. British Union Plan Gets
Plug. Canadians Discuss Youth at Unity Talks

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In Leading Churches

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Story of the Week

Executive Ready to See NCC Die To Meet Inclusiveness Needs

★ R.H. Edwin Espy, executive head of the National Council of Churches, suggested the possibility of a new organization embracing NCC members, the Roman Catholic Church and other groups not part of the Council.

He said he was prepared to see the NCC die if necessary to meet new demands of "inclusiveness." The Council is comprised of 33 Protestant and Orthodox Churches.

Addressing the annual conference of state and area secretaries and board chairmen of the Christian Church in St. Louis, Espy said Christianity must be open to a variety of routes toward greater inclusiveness.

He referred to increasingly cordial relations between the NCC and the Catholic Church, and added: "We needn't insist on the concept that the Roman Catholic Church is joining the National Council. It may be that the present members of the Council, the Catholic Church and other Churches will join together in a new, more inclusive federation or council of the ecumenically committed Churches of the U.S."

Despite the trend toward Protestant structural Church union and the development of interdenominational "consortiums" to

perform specific tasks, Espy expressed strong belief in the importance of the Church council movement.

He said the objective in working with Catholics more closely is not that of organizing a new united Church. "We are seeking a sound basis for ecumenical collaboration, not the kind of doctrinal or even social policy agreement that is necessary to an organic union," he said.

"There are obvious areas of great difference between us — on the papacy, mixed marriages, birth control, tax support for parochial schools."

Espy also called for openness to the increasing ecumenicity in Churches more conservative than those normally associated with the unity movement.

"A particular phenomenon that we do not consider sufficiently in ecumenical circles," he said, "is that many of the conservative bodies are beginning to seek cooperation, at least with one another."

"One of the hallmarks of their style of life has been their particularism and sectarianism. But this drive for separateness is beginning to yield to both theological and pragmatic considerations as they face the same revolutionary world that is confronted by the rest of the Church."

"These conservative brethren are also a part of the Church, and it is the ecumenical spirit to so recognize and encourage them. They may not be ready to identify with our particular form of ecumenical expression, but they are brethren in Christ."

The NCC executive also said the ecumenical movement needs "to provide a framework within which the Negro Churches can express more adequately their ecumenical impulses and realize their own highest destiny."

Espy listed the following priorities in ecumenism during the next decade — flexibility and mobility, powers to perform ministry on behalf of the Churches, better financial support and a vision encompassing all Christians rather than a limited segment.

BLAKE URGES PEACE THROUGH LOVE

★ Authentic peace comes only through "costly love and self-sacrifice," Eugene Carson Blake said in his annual Christmas message to the members of the World Council of Churches.

Blake is general secretary of the world organization comprising 237 Protestant and Orthodox Churches. He is an American and a clergyman of the Presbyterian Church.

"God's peace," he said, "is not cheap. It includes a judgment on all apathy, selfishness and sentimentality."

Bishop Warns Against Rejection Of Anglican-Methodist Union

★ A grim warning as to what rejection of current proposals for uniting Britain's Anglican and Methodist Churches could mean was issued by Bishop Kenneth Riches of Lincoln.

Writing at length on questionnaires involving the unity project now being submitted to diocesan conferences throughout the Church of England, he made clear that he will vote for merger. As he put it, "I find it nothing short of a miracle that in the year 1969 both Churches are being asked to accept a scheme which would heal the wounds" inflicted by bitter differences in the past.

Bishop Riches added: "Of one thing I am very sure: if both or either Churches reject the scheme, then I believe we shall have still further lost the respect and the interest of that growing number of men and women, young and old, who find that so much of the life of the Church seems to be petty and irrelevant, preoccupied with their own concerns and blind to the great causes of our generation.

"I and many other clergy and laity, will be more interested in what Christ is doing in the world outside the Church. In the great new film of *Romeo and Juliet* the truth of Shakespeare's tragedy is brought out with great poignancy; it is the absurd vendetta between the parents which destroys the young love of *Romeo and Juliet*.

"I believe if the ancient Churches of the west continue their age-long quarrels and divisions they too may kill the many new births of the spirit of Christ at work in the world today."

In a diocesan letter, Bishop Riches said: "Clearly, no scheme will be such as to meet with universal approval, and every

scheme will contain some things which one section of the Church or another dislikes.

"We have to decide: Will the scheme as it now is lead to a unity of the Church which is truly catholic and evangelical? On this point there seems to be little doubt . . . But it would not be right to vote for the scheme if we genuinely think that this would not be the outcome."

Lord Fisher Differs

Lord Fisher of Lambeth — former Archbishop of Canterbury who in 1946 made a speech generally regarded as initiating unity conversations between the Anglican and Methodist Churches in England — has called for rejection of the current unity plan so that it can be amended.

The Service of Reconciliation which will unite the ordained ministries of the Churches could be so amended, he added, that it "could become acceptable in due course to the other Free Churches, to the Church of Scotland, and even to the Church of Rome."

BISHOP HOWE NAMED EXECUTIVE OFFICER

★ A Scottish bishop has been named executive officer of the Anglican Communion, thus becoming responsible for implementing resolutions passed at the recent Lambeth Conference.

He is Bishop John Howe, a 48-year-old bachelor, who has been bishop of St. Andrews, Dunkeld and Dunblane for the Episcopal Church in Scotland since 1955. An announcement said he would become executive officer next May in succession to Bishop Ralph Dean of Cariboo, Canada, who has held the appointment since 1964.

As executive officer, Bishop Howe will be responsible to the Lambeth consultative body, a continuing organization, of which the Archbishop of Canterbury is president which acts between the dicennial Lambeth Conferences.

Under another resolution of the last Lambeth Conference, however, this body is recommended for replacement by a Consultative council of up to 50 full members which would serve as an instrument of common action among the Communion's Churches and Provinces and also encourage and guide Anglican participation in the ecumenical movement.

Bishop Howe, as a kind of ambassador-at-large, will travel extensively in his new post and, according to the announcement here, "will find many opportunities for ecumenical contacts." He is no stranger to the ecumenical scene.

In recent months he has played a prominent part in conversations between the Anglican and Presbyterian Churches in Scotland and was appointed a member of the British Council of Churches team which formed a working group with the Roman Catholic Church of England, Wales, and Scotland.

MARK ANNIVERSARY OF SILENT NIGHT

★ The 150th Anniversary of "Silent Night, Holy Night," probably the most widely known and best-loved Christmas carol in the world, will be observed in Oberndorf, Austria on Christmas Eve, 1968.

To celebrate the event, the Austrian government has issued a commemorative stamp showing a manger scene from the village church where the carol was introduced.

In the village square stand statues of Father Josef Mohr, the Roman Catholic priest who wrote the words, and Franz

Gruber, the schoolmaster and church organist who composed the music.

Providence seemed to have a hand in making the carol world famous. Father Mohr wrote the words on Christmas Eve 1818 as a gift for his friend Franz Gruber, who set it to music.

On Christmas Day the two men sang it to the Oberndorf congregation. A guitar accompaniment was used because the church organ was broken.

On the following Christmas, the organ was again inoperative. A tuner was called in from outside the Bavarian village. Mr. Gruber played "Silent Night" to test the repaired instrument.

Impressed with the carol, the tuner took it to Leipzig where it was sung in the cathedral. Emperor Frederick William IV of the Austrian Empire later

ordered that it have precedence in every Christmas program. In terms of the history of Christmas carol, "Silent Night" is relatively recent. Most music historians trace the carol to St. Francis of Assisi who, with his followers sang songs before a creche in 1224.

The carol, a vernacular form, became popular with laymen. The word "carol" literally means "a round dance" and came to be applied to Christmas songs from the dancing and festivity of village celebrations in Europe.

Carols were used in medieval religious plays depicting Christmas stories. In modern usage, the carol is almost any song dealing with a Christmas theme.

Many carols arose out of folk settings or, like "Silent Night," out of local Christmas celebrations.

easier to explain what shepherd and sheep mean."

Davidson said the major difficulty in assessing forms of worship "is the whole matter of language and thought forms." He felt there was a consensus among members of his commission that traditional ecclesiastical language cannot be entirely disregarded in overhauling forms of worship.

The Rev. Wilfred Lockhart of Winnipeg, a former moderator of the United Church of Canada's general council, said there are persons who are sensitive to language and their feelings should be respected.

"I don't find that the modern generation is unable to understand Shakespeare," Lockhart said.

The commission was told that bishops in the merged Church should not have the political role they now play in the Anglican Church.

"I hope very much we can pry bishops loose from their dioceses," said D.R.G. Owen, provost of Trinity College (Anglican), at the University of Toronto.

Owen said there were all kinds of possibilities for bishops' functions in the merged Church, but they should no longer have a political role. He said perhaps their role should be carried out in a parish.

The United Church, which is presbyterian in its form of government, has agreed to accept the office of bishop in any organic merger, but makes it clear that it will have no part of apostolic succession.

Constitution and organization of the new Church loomed large in the debate. Lockhart warned there is very great resistance to change at the local level and cautioned the commission against trying to impose a framework for the merged Church.

Reaching Youth Gets Attention At Canadian Unity Talks

★ Going to church can be "quite a boring experience," Bishop Stanley C. Steer of Saskatoon, Canada, told the general commission on union made up of representatives of the Anglican Church and the United Church of Canada.

As the commission prepared to study a report on worship, Bishop Steer asked that consideration be given to the place of formal churchgoing in the Christian life. He doubted that mere revision of present structures of worship would meet the situation.

Bishop Steer said the Church should be trying to find the secret of making a service live. He advocated less concern with liturgical procedures and more with making worship an experience having meaning.

"Surely if we are to enjoy God forever, we should start

enjoying him now," the bishop said.

Young people seldom come to church now, he held, because the present forms of worship have little meaning for them. He added that there was merit in being bored occasionally.

Bishop E. S. Reed of Ottawa, told the joint commission that the Anglican liturgy was framed for an agricultural society. In the urbanized technological society of today, "many people will be quite unable to worship in the way we've been accustomed to."

R.H.N. Davidson, of Toronto, co-chairman of the commission on liturgy, said it was difficult to modernize the symbolism of the Judeo-Christian scriptures.

"How can you take the symbolism of the shepherd and sheep and find a modern parallel?" he asked. "It's probably

A brief from youth representatives rapped the commission for debating points of worship and organization instead of urging action by congregations.

"The fact that 20,000 people have died of hunger while we have spent the last 24 hours deliberating in a well-fed, well-dressed existence demonstrates irrelevance," it said.

Lockhart said the brief oversimplified problems, but it also "shows the kind of impatience we ought to feel."

The Rev. George Johnston, principal of United Theological College, Montreal, criticized a section of the brief which said the commission's work was "trivial, futile and irresponsible."

The 40-member joint general commission has only one member under 30. Five young people attended the meeting as observers, four of them theological students, the fifth a university student.

"Youth is exuberance, life, and I haven't found much of it here," said bearded Wayne Cornell, 20.

Davidson agreed there are not enough young people on the general commission or any of its five subsidiary commissions.

"I'm disturbed by the separation of youth always from the rest of the Church. In naming more youth, we are going to omit labor or other representations," said Mrs. Rylie Smith, co-chairman of the commission on the Church in the world.

Lockhart warned the commission not to be carried away with the contemporary emphasis on youth. "The enthusiasm and zest of youth must be matched by competence," he said.

E. W. Valcom, a member of the nominating committee for commissions, said he approached several young people to serve, but they had refused. He added that many youngsters were not churchgoers.

CHRISTMAS WREATHS MEANS SURVIVAL

★ A seasonal anti-poverty program is being renewed in eastern Kentucky by Father Ralph W. Beiting, dean of the 27-county mountain mission deanery.

It employs impoverished Appalachian whites to make Christmas wreaths from the common yellow pine abounding in the area. About 10,000 wreaths will be sold, the priest said.

Fr. Beiting is founder and president of the Christian Appalachian Project Inc., a self-help mission in the area. Its work includes experimental farms, a dairy farm, a wood-working factory and a logging program.

Each year he manages to involve about 2,000 volunteers in the mission's work.

These programs are almost last ditch stands, the priest said, because "the people in Appalachia have nothing . . ."

By comparison, he added, the "people in the ghetto have something. . ."

"When I leave Appalachia, I see how well off the poor are in other places," he said. Things are so bad there, he added, that he has heard social workers tell an Appalachian family head, "I wish you were blind or mutilated, for then I could help you."

Fr. Beiting said "Appalachia has already died," holding that even anger is too much effort: "Have you ever heard of a riot in Appalachia . . . you only find sad people."

In some cases, he held, funds derived from the wreath and other projects mean "survival" for another winter.

UNDERGROUND CHURCH IS REVOLUTIONARY

★ The "underground church" movement, active in many Churches and various parts of the world, will not "replace the established Churches," a college

chaplain predicted in an article.

The Rev. Paul Evans Kaylor, Episcopalian who is a chaplain and an assistant professor of religion at Dickinson College, Carlisle, Pa., said that leaders of the movement have "no illusions" about its future and that already the process of "compromise and inevitable institutionalization is underway."

Kaylor's article, based on dialogues with underground members, appears in *Mademoiselle* magazine. It describes various underground meetings and discussions attended by the author and compares the loose, revolutionary structure and ideals of the movement with those of the institutional churches.

Since the beginning of the fourth century, Kaylor noted, "Church history has been primarily social and institutional history." Occasionally, "prophetic" and "reform" movements have arisen, he said, but most of them have eventually become "institutionalized and, thereby, drained of their prophetic impact."

Students of religious history, he asserted, "are aware that the movement from ad-hoc 'spirit-led' groups to defined structure and form is the story of western religion."

"The hope — the intention — is to move the institutions away from mere self-perpetuation, self-service, and authoritarianism to active, meaningful involvement in, and creative influence on, the life-styles of individual men and the structures of society, and, like other such movements to return Christianity to its original prophetic and revolutionary role."

"It is safe to say," he predicted, "that the religious situation will never be the same again for any of us. The revolutionary nature of the Christian gospel is a reality for vast numbers of people for the first time in centuries."

EDITORIAL

"Rice-Episcopalians"

19TH CENTURY CHRISTIAN missions in Asia became familiar with a group called "Rice-Christians"—native people who were in effect bribed to become Christians in exchange for gifts of food, clothing, and shelter.

A new twist to this insidious technique has been proudly announced by the so-called Foundation for Christian Theology whose president is the Rev. Paul H. Kratzig of Victoria, Texas. Mr. Kratzig — he adds a D.D. to his name, but no such degree is recognized in his listing in The Episcopal Church Annual — has been writing and telephoning and visiting around in the hopes of persuading some of the missionary enterprises of the Episcopal Church who have not been granted their budgetary requests because of the priority of the Urban Crisis fund voted by General Convention in Seattle to accept gifts from his foundation. Obviously the hope is to set up a rival missionary fund in the Episcopal Church and starve out the official Executive Council and its budget. Mr. Kratzig insists his chief concern is for the poor and hungry — his stipulation being that under no circumstances must any Church agency encourage such people to organize to better their own lot through political action.

We applaud the reply of one missionary who was approached by Mr. Kratzig. He is the Rev. Benjamin P. Ford, in charge of San Juan Mission to the Navajos in Farmington, New Mexico. Here is the section of his reply which Mr. Kratzig quotes in the recent mailing: "I am inclined to agree (with the bishop who advised him to decline the offer) that it is better to lose a temporary advantage such as you offer the better to preserve our freedom to work from within for the reform of certain aspects of the Church. Furthermore, we could not qualify since we have every intention of helping the Navajo take political action whenever we possibly can."

Mr. Kratzig at once advises his readers to cut off any private gifts they may be making to the Farmington mission since it is now admittedly a "socio-political group." We hope that no missionaries of the Episcopal Church will fall for Mr. Kratzig's rather crude efforts to embarrass the Presiding Bishop, the Executive Council and the General Convention of the

Church. We hope that the slur upon "socio-political" activity as something too dirty and sordid for Church groups to encourage will be decisively rejected by all thoughtful people who receive Mr. Kratzig's appeal. We do not see how a Church which professes to be concerned with people's needs and people's welfare can consistently refuse to encourage political activity, since it is in the area of political decisions that most issues of human welfare are really being decided.

Mr. Kratzig's out-dated sociology is only matched by his heretical theology—for we know of no classical Christian theology of the world and of society that would accept his view of politics as a diabolical and un-Christian activity. No "Rice-Episcopalians" we hope.

What is Black Power All About?

By Clifford S. Lauder

Rector of All Souls', New York

IT IS NECESSARY that a brief history of the implications of this subject be reviewed before a proper perspective can be obtained. Black power as it is termed has been in existence from the days of slavery. It was then concerned with the greatest desire of those who were ensnaked to be free from the lashes of their masters and to escape the brutal treatment which was their daily lot; for example, the underground railroad and other means of escape. The writ of emancipation did not bring about the panacea which the slaves envisioned, for very short-lived were the moments of their so-called liberty; to the extent that some like the ancient Israelites longed to return to the flesh pots of Egypt in contrast to the deprivation to which they were subjected, mentally, economically and spiritually. Here and there a few voices strove to make themselves heard, and a few individuals endeavored to lead the slaves into a path that would ultimately culminate in the so-called promise land, only to find those voices stilled in many ways, and their leaders at times bought out.

It should be of interest to observe that a condition which still persists among the black

population, had its roots in the unholy system of slavery, namely, the divisions which existed amongst the slaves. The slaves were divided into groups "Plantation Slaves" and "House Boys"; between these two groups there was no love lost. The house boy had often been used by the masters to be the quislings of their fellowmen by which means the masters were knowledgeable of the efforts towards insurrection or escape. These were termed the "Uncle Toms", whose existence have never completely disappeared. The question is often asked, why are blacks not united in their effort toward self-improvement? Or why do so many divisions exist amongst them? The foregoing, answers these questions in a partial manner.

In the early part of this century many movements came into existence to find a way to weld the diverse elements amongst the blacks and to stimulate them to awaken to their own advantages and to throw off the yoke of serfdom which is still apparent in many areas of the land; for example, the NAACP.

Marcus Garvey

PERHAPS the most notable movement was that led by Marcus Garvey, a West Indian, and eloquent speaker, who is regarded in many areas as the Moses of the black community. To all intents and purposes this movement ended in abject failure, but the seed sown while the movement existed embedded itself in many lands and have since borne abundant fruit. This movement was primarily the promulgation of an idea; to arouse the blacks to realize their inherent dignity as persons. Some persons mistakenly imagine that the part of Garvey's plan for a "Back to Africa movement" was the prime **object of this movement**. This was however no more than a blind to ensure the continuance of Garvey's self appointed mission. The reason being that there were then very formidable forces existing as they still do, to thwart the advancement of the black community and their entrance into the main stream of the American society.

Naturally there were those amongst the blacks who accepted this idea of the "Back to Africa movement" as sincere, and this accounts for the separatists groups within the black revolution, who feel that it is impossible for blacks and whites ever to live together in harmony as whites do consciously or unconsciously feel that they are superior. They desire the establish-

ment of a black state within the United States of America or to return to Africa, the home of their forefathers.

There is however a larger segment of this **society who will not accept this**. They know no other home than the U.S.A., they feel they have no claim in Africa. They do not accept the back to Africa movement in its entity, but desire their identification with independent Africa by the adaption of African dress and culture patterns; namely these are Afro-Americans.

Marcus Garvey spent many years in this country and disseminated his teaching north and south, but nowhere did this have more rewarding effects than in Africa. Many of the emerging nations regard him as their liberator and openly revere him as the founder of their independence. This wave of nationalism which has swept through Africa and the West Indies ultimately reached these shores. The decision of the Supreme Court on desegregation in 1954 may well be regarded as the event which led to flood-gates of the tidal wave of the black revolution. Events following this decision brought into prominence Martin Luther King and the Southern Christian Leadership Conference, the Students Non-Violent Coordinating Committee and others. The leadership of the saintly Martin Luther King set in motion the full tide of the black revolution. This movement was responsible for the civil rights laws which now form a part of the constitution of the United States.

After the dramatic march to Washington, Selma to Montgomery, great expectations arose in the breasts of the blacks that in a sense the millenium had dawned only to realize that this was a beginning and not an end. Extremist groups who felt that non-violence would gain no swift accomplishment arose. Some even dubbed Martin Luther King as an "Uncle Tom". From these happenings the black community learnt one important lesson, that power could be wielded so long as they acted in concert, and not as individuals.

Influence of the Press

THE TAKEOVER of the civil rights movement by the militant and extremist groups was more a creation of the sensation seeking press than an actual fact. It is a strange phenomenon that the press should select the bizarre actions of these small groups and maximize them out of proportion and give the impression that all blacks share their views. Thus the militancy of

Stockey Carmichael and Rap Brown who have no recognizable following, but themselves the creation of the press are reputed to be the spokesmen of the black community. It should be borne in mind that Carmichael, when he coined the phrase "Black Power", was then engaged in a militant campaign against the draft of students for the Vietnam war, a situation which already divided the country. This rather inane remark would have passed unnoticed were it not for the headline attention which it received, and ever since has come to represent the hallmark of intimidation, destruction and unadulterated lawlessness.

Since this caption has been accepted as such by friend and foe alike of the black community, I must now hasten to state that its connotation within the black community bears varied meanings depending on the pew in which one sits. It is only the militant nationalist groups and extremists in the black community who conceive of black power as identified with force and violence, and these are but a small percentage of the black community.

I have endeavored herein to point out that the yearnings of the black community is not a dream of today or yesterday, but is as old as his existence in this land. Black power to him means: first and foremost his desire to belong, to be a part of the society in which he dwells, but there are so many agencies refusing him admission into the mainstream of American life, hence he must work in concert to this end. He is conscious of the fact that he has helped with blood, sweat and tears in making this country what it is, but he shares in none of the full rewards of that labor. He lives in ghettos and cannot extricate himself from the tentacles of an octopus of discrimination and rejection. He yearns and sighs for relief, but few if any hears his cry. His frustration knows no bounds so he fights back for sheer survival.

But some will claim that there are evidence that he has made it, see how many blacks are in positions of trust, and the breakthrough into areas once closed to him. It is a heartening fact to see representatives of the black community in varied roles in television, in industry and related fields — and these give great encouragement to the black community, but we cannot blind our eyes to the fact, that these are still too few and too late. Let us also stop and count the small percentage that are thus placed and remember further that this came only since he

has protested and dramatized his situation. Such gains were not made by patience and skill, but by his importunity. The black man hitherto was satisfied when he had reached a semblance of his ambition, and was willing to forget his brethren. This is no longer the case, his concern is not for those who have made it, but with the vast numbers who have not.

Wants to Belong

BLACK POWER is to him a dream unfulfilled, for it means having a voice in the decision-making process concerning his life, and not as is the case where the law is made not by him, but all he can do is to obey the orders. He wants a share in the good life in this affluent society. He is repeatedly told day in and day out that this is the mightiest and richest country in the world, but is denied being a part of this might and wealth. He is bombarded day and night with the evidences of the luxuries of a good life as set out by Madison Avenue and the bourgeoisie standard of values, and yet he shares the rats and roaches, the broken walls and the ever-corroding elements of life at its worse. He is told that this is a land of liberty and opportunity but he knows nothing of it, for he is bound by fetters stronger than steel. The school which should be a liberating influence of his life for "knowledge is power" he is told, becomes the very means of binding him more in the bonds of ignorance. The tragic teachers strike is a point in fact.

He is conscious too of the power he has to influence the political spectrum of this society. In the presidential election of 1960 — he knows that his collective vote enabled John Kennedy to be elected. In the 1968 elections it is stated that 6 million blacks voted, and 91% of those votes were cast for Vice President Humphrey which made the presidential race the closest in history. This massive black vote, is a significant fact, when it is also borne in mind that a sizeable percentage did not vote, not because of lethargy but by the direction of some of the militant groups to sit out this election. The point is that the black community is conscious of its increasing importance in having the balance of power in the political world.

By nature he is religious and has sought in the past to comfort his soul therein, so that his body may bear the brunt of his misfortunes. Organized religion, the "established Church", is to him the very symbol of his rejection, he can

no longer trust the Church so in turn he rejects the Church. The reason being he had looked to the Church with its gospel of hope and its credo that all men are the children of God, and expected that the Church would have been the vehicle for leading him in the fight for his emancipation, only to be disillusioned by noting that the Church is none other than an institution for the maintenance of the status quo. By association he regards the black clergy of the established Church as "Uncle Toms". The Episcopal Church is to him in the forefront of this category and seen as a segregated institution; for often he is denied admittance, and when allowed in he is an oddity, its services starves

his soul and if not in words certainly in action he is told the blasphemous statement of an old hymn,

"The rich man in his castle,
The poor man at his gate
God made them high and lowly,
And ordered their estate."

This then is the posture of black power, a positive element for good in improving the image of the black man and assuring him of his full participation in society as a first class citizen. One is conscious of the fact that should this movement fall under the control of wrong leadership it can be an instrument of destruction but the wind does not blow in that direction.

DELAWARE CHURCHES PROTEST FORCE

★ While national guard convoys carried on their patrols of Wilmington's Negro neighborhoods for the eighth consecutive month, religious leaders met early in December to plan a course of action for the Churches to assure justice and human dignity for all citizens.

A joint statement asserted the Churches responsibility for involvement in the area's secular affairs and deplored "the failure of the community to deal with problems except by force."

"For the Church to be silent in the face of need, injustice or exploitation," the statement

said, "would be to fail to receive and live by the gospel."

Participating in the meeting were the following Church leaders:

Bishop William H. Mead, Episcopal diocese of Delaware; Bishop Thomas J. Mardaga, Roman Catholic diocese of Wilmington; Bishop John Wesley Lord, Methodist bishop for the Washington area; the Rev. William R. Phillippe, executive of the Presbyterian Church, synod of the Chesapeake; the Rev. Paul L. Buehrle, dean of the Delaware district, Lutheran Church of America.

Regular meetings will continue to be held in which they will seek to deal with the issues of housing, race relations, law enforcement, employment and education.

The statement made no direct reference to the governor of Delaware, Charles L. Terry, Jr., an Episcopalian, who recently

criticized the clergy as sponsoring "what to me is next door to revolution." He declared that he would continue the National Guard's patrols as long as he held office.

CLERGYMEN DIFFER ON STRIKE ISSUES

★ A strike by members of the American Newspaper Guild against the Examiner in Peterborough, Canada, developed religious overtones when an Anglican priest-columnist withdrew his contribution to the newspaper and a United Church of Canada minister promptly decided to take on the job.

The Anglican is the Rev. J. E. Adam, rector of St. George's church, who has written the religion column for three years. When the strike began, Adam decided it was a moral issue and withdrew his column. Later, he and the Rev. James Allman of Grace United church joined the guild's picket line outside the newspaper plant. The paper continues to publish.

Meanwhile, the Rev. Gordon

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THE WITNESS

Smyth of St. Andrew's United church, holding that the strike was not a moral issue but one of liberty, started writing the Examiner's column.

"Management is not honoring a basic moral principle," Adam said. "What they were being asked to do didn't involve any radical political principle. It required only that they be true to their own standards of Canadian business management, that is to recognize the right of the workers to join the union of their choice."

The Anglican priest said he met three members of management after the strike began, then talked it over with the guild leaders. He said he got the distinct impression that management was not interested in collective bargaining.

"In fact, I got the impression that they didn't want the union at all," Adam said.

He decided that because his column dealt with social issues from a theological point of view, that it was not possible "to say certain things in print and then not follow through."

Smyth, who said he became involved quite by accident, hoped the public wouldn't look upon his actions as opportunism. He said he delivered the text of an address he made on Armistice Day to the Examiner management and his speech on liberty resulted in an offer to write for the newspaper.

.. People ..

ALEXANDER, STEPHEN G., vicar of Redeemer, Shelbyville, Tenn., is rector of St. Luke's, Jacksonville, Fla.

COLEMAN, BENJAMIN A., formerly non-parochial, is vicar of the Resurrection, Baltimore, Md.

COOPER, J. FINLEY, former assistant at the Redeemer, Baltimore, Md., is rector of Emmanuel, Cumberland, Md.

COPELAND, GRAYDON P., former vicar of St. Bernard's, North Miami Beach, Fla., is vicar of St. Columba's, Marathon, Fla.

CROCKER, JOHN JR., chaplain at Brown and Pembroke, Providence, R.I., will be chaplain at M.I.T., Cambridge, Mass., Sept. 1969.

FARRIS, FORREST L., former vicar of Emmanuel, Cumberland, Md., is rector of St. Margaret's, Annapolis, Md.

FERRARA, LOUIS F., former vicar of St. John's, Springfield Gardens, Long Island, is diocesan coordinator for the N.Y. metropolitan project equality. It is a joint effort of 17 religious bodies aimed at non-discrimination in employment and elsewhere.

GRAHAM, W. NEWELL, former vicar of St. John's, Brooksville, Fla., is rector of St. Wilfred's, Sarasota, Fla.

JENNINGS, CARL E., former vicar of St. Mark's, San Marcos, Texas, is rector of St. John's, McAllen, Texas, and vicar of St. Mark's, Rio Grande City.

LEHMAN, ROBERT L., former assistant at Trinity, Hamilton, Ohio, is rector of Trinity, Cincinnati.

MASON, GERALD, former institutional chaplain at cathedral house, diocese of West Texas, is doing clinical training at Baptist Hospital, San Antonio, Texas.

SCOTT, KEITH E., former assist-

ant at Grace Church, Providence, is rector of St. Peter's-by-the-Sea, Narragansett, R.I.

SOMERVILLE, T. D., director of program planning and research of the Anglican Church in Canada, has been elected suffragan bishop of New Westminster, B.C.

STEVENS, GLADSTONE, vicar of St. Matthias, Nashville, Tenn., was killed in an auto accident Nov. 22.

THARP, ROBERT G., former rector of St. James, Ormond Beach, Fla., more recently studying in England, is rector of St. Peter's, Columbia, Tenn.

WELLS, JAMES E. JR. has resigned as rector of Grace Church, Buffalo, N. Y., to retire from the active ministry.

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