

# The **+ WITNESS**

JANUARY 2, 1969

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## FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657*

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**Story of the Week**

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**Use of Church Funds Debated  
At Executive Council Session**

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★ The Executive Council at its quarterly meeting December 10 to 12 approved a series of resolutions on the use of Church funds and their investment or deposit in banks and companies doing business in southern Africa nations.

In other actions the council:

- Approved 27 grants totaling \$440,520 to community organizations under the General Convention Special Program.

- Spent almost a full day discussing the diocesan visitations made during the month of November by members of the council.

- Voted not to reconsider its action in boycotting the city of Chicago as a site for council meetings.

- Authorized the use of an additional one million dollars for investment in ghetto businesses.

The action on the investment of Church funds in southern Africa banks and businesses took the form of three resolutions. The first, which would apply to business establishments in the nations of South Africa, South West Africa, Rhodesia, Angola and Mozambique, established criteria by which the positive involvement by businesses and banks in southern Africa nations would be judged.

The criteria included such

considerations as: education of Africans, development of family life, labor-management relations, integration of Africans into higher levels of leadership, equalization of wage scales, pension provisions, social security, medical benefits, breaking down of the pass law system and other restrictions.

A second resolution aimed at banks extending credits to the government of South Africa where apartheid is the official policy was debated at length before being passed. It directed the council's executive and finance committee to consult with the banks in which the Church has deposits or investments and which are members of the consortium of banks extending credit to the government of South Africa.

The resolution said that unless the executive and finance committee concludes that the involvement of the said banks is positive in promoting the welfare and education of the people as outlined in the first resolution "the treasurer be directed to terminate the council's involvement with such banks within a reasonable time."

A third resolution directed the committee on trust funds to examine its investments and take similar action. It was asked to report to the council.

Two members of the Council, Charles M. Crump, of Memphis, Tenn., and Prime F. Osborn, of Jacksonville, Fla., asked that their votes against the second resolution be recorded.

Mr. Crump said that "I am opposed to this, as I am opposed to other boycotts. I voted against the Chicago resolution for the same reasons that I am against this one. There will be no real gain. The boycott of South Africa is also a boycott of our banks."

He had voted for the first resolution.

The Hon. Emmett Harmon, council member from Liberia, in the debate on the second resolution described himself as "the only African in the house." He said he favored the passage of the resolution. "When we take such positive actions it speaks all over the world," he declared.

The three resolutions were presented by Mrs. Edith Bornn, council member from the Virgin Islands.

The presentation of the General Convention Special Program and its screening and review committee was made by Canon St. Julian A. Simpkins Jr., of Rochester, N. Y., a member of the committee.

One of the grants for \$7,000 will be used to help finance the distribution of a documentary film produced by American Documentary Films. Entitled "Huey," the film was produced in cooperation with the Black Panther Party and tells the

story of Huey Newton, Black Panther leader.

Mrs. Cyrus M. Higley, council member from Norwich, N. Y., also a member of the screening and review committee, described the film as "disturbing" but commended it for showing to Church audiences.

Canon Simpkins said the picture showed "the stark reality of things that black people face in the ghettos of the United States."

"I have never seen," he said, "a more accurate documentation of what black people face in the ghetto today. White people just don't know."

Two Southern bishops, Bishop Albert R. Stuart of Georgia, and Bishop George M. Murray of Alabama, expressed approval of self-help projects in their dioceses which have been funded by the Special Program.

### Bishop Murray Objects

Bishop Murray in the discussion of the grants raised the question of "who we are supposed to support." Is it, he asked, a question of choice between "black militant organizations who want nothing to do with the white community or groups with which we can work for change and reconciliation and in which there can be local Episcopal Church involvement."

Leon E. Modeste, director of the Special Program, to whom the question was directed, indicated that the Church would have to seek to assist both types of groups.

Mr. Modeste also was questioned about a \$4,000 grant to the Ocean Hill-Brownsville school board, New York City. He said the grant had been made to help the local school district tell its side of the story in a school decentralization dispute with the organized teachers of the New York school system. He said the board had no funds

available for public relations purposes to present their story to the public.

Several speakers, including Bishop Stuart and Mr. Modeste, said that the Special Program seemed to be creating in many areas an interest in the Episcopal Church on the part of many persons who have been assisted through the program.

### Visits to Dioceses

From 10 a.m. until nearly 5 p.m. on December 11, members of the council discussed what they had learned in visiting 82 dioceses.

After hearing a report which enumerated the concerns expressed by diocesan groups, the council members shared their experiences and sought to define the significance of what they had heard.

Running throughout comments by members was a recognition that there is a division in the Church, a "cleavage" which was described as "theological."

Mr. Osborn said part of the Church believes the Church should be "activist" and others believe "the Church should convert individuals who can then act."

Others expressed the opinion that the question of division between the Executive Council and the local churches was a matter of "better communications."

### Public Relations

Bishop Stephen Bayne, Council first vice president, said he did not believe that it was "a P. R. problem."

"The Church is being overcommunicated," he said. "It's really a question of how they can communicate with us." He urged the establishment of better and more open relationships with the bishops and dioceses and council.

A proposal for a visitation to

be made to all dioceses in the spring of 1969 was referred to the council's executive and finance committee for a report at the February meeting.

Responding to official requests from the dioceses of Quincy and Springfield, the council took up the question of whether or not to reconsider the action taken in September which called for a one-year boycott of the city of Chicago for council-sponsored meetings.

By a vote of 40 to 3 council members decided not to reconsider its action. Three members favoring reconsideration asked that their votes be recorded: Bishop George M. Murray, coadjutor of Alabama; Bishop Russell T. Rauscher of Nebraska and Mr. Osborn.

In commenting on the action Bishop G. Francis Burrill of Chicago, who voted against reconsideration, said that "no good can come from further debate. We should close ranks and get on with the Church's business." He had voted against the boycott in September, although he conceded the resolution had "good motivation."

The one million dollars authorized for investment in ghetto enterprises will come from council undesignated trust funds and will bring to two million dollars the money made available for such purposes. The council heard from Charles Bound, New York banker, who reported that nearly a million dollars has already been invested under the program — either as deposits in ghetto banks or as funds made available to "umbrella" organizations which aid community groups in establishing their own businesses.

He said the council had recently invested \$20,000 in a Harlem foundry which is owned and operated by ghetto entrepreneurs and provides employment for around 40 residents of the Harlem area.



Other highlights of the meeting included:

- A statement by the Presiding Bishop who reported that around \$170,000 has been received in the Biafra hunger appeal. He described it as a rewarding response by the Church. He contrasted this with the indifference and "even hostility" that some members of the Church have shown toward the Special Program.

- The approval of a special order of business on American Indians for the February meeting to be presented by Indians. The council directed that money be made available in the 1969 budget for a conference of American Indian and Eskimo clergy and laity. It asked for the establishment of a national advisory committee of American Indian churchmen and for an adequate program for the development of an indigenous ministry.

- The establishment of a committee on world hunger. The committee is to develop a long-range strategy calling the whole Church to prayer and action in a program on behalf of the

hungry and poverty stricken in the United States and throughout the world. It would include education, setting of new priorities, greater extra-budgetary giving, family planning, legislation and cooperation with other Churches and secular agencies.

- The election of the Rev. Rustin Kimsey, vicar of St. Stephen's, Baker, Ore., to succeed Dean William B. Spofford Jr., recently elected missionary bishop of Eastern Oregon. Bishop Russell T. Rauscher of Nebraska attended his first meeting of the council as a representative of the sixth province.

- The approval of the Presiding Bishop's fund for world relief as the national objective of the 1970 Church school missionary offering.

- Passage of memorials honoring the late Spencer Miller Jr., and the late Rev. Vesper O. Ward. Mr. Miller served as a consultant on industrial relations for fourteen years to the staff of council. Dr. Ward was editor in chief of the Church's teaching series.

"commercial" rather than a "religious" Christmas stamp.

The 1964 Christmas stamps depicted poinsettias, pine cones, holly and mistletoe. Rep. Laird criticized the series as "highly commercial . . . purporting to convey the 'spirit' of Christmas but in no way symbolizing the true meaning of Christmas."

The Wisconsin Republican made his criticism in a letter to then Postmaster John A. Gronouski.

At that time, he noted that there had been many controversies over separation of Church and state, but said that deliberately keeping the religious motif out of the Christmas stamp designs lacks relevance. He had earlier made other attempts to have the post office issue a holiday stamp with a specific religious scene.

Mr. Mitchell, according to a law office aide in New York, was raised a Catholic and attended Fordham University and law school, Catholic institutions. But his present Church affiliation is reported to be Presbyterian.

Massachusetts Gov. John A. Volpe, Walter J. Hickel and Maurice H. Stans are the Catholics on the cabinet. They will be, respectively, Secretaries of transportation, interior and commerce.

Other Protestant denominations represented on the incoming cabinet are Baptist, Robert H. Finch (health, education and welfare); Episcopalian, George Pratt Shultz (labor); and United Church of Christ, Clifford M. Hardin (agriculture). Mr. Hardin, a member of the First Plymouth Congregational church in Lincoln, Nebr., has something else in common with the President-elect other than an official government tie—he was raised by Quaker parents.

Following the initial announcement there was some criticism of the appointments.

## New Cabinet Members all Have Some Religious Affiliation

★ President-elect Nixon's cabinet includes four Presbyterians, three Roman Catholics, two Mormons, and a Baptist, an Episcopalian and a member of the United Church of Christ.

The cabinet member best known for his religious affiliation is Michigan's Gov. George Romney, who will be the new secretary of housing and urban development.

Gov. Romney is a past-president (bishop) of the Detroit Stake of the Church of Jesus Christ of Latter-day Saints (Mormon). He has also been considered the most liberal

member of the incoming cabinet.

The other Mormon on the cabinet is David Matthew Kennedy, Chicago banker named to be secretary of the treasury.

Presbyterians on the cabinet are Rep. Melvin R. Laird, secretary of defense; John N. Mitchell, attorney general; Winton M. Blount, postmaster general; and William P. Rogers, secretary of state.

Rep. Laird, an elder in the First Presbyterian church of Marshfield, Wisc., made religious news headlines in 1964 when he criticized the post office department for issuing a

Some observers noted that no Democrats and no Negroes had been appointed to the 12 posts.

However, it was pointed out that Sen. Henry M. Jackson of Washington, a Democrat, had been offered the post of secretary of defense and had turned it down after long consideration.

It was also noted that Sen. Edward W. Brooke (R.-Mass.), first Negro senator since the post-Civil War era, had refused a cabinet post when offered by Mr. Nixon.

A Los Angeles Times-Washington Post syndicated story said that Negro pressures may have prevented appointment of a Negro cabinet member. In a story moved Dec. 12, it said: "Nixon and his men worried about the appointment of a Negro. They did not want to appoint one simply to have a token Negro in the cabinet. They wanted a man of stature who could be a true inspiration to his race."

"They ran into trouble. The Negroes they wanted — men such as Whitney Young, head of the Urban League — were subjected to great pressure from Negro leaders not to take any jobs with Nixon."

There was also criticism of the age of cabinet men, some holding that young men under 43 had not been selected. The youngest selectee was Robert Finch, 43.

Ages of the cabinet members are: Kennedy, 63; Romney, 61; Stans, 60; Volpe, 60; Rogers, 55; Mitchell, 55; Hardin, 53; Hickel, 49; Pratt, 48; Blount, 47; Laird, 46; and Finch, 43.

## DR. KARL BARTH DIES IN BASEL

★ Karl Barth, 82, who emerged from a Swiss Reformed pastorate to attain the pinnacle of theological eminence, died in Basel, Switzerland, December 10.

Compared in importance by

some to Martin Luther, John Calvin, Thomas Aquinas and Augustine, Dr. Barth was professor of dogmatics at the University of Basel from 1935 to 1961.

Ailing in recent years, he had continued to work on his Church Dogmatics, a project of 17 volumes. Five were not completed when he retired.

Dr. Barth had been hospitalized for surgery in September of this year. A colleague, Dr. Jan Lockman, a Czechoslovak theologian who will join the Basel faculty next year, said physicians had expected a recovery. He added that Dr. Barth's mental and spiritual health had been extremely good.

His written works include 200 books, and the entire bibliography of his writings list some 500 items. He was much concerned in his final years with renewal in the Roman Catholic Church following the Second Vatican Council.

Asked in 1962 about possible results of the Council, Dr. Barth told a newsman, "How can I know, not being the Pope . . . The Pope hasn't asked my opinion."

His opinion, however, was later asked by the Vatican. In 1966 he participated in a consultation in Rome on the theology of the Council. His account of that experience was published in an English-language translation in early 1968 as "Ad Limina Apostolorum: An Appraisal of Vatican II."

## TOUGH DAYS AHEAD FOR WORLD COUNCIL

★ Charles Parlin, Methodist layman, was elected chairman of the Friends of World Council of Churches, at the annual meeting.

Parlin, a former president of the WCC, succeeds Episcopalian Charles P. Taft, who had been

chairman of the organization since its founding in 1943.

Delegates also honored the two Americans who were among the six retiring presidents of the WCC. They were Parlin and Archbishop Iakovos of the Greek Orthodox archdiocese of North and South America. A new presidium of the WCC was elected at the Fourth Assembly in Uppsala last July.

In acknowledging the tribute to the retiring presidents, Parlin predicted greater difficulties for today's ecumenical leaders than those active in the post-world war two period.

"There was a great commitment to internationalism then," he said in contrast to a current wave of national self-consciousness, particularly among former colonial dependencies. The new nationalism is felt "even in the Churches," he said.

When the World Council was formed, Parlin said, there was substantial agreement among the participating Churches on the thrust of the ecumenical venture. "Today, there is dissension in our ranks on the course the Churches should take." He did not elaborate on the causes of dissension.

He contrasted the post-war "spirit of reconciliation" with the mood of today. "Now the spirit seems to be more the militancy of a cause."

Archbishop Iakovos declared that "the signs of the times all point to the need not to relax our efforts on behalf of the ecumenical movement." Noting that there are many social problems that must engage the energy and resources of organized religion, he declared: "Social action should in no way limit the goal of the Church universal . . . Our goal must always be to serve man's interest through serving the divine will."

# EDITORIAL

## Thomas Merton: Saint-Scholar

By Lee A. Belford

*Chairman, Department of Religion  
New York University*

THOMAS MERTON is dead and lives. He was deeply concerned with God and his fellow man — he gave his life to them. His impact upon individuals who knew him personally and those who knew him only through his writings was profound and often transforming.

Merton left this world to become a contemplative: he gave up speech and vocal communication when he became a Trappist monk; he gave up human companionship when he became a hermit in 1965. He was given permission to talk on special occasions and died in Bangkok while engaged in discussions pertaining to the social and political conditions in Southeast Asia. He was a devout Christian, a convert to Catholicism, and yet was always open to the insights found in other religions, notably those of the Orient. He was a bridge-builder in a world torn apart but a man without guile and loathe to compromise.

There is a type of monasticism that asks one to abandon any concern with this world. It calls for a preoccupation with God as if he had nothing to do with creation. That is the burden of all too many of our "saints", the makers of Western spirituality. But there is another type of monasticism that exists alongside this world where the purpose is the transformation of the world. In the Middle Ages monks often cleared forests, taught improved methods of agriculture, engaged in commerce for the social good, and provided hostels for the wayfarer. Often the monks were ascetics merely because their own deprivations enabled them to do more for others. They were not unlike the leaders of radical social movements who were willing to sacrifice the comforts and conveniences of life in order to usher in a new social age with greater justice for all. Such a man was Thomas Merton.

Merton was a contemplative. Like a fellow Cistercian, Bernard of Clairvaux, he believed in a life of quiet and meditation and wanted time to contemplate and to pray. But Bernard gave the supreme place to love and insisted that no one should live for himself alone, that even the

joys of spiritual contemplation should be sacrificed for others. He wanted peace and travelled hundreds of miles as a peace-maker. He loved justice and stopped at nothing to see that justice was done. He intervened to save luckless peasants from tyrannical lords and protected the Jews against the pogroms and massacres that were related to the crusades. Thomas Merton had a similar concern with the world.

I never met Thomas Merton and yet I loved him as if I had known him forever. When I asked him to do a commentary on Camus' book, *The Plague*, for the "Religious Dimensions in Literature" series, he responded at once and not surprisingly, the reactions of the critics have been full of praise for his perceptive insights. He dedicated it to his friend, Father Daniel Berrigan, imprisoned because of his protests against the war in Vietnam. When I wrote him of my confusions in regard to war and politics, he never answered in a didactic fashion, but always with the deepest understanding and profoundest wisdom. In a letter of not many months ago he said his views were increasingly eschatological, but this never impeded him from doing all he could to offer intellectual leadership in the areas of racial and economic justice. He said he did not have final answers to contemporary problems: just opinions subject to modification. But they were opinions you knew were right.

Merton lived alone on the grounds of Gethsemani abbey in Kentucky. He went to bed when he felt sleepy, often at dark, and when he awoke at two-thirty or three, he said Mass before beginning work. For washing his dishes he collected rain water; for drinking and cooking he went to the monastery for a gallon of water each day. He read a wide variety of periodicals and newspapers and carried on an extensive correspondence. The world was very much with him, but he found the time and quiet to view "outside events" in Christian perspective. He wrote regularly for *The Catholic Worker* and occasionally for dozens of other periodicals.

War concerned him, and the abuses of nature, the plight of the American Indians, anti-Semitism, and almost every other area of human interest, including love and marriage. To write a couple of books a year was routine. In everything he showed his passionate concern for personal liberation and identity.



Did Merton ever wonder at times whether he was really called to be a monk? Yes, but he said he never wondered for longer than five or ten minutes at a time. He was grieved when Charles Davis and other friends left the Church but as for himself, he declared that the grace, love, and infinite mercy of Christ in his Church more than compensated for the absurdity, rigidity, prejudice, and unreasonableness so often encountered. He said, "By God's grace I remain a Catholic, a monk, and a hermit. I have made commitments which are unconditional. I do not regard this position as especially courageous: it is just the ordinary stuff of life, the acceptance of limits which we must all accept in one way or another: the acceptance of a sphere in which one is called to love, trust, believe, and pray — and meet those whom one is destined to meet and love."

Such a man was Thomas Merton.

## How Bishops Should Lead

By Robert W. Cromeey

*Vicar of St. Aidan's, San Francisco*

AS A PRIEST, I want my bishop to stand tall and speak plain on the public issues as he feels them. Many bishops seem to think that their pastoral leadership of all the people of a diocese means they cannot take sides in the great issues of our day. This is most clearly illustrated by their traditional unwillingness to back specific candidates for partisan public office. Some bishops and clergy feel that if they take radical positions on racism, homosexuality, the sexual revolution, peace, dope, marriage, sex and the family they will alienate some people in their constituency. Of course they will. Some people will be upset. Some people may withdraw funds. Some may even leave the Church.

But if the Church is on mission to the world then the leaders of the Church have to decide to whom they are going to minister. Do we spend most of our time ministering to the feelings of those within the Church, those who might get mad if a bishop condemns the police department if they have been brutal in a demonstration? Or does the bishop want to stand with the students who also need the ministry of the Church? The students tend to be

outside the Church. The complainers are within seeking ministration but often as laymen failing to be on ministry to the world for which Christ died. The bishop in a police brutality case have a ministry to the police who are condemned. The reason many police continue to be brutal is that the leadership of the Church and the community do not give them their frank negative opinions. Then, by silence back brutality. The inability to speak plain alienates the college student, brutalizes the police and gives a sop to the establishment of the community which continues a basic cynicism about being able to buy off the Church.

Some bishops feel that they must set priorities of issues in which they must be involved. They fear that by getting involved in too many issues, their effectiveness is diminished in the high priority ones. For instance, my bishop, C. K. Myers, has set peace and poverty as the two high priority issues at the present time. So issues of sexuality, experiential education, draft resistance, etc., do not get much attention. Yet there is a difference between high priority items in which diocesan money and staff are concerned, and issues about which the bishop might speak for himself and lend his influence. I want my bishop and leader to tell us where he stands on all the issues. A good priest may have to publicly dispute his bishop. But position on issues and theological reflection are necessary.

### We Elect Bishops

I WOULD LIKE to offer a radical solution. A bishop should speak loud and plain on every public issue in which he is interested, has strong feelings and information. He should make it plain he is speaking for himself. He is not speaking for the Episcopal Church, except where the convention has spoken clearly. He is not speaking for the council of the diocese, the department of social relations or the clergy and laity of the diocese. He should enter the streets and the picket lines because he cares to and feels that through the ambiguities of any moral and economic situation, he feels he must take a stand. How great if some of our California bishops could publicly join the farm workers in their struggle for effective union recognition, or actively support the farmers who fight unionism. He should take his position as a man and a leader without giving the impression he is speaking for God.



We elect bishops because we have some notion of his opinions and desire his brand of theology and morality. We want his opinions and actions as guide lines for our thinking and action. If the council of the diocese wants to back or condemn the bishop's statement, let it. They are elected by convention to represent the people and clergy of a diocese. Let them speak openly and clearly if they care to. Let the clergy and laity openly debate the position. The bishop should not wait for consensus before he speaks on issues. He should be the leader in helping the diocese reach consensus. But that cannot be done if the bishop fails to speak plain. People respect a person who takes a stand and speaks his mind as long as he leaves the other side the dignity of disagreement. If the bishop finds he's wrong, he can confess it.

What are the advantages of the bishop speaking for himself on the great issues? He provokes thought and conversation on the issues and gives a theological reflection to those issues. He reminds God's people that the world in which God incarnated himself is where he reveals himself. He will gain the attention of those disaffected from the Church. It will help laymen and clergy move from a demand for ministry to themselves to see they have a ministry to the world. Clergy and laymen can feel they too can involve themselves and risk their opinions. Finally, the debate on the issues moves from the hallowed halls of diocesan house to the market place and newspapers where we witness to the Church's greatness, its passion and dullness, its brilliance and incredibility. The people of feeling and intellect will see it as an institution worth discovering.

## The Carrot and the Club

By Alfred B. Starratt

*Rector of Emmanuel Church, Baltimore*

JIM AND I were talking about marketing—not the kind you do in the supermarket when you buy the weekly groceries, but a more abstract—and hence more noble — variety. Marketing is how you move goods. And the basic problem, said Jim, is one of human motivation. He says that millions of dollars are spent in scientific

research to discover what makes a man want something enough to pick up his credit cards and go off to buy it. And the knowledge thus gained is applicable to other areas of human involvement, if we only had the means to apply it. It should, for example, enable us to persuade the urban poor to become involved in creative action to solve their problems. Maybe it would be a good idea to make the men on Madison Avenue commissioned officers in the war on poverty. I can see it now: the lovely young girls running after the man who has a job; the fellow with bad breath who is still loved because he didn't drop out of high school; the girl who is the life of the party and only her current events teacher knows for sure.

But seriously, motivation is a fascinating subject. At primitive levels it is as simple as the carrot and the club. You can move a donkey by holding a carrot just beyond reach at one end of the animal, or by giving him a good belt with a club at the other end. This, by the way, is one form of biblical motivation. Be good and you will win heaven — the carrot. Be good or you will end up in hell — the club.

Of course the goodness that is thus produced by promises and threats is a paradoxical variety for it is motivated by self-concern. The person who wants the pleasures of heaven for himself or who wishes to avoid getting himself into the pains of hell will do the right thing out of enlightened self-interest. And there are probably millions of people who would argue that all human action for the benefit of others is ultimately thus motivated. Probably the weight of evidence is on their side of the argument.

To my mind, however, this is only another way of acknowledging the fact that the vast majority of men are still at a minimum level of growth toward emotional maturity. You have to promise a child a lollipop for being good. But a truly adult person cares for others without thinking of personal rewards.

Not that such goodness is a grim activity without personal satisfaction. Quite the contrary. The loving person is generally a happy person. But he isn't loving in order to be happy. He is loving because it is his natural way of being — and personal satisfaction is an incidental by-product of his nature.

But how do you help people grow to become loving? If the motivational research people know, I wish they would spread the news.

# A Prayer at Christmastide

O Thou, Bread of Life, born in the House-of-Bread,  
Of the family of David most human of kings and  
singer;

Thou who walked beside the still waters of Galilee  
Thyself the Spring of Living Water;

Son of Mary most blessed of women,  
From Joseph learning that God is Our Father;

Thou who watched the might of yeast in re-  
generation

And the power of seed growing in the earth,

Discerning the minute beauty in grass,

The courage and grace of birds, the helplessness  
of lambs,

And sensed the vast endurance of rocks;

— Thou, Brother of the worker, the mourner, the  
poor,

Poet who looked upon the face of God

Whose words eternal outlast all works of men

Blasting off their masks of pride, greed and  
lust, —

May thy tears over the city cleanse us,

Thy hands nailed on the tree support us,

May thy Peace protect and guide us

As on the King's Highway we seek for You

And those we love in our Father's House. Amen.

— R. A. Weatherly

Rector Emeritus, Grace Church,  
Kingston, Pa.

## BLACK CAPITALISM TAKES A RAP

★ Leaders of local and national organizations for black economic development warned President-elect Nixon they are unhappy with his proposals for "black capitalism."

Plans for economic development of black and other minority peoples, they insisted, must be made primarily by the blacks and minorities themselves, and a national black economic development conference, to be held Feb. 21-23 in Detroit was announced to make such demands more specific.

The Rev. Lucius Walker Jr., executive director of the inter-

religious foundation for community organization who was chairman of the panel, charged the "Nixon administration" with "total insensitivity" to the economic development needs of the black community.

Walker said he and six other leaders on the panel were "not aware of any meetings" of the President-elect with those "truly representative" of black desires. What Mr. Nixon really means by "black capitalism" is more opportunity for white businesses to benefit more, claimed Walker, and "increasing the skids for the federal government to slip out of its responsibility."

A joint statement issued by the group cautioned: "It would be tragic if Mr. Nixon and his colleagues in the private and public sectors were already devising ways in which they think economic development can best be accomplished. But his ways are not our ways. The time is

past when administration programs can be imposed on black communities . . .

"We hereby serve notice to all . . . that the old patterns of fostering corporate colonialism on Black America no longer applies. From henceforth, Black America will set its own agenda, programs and priorities."

## POLITICS IS BUSINESS OF THE CHURCH

★ Politics are the Church's business as much as anybody else's, Archbishop Donald Coggan of York said on his return from a two-week visit to South and East Africa.

He told newsmen that one of the most constant questions asked him during the tour was whether the Church should keep out of politics.

"I did not agree with this," Dr. Coggan said. "You cannot be faithful to Christianity and departmentalize life into religion and everything else.

"Christianity impinges on to all facets of life — politics,

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THE WITNESS

commerce and sex. I strongly resist the view that a politician or a man in commerce should say, 'Hands off, this is our department.'"

Dr. Coggan also said he had seen examples of apartheid in South Africa — "You cannot be there without seeing it." But he declined to go further by way of comment on this "difficult and complex problem," saying he was in South Africa only three days.

### URGES JOINT ACTION FOR THE NEEDY

★ The Roman Catholic and Episcopal Churches should work together to improve the lot of the poor in Maine, Bishop Frederick B. Wolf of Maine told the First Friday Associates.

"We must begin to hear each other, to learn and appreciate the traditions of the two Churches," he declared. "These traditions won't be given up, but through knowledge our lives will be enriched."

Bishop Wolf told the group of Catholic men that "we must eliminate the image of division and competition between our Churches. Christians are now beginning to take each other seriously, and that means a closer relationship.

"We must become aware that today's top agenda item for the Christian Churches is ecumenism."

### SAIGON PAPERS GET IN TROUBLE EASY

★ A total of eight South Vietnam newspapers have been permanently suspended for alleged threats to the Saigon government since last July, the Methodist Vietnam education project reported.

In the same period, nine other papers were suspended for periods lasting from three days to three months, the report said. Charges ranged from printing a

picture of Ho Chi-Minh to giving prominence to U.S. secretary of defense Clark Clifford's suggestion that Saigon was holding up the Paris peace talks.

### CATHOLIC NUNS TEACH AT EPISCOPAL SCHOOL

★ Roman Catholic nuns have completed a ten-week experiment in which they taught Sunday School at an Episcopal church in Cincinnati

The nuns responded to a plea for help when St. James church was unable to recruit teachers for its Sunday school program and its rector requested assistance from the Notre Dame Sisters in nearby Covington, Ky. Using Episcopalian teaching materials and holding periodic meetings with the rector, the sisters kept their instructions in line with doctrine and policies of the Episcopal Church.

The experiment ended when the parish was able to recruit sufficient teachers for its program, but close relations established between the Catholic nuns and the Episcopal parish will continue.

### MILITANT PRIEST GETS BACKING

★ A Roman Catholic priest facing a jail sentence for destroying draft records in Milwaukee won what he called "a vote of confidence" from a group of fellow priests of the archdiocese of St. Paul-Minneapolis.

The presbytery of the arch-

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diocese voted 148-110 to "express its gratitude to our brother priest, Father Alfred Janicke, for making us more sensitive to the issues involved by his witness to the dictates of his conscience and assures him of its support as he faces the consequences of his action."

Fr. Janicke, assistant pastor of St. Philip's church, Minneapolis, was one of 15 draft protesters arrested in Milwaukee Sept. 24. They spent 30 days in jail as they awaited funds from friends to secure bail.

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