

CORRESPONDENCE



After Hours at the Convent

Reno, Nevada

To the Editors: Had I not experienced "Washington Hospitality" during the Peace March sponsored by Clergy Concerned for Vietnam in February, 1968, I would find it difficult to believe, as Elizabeth DePaulo in her letter in the January 9 issue of *Commonweal* states, that meetings on the parish and diocesan levels would be necessary to decide whether the churches would offer hospitality to those seeking peace.

Well in advance of the 1968 Peace March, a priest friend of mine had arranged for accommodations for me and for other Sister friends of mine, making clear time of arrival etc. However, upon arriving from Chicago, after an all-day drive, we were asked if we had any idea how much we were inconveniencing the Sisters by arriving at such a late hour (11:00 p.m.)! Didn't we know that the Sisters had to get up in the morning to pray?

After mentally wishing Sister happy meditating on the Good Samaritan, we set out to find another place to stay, which seemed not to concern Sister in the least. We watched signs along the highway to see if by chance this town could be called Bethlehem.

At the Presbyterian Church we were greeted with a happy smile, a cup of coffee, and an offer "to use anything we have." They offered us not only their own facilities but provided lists of places where we would be most welcome in Washington. Somehow, in the midst of this "prayer" I was saddened by the image of a Sister somewhere in Washington tired not by the hour really but by a rather sterile interpretation of "prayer."

Now, two years later, it is very disconcerting to learn that the encounter related is not just an isolated incident of a good Sister who rose one day on the wrong side of the bed to pray. It seems strange indeed that top-level
(Continued on page 565)

NEWS & VIEWS: 546

CORRESPONDENCE: 547

EDITORIALS: 547

L. A.'S SCOTTSBORO BOYS CASE: Sheldon H. Harris 548

POLLUTION AND THE POOR: Wes Barthelmes 549

BURYING BIAFRA: John Horgan 551

SCARS OF VIETNAM: Robert Jay Lipton 554

MUST CHRISTIANS BE ANTI-SEMITIC?: Michael Zeik

VERSE: Michael Cuddihy 556

THE STAGE: Philip Nobile 558

BOOKS: 560

JAMES O'GARA: Editor
PETER STEINFELS: Associate Editor
MICHAEL NOVAK: Associate Editor (At Large)
GERALD WEALES: Drama

JOHN DEEDY: Managing Editor

PHILIP NOBILE: Assistant Editor

AMNE ROBERTSON: Editorial Assistant

PHILIP T. HARTUNG: Movies

JOHN FANDEL: Poetry

EDWARD S. SKILLIN: Publisher

JOHN BRUBAKER: Advertising Manager

COMMONWEAL A Weekly Review of Public Affairs, Literature and the Arts.
Second class postage paid at New York, N.Y., and additional
mailing offices. Printed in the USA and published weekly,
except biweekly Christmas-New Year's and July-September,
by Commonweal Publishing Co., 232 Madison Ave., New York, NY 10016
MUrray Hill 3-2042. Copyright © 1970 Commonweal Publishing Co., Inc.
US and Canada, \$12 a year. Foreign \$14. Single copies 40¢

YEAR 10 A.G. - AFTER GREENSBORO

The flood of comments on the '60s which drowned the New Year may have exhausted our tolerance for retrospection. Certainly another anniversary has passed with little notice—it is a decade now since the first sit-ins in February, 1960. The *New York Times* marked the occasion with a round-up story on the Negro's progress in the South. Fair enough, especially at a critical moment for civil rights: Jim Crow's been lying low, but the Supreme Court having cornered him, he seems determined to fight back. Southern politicians in statehouses, observing "Southern strategists" in Washington and knowing the continuing resistance to racial equality in the North, appear tempted to launch a new roll-back-the-clock offensive.

But the sit-ins ought to be recognized as something more than a regional political movement, even when that movement's goal was as important as civil rights. The sit-ins, in fact, more than anything else, initiated the '60s; turned around the style and substance of U.S. politics; set in motion the forces characteristic of the decade. From the first action in Greensboro, North Carolina on February 1, the movement had spread to five Southern states by the end of the month; 351 students had been arrested.

The sit-ins set off student activism. There were precursors, of course: the student opposition to the House Un-American Activities Committee, which had led to a clash with police in San Francisco. But while HUAC is alive and well today, although living under a different name, the sit-ins obtained instant results, if only the complete closing down of numerous lunch counters. Direct action had succeeded where years of more traditional agitation had not. The Birmingham bus boycott was a precedent, but it was different too. Black and white had not confronted one another directly. Confrontation—not necessarily in the more recent sense of violence—meant drama, meant turning to advantage the mass media which supposedly had been stultifying political controversy in the '50s. It also meant personal risk: beatings, arrests, dismissals from traditionalist Negro colleges.

The lessons were not to be lost on students, white and black, who had been raised on an ethos of delayed gratification, whether it was a matter of personal happiness or public welfare. Do well in school, win scholarships, keep your record clean, work your way into the System—and then you will

in two colonies did Quakers find real toleration: Rhode Island, where they eventually constituted a majority, and Pennsylvania, where William Penn, himself a Quaker, established his "Holy Experiment" with religious freedom. All men possessed the "inner light," the Quakers believed; therefore, the Indians were to be respected and paid for land. This policy kept their relations with the Indians peaceful, but also won the charge that they and the Indians were allied.

Participation in Pennsylvania government, says Miss Bacon, occasioned one of the lasting dilemmas for Quakers: how to be involved in the affairs of the world without compromising their principles. Rather than vote taxes for Indian wars, Quakers resigned from the colonial legislature; rather than bear arms or pay taxes, they raised money to negotiate peace. In this colonial experience Miss Bacon finds many similarities with contemporary Quaker pacifist activity.

Like other denominations, Quakers have been influenced by social and cultural change. The revival of the early nineteenth century led many urban Friends to adopt evangelical methods and to formulate a credal criterion for membership. When Quakers of the old quietist school, led by Elias Hicks, a Long Island farmer, challenged the imposition of set doctrine, the Philadelphia Yearly Meeting in 1821 split into the "Orthodox" and "Hicksite" factions. Ten years later, Joseph J. Gurney, a visiting Englishman, further divided the "Orthodox" on the issues of evangelism and the institution of church services.

In the second part of her book Miss Bacon treats a series of topics centered on Quaker attitudes toward social change. She traces their work for the abolition of slavery from its beginnings before the Revolution to its height under such leaders as James and Lucretia Mott and John Greenleaf Whittier. The majority of Quakers feared this active concern with the world; yet, Quaker abolitionists certainly were in the forefront of the movement. Other socially-minded

Quakers continued their work with the Indians, drew up imaginative programs for prison reform, and established the first private mental hospital in the United States. But perhaps their greatest achievement was the foundation in 1917 of the American Friends Service Committee to relieve the victims of war. In 1947 the AFSC, together with its English affiliate, the Friends Service Council of London, received the Nobel Peace Prize.

Quakers likewise made significant contributions to the arts and sciences, but especially education. Despite early reservations about college and university training, by the mid-nineteenth century they had founded some of the nation's leading institutions of higher learning, including Swarthmore and Haverford.

In any such book, there will be shortcomings. Miss Bacon's interspersing of historical with topical narrative results in some unnecessary repetition. While she admits, especially in the final chapter, that most contemporary Quakers reflect the political and ideological views of most other Americans, her own preference for activism fails to give a completely accurate picture of Quaker religious beliefs. Finally, while she did not intend to write a scholarly book, some citation of her sources would have been helpful for the reader interested in following up on some points. She does, however, include a good bibliography and the book could well be used in a college survey of American religious history.



CORRESPONDENCE

(Continued from page 547)

church meetings would be necessary in any diocese to decide on action relating to people who have taken seriously the ideas presented in *Pacem in Terris*. Particularly does this seem strange in a diocese such as Washington where obedience to *Humanae Vitae* seemed to allow for no such discussion.

In the same issue of *Commonweal*

Russell W. Gibbons, quoting an organizer of Local 1199 in "High Noon in the Hospital," speaking of union recognition at Mercy Hospital in Pittsburgh says, "We expect Mercy to be the toughest nut," and again, "The hard line against unions has been restated by the Catholic Hospital Association, and two smaller Catholic Institutions in the Pittsburgh area locked out service employees and broke strikes within the past year." How does such action interpret the church's encyclicals on labor?

Just what is the case for encyclicals?

If, in obeying *Humanae Vitae*, Catholic couples bring children into the world, can they not rightfully expect, at least from Catholic institutions, a living wage and human dignity for the father of that family in his work situation? Is it a debatable question that

"IT'S OVER. Let us offer thanks / To British planes and Russian tanks. / The oil, so precious to the health / Of Britain and the Commonwealth, / Is safe again with British Shell. / The Ibos may not fare so well. / But Harold Wilson says he'll chide / All victors bent on genocide. / It's curious: Above the stench, /

**Untypically,
stand the
French."**

For a free copy of NATIONAL REVIEW, write: Dept. A, 150 E. 35 Street, N. Y. 10016.

Classified

• RATES: 50¢ a word, 12 words minimum. Centered lines: \$3.00 a line. Discounts: 5%, 3 times; 10%, 7 times; 15%, 13 times. Payable with order.

Summer Opportunity

• SEARCHING? CONTACT: SUMMER '70. Box 111, Willimantic, Conn.; Box 784, Manchester, Conn.

Employment

• CLERGYMEN entering new vocational structures: Your specialized educational and pastoral background is no longer a liability preventing you from obtaining financially satisfying and creative employment. We are a community of vocational consultants who can enable you to market your full job-potential and secure the position you want. EARL BLUE ASSOCIATES, 680 Beach Street, San Francisco, Calif. 94109.

Position Wanted

• EXPERIMENTAL TEACHING. Ph. D., chemist, 27, heavy Theology, Philosophy interest. Prefer midwest position. Box 213, Commonweal.

CHRISTIAN JET FLIGHTS, 1970

\$275 round trip
N.Y., CLEVELAND, TORONTO
& CHICAGO to LONDON,
AMSTERDAM, FRANKFURT
Departures: June & July with
4 to 5 weeks abroad

Airline Transportation Chairman
209 Greeves St. Kane, Pa. 16735

For the Spring Term

SPECIAL RATES on the challenging *Commonweal Papers 4* for college and seminary classes and discussion-group use. This issue, "The Church in the Year 2000," contains:

New Heaven and New Earth
by Arthur Gibson

The New Ecclesiology
by Gregory Baum

Liturgy the Public Hope
by Richard Neuhaus

Exit for Ethicists
by John G. Milhaven

Priests and Priesthoods
by John D. Donovan

The Necessary Ecumenism
by Richard McBrien

From Chaos to Toronto I
by Anselm Atkins

Religious Cultures, High and Low
by Donald Cutler

St. Peter's Square, 1997
by Frederick Franck

Also, stimulating shorter comment on these papers by Robert Neville, Daniel Callahan, Robert Hovda, James Gustafson, Joseph H. Fichter, Roger L. Shinn, and John Macquarrie.

Prices Postpaid:

1 to 9 copies 75¢ each

10 to 49 copies 60¢ each

50 copies or more 50¢ each

Orders of 10 copies or more for institutions may be billed; other orders should be accompanied by payment.

COMMONWEAL 220
232 Madison Ave.
New York, N.Y. 10016

Please send copies of *Commonweal Papers 4* to

Name

Address

City, State, Zip

Payment Enclosed Bill me

they join others in seeking peace on earth and be welcomed by their own church in so doing?

It would seem that "Love of God and Neighbor" sweeps away debatable complexities and faces directly questions of family, peace, and justice as Christ intended that they should be faced, that is, as prayer.

SISTER MYRA STRATTON, B.V.M.

Free Priests

New York, N.Y.

To the Editors: Development of a more effective, pluriform ministry in the church could well be served by the kind of cooperation between the Society of Priests for a Free Ministry and groups in the established church that is expressed by Eugene C. Bianchi in his rationale for a free ministry [Jan. 23rd]. But the presentation is disappointing in many ways. First, Bianchi undermines that cooperation by his characterization of alternatives to the free ministry.

1. Is it "adulation of law and order" to favor institutional development of varieties of ministry and of married clergy, as opposed to separatist initiation of these? (I would also be interested in documentation of the statement that "the most progressive periods of church history" were not marked by this attention to institutional development.)

2. When one recognizes that there are other church forms and, therefore, other ministries, why is it "ecumenically insulting" to insist on episcopal validation of ministry in the Roman church? Further, it is not at all clear why the priest in the free ministry is not likewise validated through his ordination.

3. Is all theoretical work on the priesthood done by scripture scholars and theologians "ivory tower analysis" and is all free experimentation a matter of *learning by doing*?

More importantly, however, Bianchi does little to establish his case. To say that the SPFM priest is "freer" and enjoys "*greater self-determination*" does not seem to do justice to either group

of priests. As I understand it the SPFM priest is free and completely self-determinative since the sole proviso of acceptance by a community is easily met. The priest who remains under the bishop is also free in many respects (with too many obvious exceptions), so that there is much room for "creative dissent" in the church. Moreover, the minister's functions as described do nothing to establish why the ordained man should be the priest of a free community, since in each case what is asserted can well be done by other members of the community, as far as Bianchi's explanation takes us. This leaves us with a man characterized by qualities associated with the sensitivity movement: an "enabler," a "catalyst," a "guru," who "sensitizes" and "awakens."

My feeling is that the problem lies in failure to explore thoroughly the meaning of ordination and obscuring that failure by using the expression "specially ordained." It may be that the kind of progress we need lies in recognition of priesthood as a function rather than as an ontological condition one acquires. Reference to the need for "experience and wisdom" as validating the continuing ministry of the dispensed priest does little to dispel the impression that the case finally rests on the essentialist theological position. I look forward to more precise discussion of this matter. (REV.) PHILLIP J. MURNION

REPLY

I am grateful for Fr. Philip J. Murnion's critical reflection on my article on free ministry. I get the impression, however, that Murnion has deeper, unarticulated feelings against the free ministry movement than he reveals in his theological objections. I say this because he tends to judge my points in a consistently pejorative way rather than allow for positive interpretations that seem obvious enough. But since it is very difficult to explore that complex area of feelings and fears in which another basically stands, I will attempt some brief answers to his charges.

1. My article praised institutional re-

forms within the official church toward a more diversified ministry. SPFM does not consider itself "separatist." It can be shown historically that many reform movements (liturgical, biblical, ecumenical) often started in para-legal or unapproved ways. Progressive periods of church history are also concerned with institutional development; it is a question of emphasis. Which of these two eras was most concerned with law and order in the church: the decade following the Catholic Modernist crisis or the Vatican II decade? Which was the more progressive?

2. Perhaps it would have been better to say that it is ecumenically inconsistent to understand the validation of ministry exclusively by relation to Catholic bishops. This aspect of evaluating ministry has been exaggerated in our church. I do not want to eliminate episcopal validation, but, by a more ecumenical reflection, I would like to broaden the factors involved in validating ministry even in the Roman Catholic church.

3. Murnion's statement about "ivory tower analysis" is a good example of looking for the pejorative interpretation. A free ministry priest does enjoy greater self-determination in at least two ways: he can determine to marry and he can more independently and fully plan where and with whom he will work and live.

Finally, Fr. Murnion wants to keep that secure and clear distinction between priest and layman. He is not happy that terms like "enabler" and "catalyst" may also be used for others in the community. But if he is serious about moving from an ontological to a more functional understanding of priesthood, he will have to accept the overlapping of all gifts and qualities among the ordained and the unordained. In a more functional understanding of ministry, some persons will be specially trained and commissioned to coordinate certain functions (e.g. liturgy) for the community, but their priesthood will not be "ontologically" (in the sense of the scholastic tradition) superior to the priesthood of all believers.

EUGENE C. BIANCHI

Jesuit Education

Philadelphia, Pa.

To the Editors: Looking back upon my high school days, I realize the profound effect that the Jesuits have had upon my life since then, both as a college student and as a Christian. ["The Jesuit High School" Jan. 30].

As a high school senior, however, I tended to judge Christian growth in terms of a renewed faith in the "Catholic Religion," which meant an allegiance to a theological and moral concept which I could not understand, much less accept. In other words, I felt that if I looked at more girlie magazines as a senior than as a freshman my Christianity had diminished in those four years. I might add that my views were quite typical.

My point, therefore, is that as a senior I was a very poor judge of the growth and development which I had attained and would continue to attain as a result of my Jesuit education.

JOSEPH MACK

Fairfield Prep '66

Tracy's Flintstone

Philadelphia, Pa.

To the Editors: Phil Tracy's "Cold Night In Flint" [Jan. 23] certainly didn't serve as a Pepto-Bismol tablet into the guts of the world.

Mr. Tracy writes as though Andrew Devlin hasn't heard of the negative side of the ledger for the past decade. The "poor kid *has* heard. Instead of sneering from his armchair in suburbia he *is* moving forward, despite (perhaps because of) the injustices and senseless killings of the sixties.

"Cold Night In Flint" leaves the impression that the needle is permanently stuck on "Sounds of Silence" and "Masters of War" as music representative of the decade. I'd like to think that "Give Peace A Chance" and "Get Together" are taking over in the Top 40's department.

DIANA KOZIUPA

Scottsville, N.Y.

To the Editors: Poor Holden Caulfield

Tracy. . . . *Commonweal* is slipping.

RUTH NILSEN

Pittsburgh, Pa.

To the Editors: This correspondence is directed to Phil Tracy with reference to his *Cold Night in Flint* [January 23].

Mr Tracy: You purport to be the friend of the black man in his struggle for equality. Opportunity for that equality rests in the minds of the white men, for it is within the white man that the problem exists. Only when the white man ceases to be a racist (consciously and unconsciously) will equality reign. You are distinctly promulgating racism by insinuating that the degeneracy of Flint is evidenced by an increase in the non-white population. It's as though you are saying that black people pollution is synonymous with air pollution, water pollution and unemployment. That's the way it comes across—regardless of your intentions.

ROSEMARY GEMPERLE

REPLY: *Touché.*

PHIL TRACY

Harvard and the Mafia

St. Louis, Mo.

To the Editors: When *Commonweal* high-mindedly argues that the FBI has no right to publicize illegally monitored Mafia phone calls [Jan. 23], liberals of course have to agree.

But last spring, when the Harvard SDS broke into a dean's office, rifled his files, and published some of his letters, John Deedy found it amusing and even reprinted one of the letters himself [May 16]. Harvey Cox hoped the faculty would not "hide behind procedural issues" [May 9].

Does *Commonweal* seriously believe the Harvard administration is worse than the Mafia and less deserving of legal protection?

JAMES HITCHCOCK

REPLY: Does Mr. Hitchcock seriously believe that the Harvard SDS poses as much a threat to civil liberties as the FBI? What is at issue are the illegal and extralegal activities of an agency sworn to uphold legality. Mr. Hitchcock raises more of a debater's point than a valid argument.

THE EDITORS