

## A DECLARATION OF CONCERN

With a new birth of freedom stirred by the modern Negro revolution for his dignity and the return of his soul as a person, we, the Undersigned, recalling the Old Testament understanding of justice as an act and not simply as an abstraction or sentiment, set forth the following declaration within the context of the ancient cry of Amos:

"Let justice roll down like waters and righteousness like an overflowing stream." (2.24)

The instruction of the New Testament:

"For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins." (Heb. 5.1)

And the words of the Ordinal:

"And that ye have clearly determined by God's grace, to give yourselves wholly to his Office, whereunto it hath pleased God to call you..." (The Ordinal, p. 541)

In 1961 the General Convention spoke on this matter:

"Resolved that this Church, expressing penitence for marks of racial discrimination and segregation both in her past and present life and structure, take what steps she can to conform herself to the reconciling comprehensiveness of the Body of Christ, specifically by recognizing ability in whomever it may be found, for example, in considering persons for positions at national, diocesan, and parochial levels here and abroad."

Today, no noticeable changes have been made in the continuing custom of our Church, and the silent sanction of our Bishops, of the practice of recommending Negro priests for "Negro" parishes and missions and the white priests for "white" parishes and missions.

Together we have more than a century of experience in the priesthood. We can say with Thanks to Almighty God that our ministry has been rewarding but our loyalty has been strained and our resentment has mounted to the point where we must strongly register our protest regarding the segregated priesthood in our Church.

As Priests of Negro ancestry, treated as aliens and strangers within this Church and as representatives of others treated as children to be cared for by the Bishops, we neither petition nor request this august body of Bishops for a change; indeed we demand

as loyal and faithful sons of this branch of Christ's One Holy Catholic and Apostolic Church the end of a restricted ministry within the Episcopal Church.

While the walls of segregation have come tumbling down in every institution--in government, in business, in sports, in entertainment, in education, in science--the Church continues to be the last bulwark of segregation in our society.

"The winds of change" are sweeping over every institution and calling it to judgement. We believe that this is the operation of God's Holy Spirit moving over our troubled world and summoning it to change. If the Church further procrastinates, if it keeps on playing theological and ecclesiastical Canute, it will be swept aside by the tide of history and relegated to a museum piece, an anachronism in a world in revolution.

As a consequence of this blatant racism within the household of faith the Church has ceased to be catholic and has become a racially monolithic structure scorned by those who have been kept out of it or who refuse to enter it on segregated terms. The Church denies itself some of its best leadership when an entire section of its priesthood is forced into a restricted ministry. The evangelistic task of the Church is scandalously impaired and even openly denied in both North and South, not to speak of the effects of the hypocritical association of white domination in Christianity upon our mission in Asia and Africa.

THEREFORE, in faith and penitence, we urge:

1. That all Bishops and Departments of Missions begin to make appointments of Negro clergy to missions and staffs of parishes and cathedrals.
2. That all Bishops begin to recommend clergy to vestries for appointment as rectors without regard to race or color and that Bishops encourage rectors and vestries needing curates to call Negro curates especially in non-Negro churches.
3. That all Bishops make appointments of Negro clergy to diocesan positions of leadership other than those of Christian Social Relations.
4. That the House of Bishops direct the Chairman of the Overseas Department to seek out Negroes for appointment in the overseas field.
5. That all Bishops enlist Negro students for the Priesthood in their dioceses, particularly to be placed in non-Negro parishes.
6. That the Bishops charge the Executive Council with the immediate responsibility of initiating a program for seeking out and recruiting Negro college students, both at white and Negro colleges, for the ministry of the Episcopal Church.
7. That all Bishops having to do with the appointment of clergy to seminary, college and school faculties strongly use their Episcopal office for recruiting qualified Negro clergy to these faculties.
8. That Bishops cease crying Peace, peace, when there is no peace, and be unafraid to face ~~creating~~ trouble when Christian action points in that direction; that they put the

people of God before the property of men and human dignity above budgets and quotas, even if the fabric of the Church may be thereby jeopardized.

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