

The **WITNESS**

MARCH 31, 1960

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CHURCH IN THE INNER-CITY

PAUL MOORE, dean of the Cathedral in Indianapolis, writes that the church in the inner-city, both downtown and neighborhood, is being constantly weakened as her missionary responsibility grows out of all manageable proportions. The picture is Trinity Cathedral, Trenton, heart of the diocese of New Jersey

ARTICLE BY DEAN PAUL MOORE

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In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
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Thursdays and Holy Days: Holy Com-
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Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

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Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

World Tensions Upset Sex Life White House Conferees Told

★ Sex life of American youth is premature according to a study made for the White House Conference on children and youth, which opened in Washington on March 27, attended by about 7,000 delegates. The meeting continues through April 2nd.

The paper was prepared in advance of the conference by Dr. Margaret Mead, a distinguished anthropologist, in which she warned that American boys and girls are growing up sexually much faster than they should.

When asked how youth got that way, Dr. Mead said that it might have something to do with the "shortened time perspective" resulting from the universal if unspoken realization that this generation is living under the shadow of weapons that could put an abrupt end to "the human experiment."

Dr. Mead said the "premature" involvement of youth in heterosexual relations begins as early as junior high school where boys meet girls who are two years more mature in development.

"The junior high school has become a forcing ground for inappropriate and socially maladjusted attitudes in both boys and girls, laying the basis for hostility to females on the boys' part and, on the girls' part, grasping pressure toward marriage combined with con-

tempt for males," she declared.

She said many of the problems of today's youth can be traced to "a shift in attitudes toward sex which places an increasing burden on the late adolescent, especially the boy, at a time when his sex impulses are most urgent and he has least experience in managing them."

While Americans insist upon marriage as "the only moral and appropriate framework for sex gratification," she said, the culture in which modern youth grows up is saturated with the suggestion that sexual activity is the "normal" thing for "every one between puberty and senility."

"Young people are confronted by an adult world which warily watches them lest they get in trouble and prods them toward the earliest possible establishment of permanent and suitable sexual ties," she said.

"The age at which marital choices are expected makes the adolescent girl of fourteen to sixteen responsible for obtaining and holding a suitable mate, and pushing him towards the amount of vocational education that will support early marriage and parenthood."

The widespread pressures for "early mate selection" are reflected, she said, both in the custom of "going steady" and in the increasing number of parentally-subsidized teen-age marriages.

One result of this "all-demanding pattern of early domesticity" is that many of today's young people are being cheated out of that precious period of late adolescence when they should enjoy a sort of "psychological moratorium" — a chance to spend "a few years without pressure" while making the transition from childhood to adulthood.

Dr. Mead said this "loss of a period when youth can find itself" helps to explain why so many young people are thrust directly into security-minded adult conformism without ever passing through the stage of fiery idealism and devotion to great causes that once was the hallmark of youth.

"There has been increasing shift throughout this generation from the pursuit of long-time goals . . . to the 'more, more, more now' philosophy. Immediate sex gratification as represented by early marriage; early attainment of full adult status including parenthood; and the possession of the material attributes of economic independence, such as house and car, tv, a full and complete way of life bought on the installment plan rather than saved for — this has become the style."

A corporate Communion for all Episcopalians attending the conference is scheduled for March 31, at 7:30 a.m., at St. John's Church, Lafayette Square.

Reservations for the breakfast following the service should be sent directly to the host rector,

the Rev. Donald Mayberry, St. John's Church.

This service will be held for the many Episcopalians among the 7,000 participants in the conference.

The Episcopal Church, both nationally and locally, is taking



DONALD MAYBERRY — Host to Episcopalians attending White House Conference

an active role in the conference through the departments of education, social relations, and home, and the Girls' Friendly Society and the Episcopal Service for Youth.

HAVING LUNCH WITH THE RECTOR

★ In Glastonbury, Conn., the Rev. Carl J. Webb, rector of St. James, has his lunch each Wednesday in the parish house. Anybody caring to join him brings along a sandwich or two, with the rector furnishing the coffee or tea.

At Glenburn, Pa., the rector of the Epiphany, the Rev. Arthur Doersam, has lunch once a week in a Scranton restaurant so that men who work in that nearby city may join him for an informal get-together. He usually visits the place of business of one of the men following the meal so the rector can get a feel of the job.

ORTHODOX BISHOPS CONFER ON UNITY

★ Leaders of twelve Eastern Orthodox Churches in this country, meeting informally to discuss Christian unity, made plans to establish a standing conference of Orthodox Bishops in America.

This was announced by Archbishop Iakovos of New York, Primate of the Greek Orthodox Archdiocese of North and South America, following the closed meeting, believed to be the first Orthodox gathering of its kind in the U.S.

Among those present were Metropolitan Leonty, head of the Russian Orthodox Greek Catholic Church of America; Metropolitan Antony Bashir, head of the Syrian Antiochian Orthodox Church; Metropolitan Bohdan, head of the Ukrainian Orthodox Church of America; and Bishop Dionisije, head of the Serbian Eastern Orthodox Church in the U.S. and Canada.

Archbishop Iakovos, who convened the meeting, said the prelates appointed a commission to study the formation of the standing conference. He stated the commission will present its report at another informal Orthodox session, June 7, which is expected to bring together representatives of Eastern Churches overseas, as well as in the Western Hemisphere.

The Greek Primate described the "off-the-record" sessions as a preliminary get-together before the larger Pan-Orthodox conference on the Island of Rhodes next July.

At this conference, an Eastern Orthodox statement on Christian unity is expected to be drafted and sent to the World Council of Churches at Geneva and to the Vatican. First since 1921, the Pan-Orthodox meeting is being sponsored by Patriarch Athenagoras of Istanbul, supreme leader of Eastern Orthodoxy.

Besides bringing together many of the Eastern Orthodox bodies, the Rhodes conference is expected to be attended by delegates from the Armenian, Jacobite, Coptic, Ethiopian and Old Catholic Churches.

The Orthodox bishops' meeting adopted unanimously a resolution which "deplored" charges in an Air Force manual that Communists and fellow-travellers had infiltrated churches in this country.

Archbishop Iakovos, a president of the World Council of Churches recently returned from a month's visit of Orthodox communities in Argentina, Chile, Brazil, Uruguay and Venezuela.

He reported that during his tour he discussed Church unity with Orthodox leaders because his Church is "contemplating cooperation with other Eastern Orthodox communions in South America in the vast job we have to do there." The Primate said that he also had cordial meetings with Roman Catholic prelates.

COLLEGE COMMISSION LED BY BISHOP CRAINE

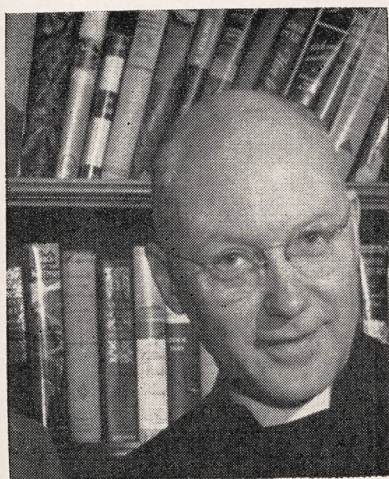
★ The national commission on college work, the advisory committee for the division of college work of the National Council, elected Bishop John P. Craine of Indianapolis, to a three year term as its chairman. This action was taken at the annual meeting recently in Greenwich, Conn. Bishop Craine succeeds Bishop John E. Hines of Texas as chairman.

Among other items considered on the agenda the National Commission approved allocations of grants-in-aid for 1961 that will make possible 21 new full-time chaplaincies, one new full-time woman college worker, and three new part-time chaplaincies; observed and considered the 25th anniversary of the society for college work; decided to continue its

study of the formal and canonical relationships for non-parochial priests (full-time college chaplains) and professional women workers; and began a long-term study on the principles of Episcopal participation in ecumenical bodies, both nationally and locally, and the goals which the Episcopal Church might seek within the ecumenical movement.

BISHOP HIGLEY INSTITUTED

★ Bishop Walter Higley was instituted diocesan of Central New York at St. Paul's Church, Syracuse, on March 26. The Presiding Bishop was the insti-



BISHOP HIGLEY

tutor. He also was the celebrant and preacher at the Holy Communion service.

Others taking part in the service were Bishop Nelson M. Burroughs of Ohio, and Bishop Horace W. B. Donegan of New York. In charge of the service arrangement was the Rev. W. Paul Thompson, rector of Trinity Memorial Church, Binghamton.

Toastmaster at the luncheon which followed the service was Edgar Couper of Binghamton.

Main speaker at the luncheon was Bishop Ernest S. Reed of Ottawa. His subject was the relationships between Churches of the Anglican communion in

Canada and the United States.

Also attending was Bishop Dudley S. Stark of Rochester and Mrs. Stark; Bishop Lauriston L. Scaife of Western New York and Mrs. Scaife; Bishop Norman B. Nash, retired Bishop of Massachusetts; Bishop Johathan Sherman, suffragan of Long Island and the Rev. Briarly Brown, dean of St. George's Cathedral, Kingston, Ontario, representing the Bishop of Ontario; Bishop Earl M. Honaman, suffragan of Harrisburg, Pennsylvania and Mrs. Honaman; Bishop Allen W. Brown, suffragan of Albany, and Mrs. Brown.

BRUSSELS PAVILION NOT FOR MONKEYS

★ The Protestant pavilion erected for the Brussels world's fair has been sold to the American Church at The Hague, Holland. It will be used for the services and other congregational activities of the interdenominational Protestant church which serves the American community in the Dutch city.

At one time it was feared that the pavilion might be sold to a zoo for use as a monkey house. This offer was made last year. The Protestant pavilion was built by contributions of Protestants in many parts of the world. The International Christian Committee formed to aid the pavilion was continued after the fair closed in the hope that it could be turned into a permanent ecumenical center in Brussels.

"We are happy that the pavilion has not been dismantled or converted to an inappropriate use," Mrs. Theodore O. Wedel, Washington, D.C., said. "We understand that there will be an ecumenical center in connection with the pavilion in The Hague. But we have not abandoned hopes for an ecumenical center in Brussels, which is fast becoming the center of the new European community."

WASHINGTON ACQUIRES NEW PROPERTY

★ This spring Bishop and Mrs. Dun of Washington are moving into a house, known as Rosedale, where they plan to remain until his retirement in May, 1962. The house is part of a property which has been purchased by the Cathedral Foundation as a protection against future needs for expansion of the Cathedral schools and institutions. No decisions have been made as to the utilization of this property.

In due time a new Bishop's House will be built or purchased as a residence for the Bishop of Washington, but this will be first occupied by Bishop Creighton, at present the Coadjutor.

BOOK BY JESUIT IS PROTESTED

★ Bishop Higgins of Rhode Island has protested the use of a history text book used in the junior high school in Lincoln, R. I. It is on ancient and medieval history and was written by Francis S. Batten, a Jesuit priest. Bishop Higgins wrote:

"I have examined this text with some care and think it unsuitable for use in any public school in this state or nation. The public has a right to expect that the duly appointed supervisory personnel in our public school system will acquaint themselves with the contents of textbooks particularly in the sensitive areas of history, political science and literature. Perhaps there are other schools in the state where a similar situation exists. If so, it is to be hoped that the proper authorities will take fitting action before private citizens find it necessary to protest."

Fantastic Upsurge of Nationalism New Factor In Overseas Work

★ Speaking to an invited group of clergy at the headquarters of the Society for the Propagation of the Gospel in London, the Rev. Trevor Huddleston, former missionary to South Africa, spoke on the future of Anglican missionary work. Quoting apparently conflicting statement by two bishops, Huddleston said that "both statements are absolutely and profoundly true."

One statement was by Bishop Stephen Bayne, executive officer of the Anglican Communion, who had said "time is running out" (Witness 3/17). The other was by the Bishop of Liverpool who had stated that "a new phase of Anglican missionary expansion is beginning."

Huddleston told the clergy that what he had to say would only underline what was obvious.

The post-war period had been marked by a fantastic upsurge of nationalism, not altogether unexpected. What was completely new was the factor of pace, the speed at which changes took place. In the past month our attention had been held successively by Algeria, Kenya, the Prime Minister's speech in South Africa, and the Belgian Congo. All governments now recognized that nothing could stop the process of change.

In consequence, the Church was faced with the problem of how to disengage herself from being identified with the things which were now being swept away. There was also the problem of secularism, already affecting millions of Africans, and the difficulty was the greater because there was so little time to stand back and

decide on the best way to meet the challenge.

Huddleston ended by listing vacancies which the Society for the Propagation of the Gospel was trying to fill. Apart from demands for laymen and women of many sorts, twelve priests were needed in the West Indies, three in India, four in West Africa, four in Central Africa, eighteen in South Africa, and nineteen in other dioceses.

The Rev. Jack Holden, British Guiana, stressed that these figures were no more than were needed to fill present vacancies, and told of missions in Guiana, like Rupuruni, established 100 years ago, where thousands of baptised Christians had no priest to teach them or provide the sacraments. He echoed Huddleston's astonishment that there were so few vocations among clergy at home.

Bishop Trapp, from the chair, emphasized the variety of openings, educational and technical as well as pastoral. The call was not only for young, adventurous priests; there were teaching and nursing posts for men and women and a great and growing need for agriculturalists and builders.

CHURCH IN AFRICA

On this side of the Atlantic, the Rev. Philip Potter, secretary of the youth department of the World Council of Churches, is saying on a current lecture tour that Christianity seems to be losing out in the newly independent countries of Africa. Potter, a Jamaican, has recently returned from a trip to Africa, Asia and Latin America in his official capacity.

While most of the "articulate young people" in Africa's new nations "come from Christian

schools" they are likely to regard politics as a field apart from Christian concern, he said. The tendency is more evident in Africa than in Asia, in his view.

"It is a sort of schizophrenia," he observed, "a keeping separate, or, when the chips are down, of quitting the Church."

"The African Church is a young Church. It is only recent generations of Africans who have become literate and articulate. Younger Christians have a most crucial role to play, particularly as they undergo pressures of change in their countries."

Western Churches "as a whole," he declared, "should reconsider their strategy, to give priority to these young Christians when they want to go to a western university or to their own new colleges."

The speed with which many African countries are coming into their own finds the Church "ill prepared for grounding" new converts, according to Potter. There is, he said, a "tendency to be intense, perhaps, but it is still a surface growth."

Christianity of all traditions is being challenged in some areas, such as western Nigeria, by the gains made by Islam. In such countries as India and Indonesia, the appeals of both Islam and Buddhism are "strong" and have put Christianity on its mettle, Potter said.

CHURCH SERVICE ON COLOR TV

★ The first church service in history to be telecast in color will be the Palm Sunday service at Christ Church, Cincinnati, at 11. The service will include the consecration of the new million and a half dollar church, announces the Rev. Morris F. Arnold, rector.

The telecast will be over a nationwide network.

INNER-CITY---

Battle Line

By Paul Moore Jr.

Dean, Christ Church Cathedral,
Indianapolis

THE WHOLE CHURCH, IN EVERY PARISH, INSTITUTION AND AGENCY MUST MAKE BARE-FACED WITNESS TO THE GOSPEL OF LOVE, TEARING DOWN, BEFORE IT IS TOO LATE, ANY VESTIGES OF RACE OR CLASS DISTINCTION, AND SHOWING FORTH AN INTELLIGENT CONCERN, A GLOWING LOVE



MY purpose in writing this paper is the hope of reaching out to as many of you as possible and persuading you as completely as may be of one fact: that in America today the battle line of the Church's struggle for survival is the inner-city.

The core of the inner-city is where the power centers of the city and the state are located. Here you find the directors' rooms of the big corporations, the offices of the trade unions. Here also is city hall, the county court house, the offices of politicians. Here would be located, if your city should be the state capitol, the center of the state government. The banks are here and the stock brokers firms where the community is linked to the financial network of the rest of the nation.

Usually, this management center also includes hotels, high-rise apartments, a few elaborate and exclusive clubs, and the best shopping centers of the metropolis, although some of these have moved out to the suburbs.

The next ring of the inner-city includes a variety of things, depending upon the city: railroad yards or docks, warehouses, some industry, and the most densely settled slum areas in the whole metropolitan area. Here we find, often bordering on the entertainment area, the houses of prostitution, the centers of the numbers racket, the corners where heroin is pushed, and the bowery, where all those who cannot keep their heads above water because of alcoholism, narcotic addiction, homo-sexuality, emotional

instability, or a combination of these, find their natural habitat. Here, too, is the port of entry.

The outer ring of the inner-city stretches from the deep slum to the fringe area, where the blight is creeping into the suburbs. Here, you will find the more stable, financially and socially, of the minority groups, and many respectable but impoverished old people. A few of the homes are still owned by the occupants, but for the most part these are apartments and rooming houses.

Line Always Moving

IT WOULD be hard to draw a line around the inner-city in any given community: the line is always moving, and sometimes these characteristics leap-frog a suburban area and establish themselves in little islands around the edges of the line.

It would be hard to draw a line, because the inner-city is a state of mind—really two states of mind. There is the downtown mind — of those men and women who work downtown as part of the policy-making groups and who are exhilarated by the drama and dynamic of the downtown area. The other state of mind belongs to the occupants of the blighted areas. This is a strange combination of lonely apathy, and devil-may-care, even cheerful acceptance of life. Theirs often are the classic virtues of holy poverty: a charity with their few possessions, a humility about themselves, an honesty of mind, a lack of pretense, a whimsical sense of the absurd, a capacity for simplicity of worship. Like the famous story of the old man in the back of

the church who, when asked "what are you doing?" said, "I am looking at God and he is looking at me." But I think in coming to live in a blighted area from the outside for the first time, one is first conscious of the overwhelming weight of the load his neighbors are asked to carry, the sheer physical labor and hardship and suffering.

It is as if every metropolitan area were a giant whirlpool of social forces and movements. The center of the whirlpool is the source and center of its power and pattern; it is also the place where the debris gathers — the driftwood, the garbage, the foam. If anyone should feel that his particular city is free from this human suffering, I advise him to go to the clinic of a city hospital for a night and watch this sensitive sore of the city's affliction: a drunk found freezing in a vacant lot; a baby screaming from burns in a tenement fire; a mother in labor with two frightened children at her skirts (she has no place to leave them); and a junky shaking from head to foot with watery eyes. And they wait, wait, wait, with the patience of Job, whatever their problem, until those men and women you and I have paid to do our work, sometimes tenderly, but more often roughly, tend in a minimum way to their needs.

It is a strange thing that the debris and the power exist side by side, but this is the nature of whirlpools, this is the nature of the inner-city. And it gives us an understanding, if we look long and clear, of the battle line drawn up against the Kingdom in these few square miles of throbbing life.

Double Challenge

WE HAVE seen that the inner-city is the center of the power and the social suffering of our society. If the Church's mission is to redeem society and to love and heal as the body of Christ, we can draw two conclusions:

- If the Church ceases to influence forces which form our society, she has become irrelevant to that society and cannot redeem it.

- If she ceases to heal the sick and to preach the gospel to the poor she has ceased to be the Church and has become a fraud.

Let us look at these two ministries, to the power structure and to the poor. The average businessman leaves his church at home with his wife and children when he goes to work in the morning. He brings along his human virtues, perhaps, of honesty, some generosity, and some loyalty. But as far as approaching the large de-

cisions of his business life in terms of the needs of the Kingdom, this he does not do. In fact, he does not even think that he should. Let me give you two examples.

Nowadays, one of the most disruptive forces in American life on the community leadership level, is the constant moving of junior executives from one city to another every few years. I have talked to many of these men. They tell me that they have to move, for if they do not they perjure their chance of future advancement, and even more important, they tie up the advancement of those underneath them. Their moving not only threatens the education and emotional growth of their children, but also means that they, themselves, do not have the motivation to become leaders in their new community; they have no stake in it. Do you suppose that those on the management level responsible for this policy of movement ever think of the question as a moral one?

Another, simpler example, has to do with the conflict between social justice and the profit motive in real estate sales to Negroes or other minority groups.

For these men in a position of power, most of them suburbanites, the Church is a matter affecting their family and marital morality, but not something which has to do with that half of their lives where decisions affecting our whole civilization are made. In the diocese of Michigan, the Detroit Industrial Mission has been pioneering in this field. However, in most cities the mission of making the leadership of industry and politics conscious of the Christian implications of their decisions rests with the downtown church, the church located near their offices. Most downtown churches have not met this challenge, for most of us do not know where to begin. Yet, the challenge remains, and if we are to be relevant to our time, the challenge must be somehow taken up with great imagination and vigor. It will be a task requiring energy and much time.

Ministry of Love

THE other overwhelming mission of the Church to the inner city is the ministry of love and healing to the misery and suffering of society. The most gaping sores of our cities lie open: symptoms of poverty, bad housing, disease, delinquency, corruption of officials, transiency of port of entry tenants, lack of education, exploitation of unskilled labor, etc. The Church must continue to summon her power, the power, especially, of her laity who represent the leader-

ship group of the city, to eliminate the causes of these miseries through social action, while at the same time healing the wounds which they cause.

It is not enough for us to pay taxes so that the city welfare workers can deal with these matters; it is not enough that the Church, corporately and through individuals, finances settlement houses and other charitable works. No. The Church must be immediately involved, face-to-face. Bear in mind the ghastly truth in the story of St. Francis and the leper. When Francis finally forced himself to embrace the leper and kiss his sores, the leper's face became the face of Christ. The Church is the body of Christ reaching out and uniting herself to him in the suffering of his children. The Church cut off from union is not the Church.

We must be caught up in the rough and tumble of the bowery, sharing the lonely desperation that is there, in the name of Christ. We must be battered in the stress of racial conflict, attempt reconciliation, be misunderstood, take on ourselves something of the atonement of a hundred years of oppression, drain off the poison of the deep, deep wounds of hurt and fear. I remember one time being met in the hall of a particularly sleazy tenement by a drunken woman. I nodded good morning. She shouted, "Don't give me any of that ——! There's only one reason a white man would come down to this hole and that is to get a black woman." This was the only level of integration she had known.

Yes, the Church must be willing to be scandalized, must be willing to shoulder the burden of narcotic addiction, to risk injury in gang wars. In a word, the Church must be the Church, which is the crucified body of Christ. And this is not the clergy alone, this is all of us.

Does this not make sense? If someone told you that Jesus was visiting the earth again, in fact was at that moment visiting your city, where would you look for him?

Until the Church has learned again to suffer and in a sense die to herself, she will not experience fully the power and the joy of Resurrection.

Battle Line Today

THE battle line of the Church is the inner-city if she is to be relevant to society and if she is to be herself; and yet we pour our strength, our money, our attention into the matriarchal child-centered suburban parish. The suburban parish is good and necessary, as one part of the Church's over all ministry, but it is receiving

ninety percent of the attention. Let us turn back the clock for a moment and see how this came to pass.

Once upon a time, the inner-city parishes were village churches. The town was small. Men lived and worked within walking distance of their church. The preacher could preach to his community, for he was familiar with every part of its life. The town was small enough so that men's lives were a unit, to which the church could more easily minister. With the industrial revolution, immigration, and the population explosion; life has become complex, the city has become huge. Men who lead the city no longer live in the city. They have gone to the suburbs, and the inner-city church has been left without their leadership, money, or presence. And as this has happened, the overwhelming missionary task of the inner-city has grown beyond imagining. In other words, the greater the task has become, the weaker the churches who are to undertake the task have become. The clergy are deprived of competent lay volunteer help, while their own job load has increased.

Look for a moment at the work expected of the parson of an inner-city neighborhood parish. He must attempt to keep a dying parish solvent. He must reach out into the neighborhood by calling and running a complicated recreational program. He must minister, as best he can, not only to his own, but to the stream of transients who come by with problems, each one of which could take several days to solve. He must visit the institutions. He must prepare sermons in a different idiom from his own. He is asked to serve on countless boards, each one of which relates to his work. And the irony of it all is that the better he does his job, the worse his situation becomes. As people come to know him as a helpful person, more seek him out for help. And as he succeeds in bringing neighborhood people into his parish, so much the faster do his old rich parishioners leave, for they are basically unwilling to associate with persons of a different social or racial background. The large downtown church does not show its weakness as quickly, for it usually is well-endowed and does not labor against the odds of being in the middle of a slum; but the downtown church is expected to keep up a front as shiny as the new bank next door; and the downtown church must be even stronger than the suburban church if she is to exercise leadership, if she is to be the one on which the smaller neighborhood parishes, who

are really on the front line, lean. The downtown church should be a sort of command post and supply base for the whole inner-city operation.

In any case, the overall picture is clear: the church in the inner-city, both downtown and neighborhood, is being constantly weakened as her missionary responsibility grows out of all manageable proportion.

What Can Be Done?

THE right questions must be asked. Do not ask, "How are they doing down at the Cathedral, or St. Andrew's, or whatever," but: "How are we doing in the city as a whole"? . . . through our various battle stations.

Ask, "What areas of the city are not even touched?" And, "Where are the opportunities the greatest?" Not, "How can we save dear old St. Swithin's which is now in the center of a railroad yard and a freeway?"

In other words there must be a two-fold

strategy: laymen in positions of power changing the social framework of the metropolis through the exercise of Christian leadership in their work and in their community life, and the involving of the strength of the suburban church in the weakness of the inner-city — strength of leadership, dollars, and prayer. And, even more important, the whole Church, in every parish, institution, and agency must make bare-faced witness to the gospel of love, tearing down, before it is too late, any vestiges of race or class distinction, and showing forth an intelligent concern, a glowing love.

All these points are really one point: namely, the Church must bear witness to herself as a whole. At the day of judgment you are responsible for your brother in the inner-city. And before the day of judgment your lives are at the mercy of the decisions which are made in the inner-city.

The Church In The Present Crisis

By John Peacock

Editor of Church, Farm and Town, Canada

IN THE last resort the only hope is in the moral forces which can be summoned to the rescue. If there are statesmen, products, and apostles who set truth and justice above selfish advancement; if their call finds a response in the great body of the people; if a new tide of religious faith and moral enthusiasm creates new standards of duty and a new capacity for self-sacrifice; if the strong learn to direct their love of power to the uplifting of the people and see the highest self-assertion in self-sacrifice—then the entrenchments of vested wrong will melt away; the stifled energy of the people will leap forward; the atrophied members of the social body will be filled with a fresh flow of blood; and a regenerate nation will look with the eyes of youth across the fields of the future.

The cry of "Crisis! Crisis!" has become a weariness. Every age and every year are critical and fraught with destiny. Yet in the widest survey of history western civilization is now at a decisive point in its development.

Will some Gibbon of Mongol race sit by the shore of the Pacific in A.D. 3000 and write on the "Decline and Fall of the Christian Empire"?

If so, he will probably describe the nineteenth and twentieth centuries as the golden age when outwardly life flourished as never before, but when that decay, which resulted in the gradual collapse of the twenty-first and twenty-second centuries, was already far advanced.

Or will the twentieth century mark for the future historian the real adolescence of humanity, the great emancipation from barbarism and from the paralysis of injustice, and the beginning of a progress in the intellectual, social, and moral life of mankind to which all past history has no parallel?

It will depend almost wholly on the moral forces which the Christian nations can bring to the fighting line against wrong, and the fighting energy of those moral forces will again depend on the degree to which they are inspired by religious faith and enthusiasm. It is either a revival of social religion or the deluge.

*From the book, "A Rauschenbusch Reader",
compiled by Benson Y. Landis*

CONCERNING THE ABOVE

Although Walter Rauschenbusch wrote the

above words many years ago, nevertheless they have validity for 1960! — I think.

During the centuries or decades it took for the decline and fall of the Kingdom of Carthage, the Roman Empire, the Czarist regime and the many, many tribes, nations, republics, despotisms, totalitarian states, civilizations and other bodies politic, the people involved therein had little or no knowledge of what was happening. Perhaps certain leaders knew to a certain extent, certainly there were prophets proclaiming from the housetops, but the majority of people were caught up in the affairs of home, town and state so very closely that they were unable to make any real judgement of the status quo.

The Prophets were killed for the very reason that they could discern the times and conditions and invoked the wrath of the leaders. Messiah was killed because he was the truth, and no "status quo-tian" can bear to hear or face-up to the truth!

Arnold Toynbee has, in my opinion, given such a clear-cut illustration of the causes for both the rise and fall of nations that his history ought to be compulsory reading for every ruler — Queen, President, Premier Dictator, or other. The indications of demoralization, of degradation, of decline and of imminent destruction are at hand in every age and day for people of even some intelligence to behold — if only they would! It is not necessarily the educated people who are prophetic about the times, for the common people, as Jesus apparently knew them, have many in their numbers who seem instinctively to recognize the signs of the times, both good and evil in much the same way that mothers know how to go about curing a child's illness even if they live in remote places and have no immediate access to modern wonder drugs. Many a mother has distrusted these new drugs, DDT and the X-Ray, even though she used them, and the indications now are that caution and perhaps abstinence ought to be observed in their use. In this manner there are not a few ordinary people better able to discern the times than some leaders. They are caught up in it, however, and cannot prevent bomb tests, defence-mania and other modern refinements, at the moment.

Ultimately the wisdom of simple folk prevails although this usually happens after the deluge!

It is just as true as ever that "God hath chosen the foolish things of the world to confound the wise and weak things to confound the mighty..." But the leaders won't pay any attention to wis-

dom of the followers of God unless thereby they can get votes.

Unionized factory workers used to come out with statements critical of governmental policy or action in matters of all kinds, now they tend to be more and more ingrown, having become rather secure, (there are, of course, exceptions.) and apparently just want to keep their own security.

Nevertheless there are many city workers who think prophetic thoughts and even speak prophetic words, but to little or no effect because in the city, much more than in the country, leaders need not pay attention to a Prophet! Even in the Church this is true, for the rector of a large city congregation may, if he wishes, ignore criticisms by individuals who simply worship on Sundays along with the masses of other folk, for he will be protected and be more-or-less invulnerable because of the large numbers. Thus politicians may ignore single voters. Because of this the common man withdraws and keeps quiet more often than not.

The influence of the common man is quite marked in those places where numbers are smaller, such as in a village or small town, for no single person can be by-passed or ignored. It is true that most of the people fall in line with popular opinions, due to press, radio and television propaganda, but where there is that small group of people who seem to recognize and appreciate, to discern, the times in which they live in a smaller community, then it is there that they exert real influence! These same people in a massive community are not heard or heeded.

It is highly probable that "some Gibbon of Mongol race" will write about the decline and fall of the Christian empire if the present trends in religious observance continue to spiritualize the religion of Jesus to the point where it has indeed become an "opiate of the people". But so long as the small community Christians — university groups, rural groups, adult educationists and others — are able to hold on to the ability to discern and then to speak up on behalf of the religion of Jesus, the "Mongol author" in 3000 A.D., will most likely write about the decline of the cold and hot war era and the growth of real brotherhood!

Despite the apparent impossibility of the common people ever to determine their own earthly future; despite the apparent invulnerable might of those few leaders, in several parts of the world, to determine the masses fate by

such media as war and bomb-testing, or by the old "new" weapon of industrial and commercial uncontrolled enterprise suddenly discovered by Russia; despite these and other things of stone-wall impregnability, history will record again and again, that people who hold on to principles and deliberately try to live close to God, will leave behind them the seeds of the rebirth of community. Christians in community have ridden out many a storm and outlasted many a nation, for there is implicit in the religion of Jesus that his followers must "turn the world upside down" every time the world has become materialistically decayed!

I think that Rauschenbusch would write these same words for 1960.

Talking It Over

W. B. Spofford Sr.

ONE can understand why officers and stock-owners of the United Fruit Company think Fidel Castro and his regime in Cuba are unreasonable — maybe even horrible. Dollars have a way of effecting the thinking of all of us. But with that personal factor eliminated it is difficult to see — up to now anyway — why the rest of us shouldn't be pleased with what is going on.

Carleton Beals is certainly one of the top authorities on the entire area of Latin America, and he tells a thrilling story in the *Christian Century* for March 9th of what is going on in Cuba. Feudal forts and barracks — symbols of colonial rule and military oppression — being converted into schools. In Holguin, the fortress that housed the eighth regiment under Dictator Batista's Colonel Fermin Cowley, who periodically hung the bodies of tortured citizens from the plaza trees, has been made into a school with eighty classrooms to accommodate 9,000 students, a swimming pool, sports fields, a park for children, medical and dental services. One can understand why the citizens of Holguin, in gratitude, have donated ten buses for students transportation.

Beals account tells of similar projects all over Cuba, directed by Armondo Hart, the young minister of education, who is expected to have ready by the end of this year more new classrooms than have been constructed in the entire previous history of Cuba.

The expropriation of land, a large part of it

owned by foreign corporations, brought cries of anguish and will bring more. But Beals says that 60% of the remaining land is owned by one percent of the population, and if the land reform program gets people out of garbage pails for food; girls out of prostitution and boys from being beggars and thieves, we ought to be happy about it, even if we do own a few shares of fruit, sugar or coffee stock that previously paid dividends.

Our own Episcopal missionaries in Cuba, as far as I can learn, are all for what the new Castro regime is doing. This is also true of a number of delegations of US church groups that have visited the country since the revolution. The last report to be received was on March 18 when, following a two-week visit, Bishop Roy H. Short, Methodist of Nashville, says that "a wave of enthusiasm has flowed through the Protestant churches of Cuba." And, to return to Beals report, this is likewise true of Roman Catholic leaders. It had been feared that they would oppose the reforms, particularly of the schools — since the majority of the private schools are in their hands — but up to now in any case, they have unreservedly applauded the new educational program.

Some of our missionaries in Latin America present a different picture. Bishop Richards of Central America for example told delegates to the convention of West Texas that more "Castros" can be expected in the area he serves — the inference being that a Somoza in Nicaragua or a Trujillo in the Dominican Republic is to be preferred. Stopping the "Castros", he stressed, "is the proper concern of the Christian Church," which is "trying to fight an ideological war without defining our ideology."

Which, I think, is true enough. So I'm asking Bishop Richards to carry it on from there by giving us his blueprint of a Christian ideology that will effectively challenge the ideology that Castro is putting into operation in Cuba.

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

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100 copies for \$4.00

The WITNESS — Tunkhannock, Pa.

Don Large

Fruits of The Earth

SOMETIMES, despite the best efforts of both printer and proofreader, the misspelling of a single word can make a serious item farcical. This silly situation happened recently in the weekly bulletin of one of our neighboring parishes. A "c" was accidentally put where a "d" should have appeared, with the following result:

During the rector's absence, the curate will take care of all the parish cuties.

Now, a mistake can often be the unwitting means of leading us to an unconsidered truth. Quite apart from the curate (whose care, we trust, will continue to remain Christian in character, whether the rector is away or not) it might be stimulating to amend that sentence. That is, it is eminently worth considering how much of the care of any parish is actually in the hands and hearts of those whom Webster defines as being "attractive by means of daintiness or picturesqueness."

But even granting the fitting nature of this definition, I'd rather not call such women merely "cute." These particular church workers deserve a more dignified title. Let's describe them, therefore, as smartly dressed sophisticates, well-acquainted with the world, the flesh, and the Devil — but never overcome by that seductive triumvirate.

Among too many people in too many parts of the world, the notion somehow still prevails that a Christian gentlewoman (just because she is a Christian) must be dowdily conservative, professionally prissy, and hopelessly naive.

One wonders why the word "sophistication" has fallen into such disrepute. Some of the noblest saints in Christendom—both lay and priestly, male and female—have been patently sophisticated. It has been their virtue to develop both the wisdom of the serpent and the gentleness of the dove, and to be well groomed while doing it.

As far as Churchwomen are concerned, it's bad theology for a lady to believe that a dress which is frumpy and a nose which is blue and a mouth which is unpainted and drawn down at the corners—that these are marks of her loyalty to her Lord. We don't have to be sloopy to be holy.

Which is why it pleases me, as I'm sure it does God himself, that one of the most devout women of our generation was selected as one of the ten best-dressed women of last year. It is also gratifying to note that one of our own Churchwomen — a chic fashion-plate — is currently working toward her doctorate in theology, and that another girl (who looks like the tailored woman herself) is getting her master's degree in Christian education.

In God's eyes, a spiritual ballet dancer must be as rewarding a sight as a nun is. The Litany asks the Lord "to give and preserve to our use the kindly fruits of the earth, so that . . . we may enjoy them." And such people as Bonwit Teller, Ceil Chapman, and Henri Bendel (along, perhaps, with Klein's On The Square) are surely among the purveyors of the earth's kindly fruits.

I can't go along with Lanvin's ruthless injunction, "Promise her anything, but give her Arpege." But I can certainly promise the women of the household of faith that the God of our joy and our gladness does not equate devotion with drabness.

Tranquillity or Tribulation

By Cowin C. Roach

Rector of St. Paul's, Steubenville, Ohio

A RECENT issue of Time magazine carried good news for the European lynx and the Australian dingo, as well as the rhesus monkey and the baboon. We are told that it can also affect 70% of homo sapiens Americanus. It seems that there is a new tranquilizer on the market called Librium. Its advocates claim that it can calm a monkey or a man without rendering him dopey. Tried on some prisoners in Texas, it rendered them "placid and alert", an interesting if unconvincing combination.

The article says nothing of the after-effects of the drug. Nor in the case of "anxious, tense and hostile humans" does it say anything about removing the causes of anxiety. Medicine has made great advances in our day. Only a foolish person would refuse its help. Yet even Librium, I am afraid, will not solve our problem. In spite of our opiates and soporifics there is no shortcut to happiness and health. They do not come out of a box or a bottle.

We are approaching Passion Sunday and the season when we think upon the mighty acts of

Christ on our behalf. We are followers of one who throughout life refused to be tranquil or placid, who promised his followers not an inert peace but a sword. As Christ faced the cross, he rejected the drug offered him by the women of Jerusalem. Instead he would meet with clear eye and undulled heart the agony awaited him on Golgotha.

Passiontide confronts us with the same choice. We can drug our hearts and minds with a hundred and one palliatives so that we do not feel the suffering and the sin of mankind. Or we can measure up to the problems and issues of our day. We can work and suffer without benefit of pill or soothing potion. Man was meant to be more than a dingo. In the face of a world in torment today, I defy any thoughtful man to be both "placid and alert".

The good news which Christ announces is quite different. "In the world you shall have tribulation; but be of good cheer; I have overcome the world."

Pointers for Parsons

By Robert Miller

IN A recent address Dean Samuel H. Miller of the Harvard Divinity School said "the Church may long deceive itself by its spectacular success in numbers and prestige without knowing how hollow it has become or how feeble and unintelligible its message sounds to a world which has moved into a new dimensions of hope and fear."

I am not impressed by our success in numbers. In our village almost everybody belongs to one or other of the churches but not many go to church. Sixty is considered to be quite a good congregation and twice that a wonderful one. We should be able to fill the church two or three times over and I suppose it is the same everywhere.

As for prestige, we have not so much of it. Influence we do have and a certain respect, but prestige is something more.

Has our message become feeble and unintelligible in a world of new dimensions? There is more than one question there. What is our message? It is that God so loved the world.... Is that a feeble message? Or is it rather that it

is feebly delivered? It is a potent message, as potent as in the days of Peter and Paul, but is it preached with conviction? Do we preach Christ crucified or social betterment?

Is the message unintelligible? To the Greeks it was foolishness and to those that believed it was the power of God and the wisdom of God. Is that not still true? It is not easy to believe that God so loved the world — or that he manifested his love in the Cross, but if anyone believes that that is just what he did, then love is the law of life. That is the new dimension.

There are moments when man is afraid of man, and with reason. To hurl a missile six thousand miles, to put a satellite round the sun, to explode an h-bomb — these are powers too great for comfort. But are we more terrified than when Dane or Tartar made their raids? Is a Jew safer today than he was in the time of the ghetto or the pogrom? Has man more hope or more fear?

It is less than two thousand years since Jesus was crucified and two thousand years is not a long time. What is so weak, so helpless as a man nailed to a Cross? But, what man has so moved men as Jesus has moved them? Is his message unintelligible?

We are not in a new dimension of hope and fear. We are in a world where man has greater powers, wider knowledge, but the same human nature. The Church says that it is a fallen human nature, but a nature that can be redeemed in Christ. That is another way of stating its message.

Recently, the children came to sing carols and they sang of God and sinners reconciled. That was the message. That was the good news. Was it hollow? Unintelligible? Was it not a vital message? Was it not a summons to new life, new hope? Is it not the reason why nearly all the village counted themselves as Christian? They did not want to think it out; they did not want to be aflame with love, but they did want some hope of comfort, some comfort of hope, and they would take, and give, much of charity.

Sursum corda.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Late Rector of St. Alban's, Washington, D. C.

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THE WITNESS

Tunkhannock, Pa.

SAN ANTONIO HAS DESEGREGATION

★ Scheduled Negro sit-down demonstrations were averted here when some drug and variety store lunch counters voluntarily began serving Negroes side-by-side with white customers following a day-long meeting of religious and Negro leaders with store officials.

The integration step was the first of its kind in any Southern city. One store official said patrons "accepted it matter of factly."

Representatives of Churches who had met with the businessmen announced in a statement released by the Rev. C. Don Baugh, executive director of the San Antonio Council of Churches, that the merchants "intend to serve all customers with their regular courtesy."

The statement said the retailers "discussed their plans with leaders of the Negro community, who expressed general satisfaction with the decision and with the efforts being made to solve the problem amicably." It expressed the hope that soon "many other business firms would join in this program of integration."

Harry V. Burns, local youth director of the National Association for the Advancement of Colored People, hailed the negotiations and peaceful solution as "a great gesture of the religious leaders of San Antonio and an example of practical Christianity." He said the stores had been delivered an ultimatum to integrate lunch counters or face sit-down demonstrations.

San Antonio previously had successfully desegregated schools, buses, swimming pools and parks without violence.

Meanwhile, in Nashville, Tenn., students from Fisk University (Negro) were served coffee at a previously segregated bus station restaurant.

Elsewhere, church groups

continued to support the sit-down protests, which went on in Houston and Atlanta and other cities of the South despite mass arrests of demonstrators in several places.

At Winston-Salem, N. C., half of the 120 faculty members of Baptist-related Wake Forest College signed a petition urging the local Woolworth store to "serve all customers without reference to race."

The Durham, N. C., ministers association adopted a statement assuring stores involved in anti-segregation demonstrations that if they "see fit to inaugurate a policy of food service without reference to race, we will as individuals and as a group give private and public endorsement to such a policy."

At Union Theological Seminary, New York, the student cabinet protested the expulsion of Vanderbilt University Divin-

ity student James Lawson in a letter to the latter institution's board of trustees. A leader of the recent lunch counter sit-downs in Nashville, Tenn., Lawson was expelled when the Vanderbilt trustees' executive committee said the school could no longer be "identified with a continuing campaign of mass disobedience of law."

DAWLEY TO LECTURE AT SEWANEE

★ Prof. Powel M. Dawley of the General Seminary is to give the first of a series of lectures at the School of Theology, Sewanee, April 20 and 21. The lectures are made possible by a gift of \$10,000 from Mrs. Samuel Marshall Bettie of Greenville, S.C. as a memorial to her husband who was a graduate of the University of the South.



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BISHOP NEWBIGIN GIVES WARNING

★ Bishop J. Lesslie Newbigin of the Church of South India, chairman of the International Missionary Council, warned that Christianity's divisions were "a public denial of the sufficiency of Calvary." He addressed 430 delegates from 18 denominations attending the first National Conference of Australian Churches, meeting in Melbourne.

"The division of the Churches is making a mockery of their mission," Bishop Newbigin declared. "No task is more urgent than that of patient wrestling with these divisions until Christ himself restores to us the unity that is his will."

Sponsored by the Australian Council of the World Council of Churches, the conference was described by churchmen as the "most significant and important" in the history of Australian Churches. It drew Protestant leaders from several overseas countries. The meeting also was attended by Roman Catholic, Evangelical Lutheran and Seventh-day Adventist observers.

Among other speakers were the Rev. M. M. Thomas of the Mar Thoma Church, Travancore, India, and Bishop Enrique C. Sobrepena of the United Church of Christ in the Philippines.

Thomas stressed that the Church has a "vital role" in the social and technological revolutions going on in Asia and Africa. "The Church must serve within these revolutions," he said. "Only those who are participants can be prophets and ambassadors."

He urged preparing Colombo Plan workers for indirect roles as Christian missionaries in Asia. He also called on Australians to be "ambassadors for Christ" and take Asian Colombo Plan students into their homes, but warned against an

"aggressive attitude" in "trying to covert non-Christian students overnight."

The Colombo Plan, conceived in 1950 by a British Commonwealth committee, is a program to better the living conditions, increase the food production and educate the people of underdeveloped nations of South East Asia. About 20 countries, including the United States, Great Britain, Australia and Canada, are members of the plan. The group's first meeting was held at Colombo, Ceylon.

Bishop Sobrepena, asserting that the Church has a "distinctive part to play" in world affairs, said the struggle for power by men and nations had "invited disaster and decay." Noting that "history has been dominated by man's quest for life," he pointed out that this quest has been "essentially the search for beef and potatoes."

"It is at this juncture," he said, "that God is today calling upon his Church for specific divine purpose to declare the wonderful deeds of him who called you out of darkness into his marvellous light." He urged "Christian Australia" to "love her neighbors."



BISHOP NEWBIGIN



LAYMEN Bear Witness to their FAITH

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PROTESTANTS PLEASED WITH CASTRO

★ Since Fidel Castro came to power on New Year's Day of 1959, a wave of enthusiasm has flowed through the Protestant churches of Cuba, according to Methodist Bishop Roy H. Short of Nashville.

Bishop Short, who administers his denomination's Cuba conference, said that, in particular, the government's interest in the isolated area of the Sierra Maestra, where the revolution was born, had been accompanied by Presbyterian, Baptist, and Methodist efforts to "open the area for Christ."

Interviewed on his return from a two-week mission to Cuba, Bishop Short said that many people in Cuba "see hope for betterment in Castro's regime."

"This is especially true of the poorer people of the island," he said. "Their lot heretofore has been an exceedingly hard one. Now they feel that a government has come into power that really cares about them and has a program for them."

"Likewise, many idealistic persons who are not themselves among the very poor see in the revolutionary government a concern for the masses which they feel has been desperately needed for a long time."

Up to the present, Bishop Short said, the Cuban government has offered no interference to the Methodist Church on the island.

Recently, he and the cabinet of the Cuba Methodist conference, together with some Methodist ministers from the United States, were received by Cuban President Osvaldo Dorticos Torrado at the presidential palace.

INDIA DOUBLES GRANTS FOR FAMILY PLANNING

★ India has provided an expenditure of \$2,005,000 for family planning in its 1960-61

budget, more than double its current appropriation.

According to official figures, there are now more than 1,000 birth control clinics opened by the government all over India—one of the few countries in the world which has officially adopted the family planning program.

Some 15,000 persons are said to have undergone sterilization operations during the past year as compared to more than 22,000 in 1958. The government also claims to have advised 130,000 persons on family planning methods during 1959.

Meanwhile the official family planning committee has suggested to the government that it introduce appropriate legislation to push the country's sterilization program.

The committee said that if the present fertility trend continues, the population of the country will nearly double in the next 30 years. It suggested that the government's population policy aim at a 50 per cent reduction in the present birth-rate by the year 1986.

On the question of abortion, the committee proposed that while it should not be made legal, it should be allowed in those cases where pregnancy resulted from rape, especially in the case of minor girls. The committee also recommended that in order to limit the size of families, a bonus should be given to married couples who restrict their families.

A suggestion that a birth tax be imposed on parents after their third child was rejected by the committee on the ground that a stigma would be attached to children born after that.

In Mysore state in southern India, the government has offered its employees attractions to limit the size of families. A man who voluntarily undergoes a sterilization operation gets \$3, while a woman undergoing sterilization gets \$5. In addition,

they are allowed six days off from work. Private doctors get \$5 for each operation performed.

GLENSIDE RECTOR TAKES NEW POST

★ The Rev. Robert Nelson Back, for the past nine years rector of St. Peter's, Glenside, Pa., becomes rector of St. Luke's, Darian, Conn., on April 24th.

He is the author of a pamphlet published by The Witness, "So You're Calling a Rector", which has been in wide demand.

WATERBURY HAS NEW RECTOR

★ St. John's, Waterbury, Conn., will have the Rev. DeWolf Perry as rector starting next week. He was formerly rector at St. Michael's, Charleston, S. C.

1960 PROTESTANT TOUR OF EUROPE

Planned and led by Rev. Robert L. Bast, St. John's Rectory, Mt. Washington, Baltimore, Md. featuring Oberammergau Passion Play.

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ISSUE DOCUMENTS ON MANUAL

★ A compilation of documents pertaining to the controversial Air Force training manual which linked some Churches and clergymen with Communism has been released by the National Council of Churches.

The Council, whose loyalty also was questioned in the now withdrawn manual, said the compilation was designed primarily to provide background information on the issue to its 33 Protestant and Eastern Orthodox member Churches and their agencies.

Included are statements from religious leaders and Church groups supporting the Council and condemning the manual's charges, editorial comments in leading daily newspapers protesting the manual, and facts on what the National Council is and what it does.

A foreword by Roy G. Ross, general secretary, warned that "those who would destroy our Churches and weaken our democratic society, to the delight of Communists everywhere, persist in spreading their poison."

"Among the loudest, if unconscious, supporters of Communism in America today," he said, "are a handful of hate-mongering, dissident persons

who are devoting their lives to the undermining of the Churches and their regularly constituted agencies."

He said the Council was presenting the compilation "lest their efforts create confusion and doubt and result in further hate of one American against another."

Ross noted that the Council made "vigorous protest" against the manual because churches and the National Council "feel their responsibility for protection of those human rights and freedoms guaranteed under the first amendment."

He expressed the hope that the documents will be helpful in safeguarding "those human rights inherent in the Christian gospel and specifically assured to Americans" in the constitution.

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HC daily 7 & 10, PP 9, EP 5:30, Sat. 5
Int 11:50; C Sat. 4, 5 & by appt.

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The Rev. W. Wendt, P.-in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

FLETCHER GOES TO LEXINGTON

★ The Rev. John C. Fletcher has accepted the rectorship of R. E. Lee Memorial Church, Lexington, Va., effective May 15th. He is presently in the diocese of Alabama where he is an examining chaplain and member of the department of education.

He studied Christian ethics on a scholarship in Germany for two years and is the translator of "Creation and Fall" by Dietrich Bonhoeffer.

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NEW RECORDS

By Lewis M. Kirby Jr.

Record Editor

Bach: *Passion According to St. Matthew*; Teresa Stich-Randall, soprano; Hilde Rossl-Majdan, alto; Waldemar Kmentt, tenor; Walter Berry, bass; Uno Ebrelus, tenor (Evangelist); Hans Braun, bass (Jesus); Max Weirich, bass (Peter); Friedl Kummer, bass (Judas); Vienna Chamber Choirs; Boys Choir of the Schottentstift; Vienna State Opera Orchestra; Mogens Woldike, conductor. 4 - Vanguard BG-594-7 \$11.90. Stereo 4 - Vanguard BGS 5022/\$25.

We have in this issue a high musical achievement and a bargain to boot. Bach composed this masterpiece in 1728. The first performance took place in St. Thomas Church, Leipzig, on Good Friday, April 15, 1729.

The present performance is a fine one indeed. Woldike conducts without affectation and over-dramatization. He lets the music speak for itself. His reading is one which considers the work as a unified whole, no one section being emphasized over another.

Vanguard has assembled a fine group of soloists. Rossl-Majdan sings with unsurpassable beauty. This is especially noted in the recitative "Thou beloved Saviour" and the following aria "Atonement and repentance." Kmentt is impressive in the recitative "My Jesus remains silent" and the aria "Patience, Patience." A name unfamiliar to me is Uno Ebrelus whose singing as the Evangelist is among the finest I have yet heard. The other soloists are equally competent.

Recording quality is excellent. The German text with English translation and notes are provided in an illustrated booklet.

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Pergolesi: *Stabat Mater*; Teresa Stich-Randall, soprano; Elizabeth Hoengen, alto; Vienna Akademiekammerchor; Vienna State Opera Orchestra; Mario Rossi, conductor. Bach Guild 549 \$4.98

The text is an early medieval poem which was very late in being accepted into Catholic liturgical books. It has been set to music by many composers, among whom are Palestrina, Haydn, Verdi, Rossini, and Dvorak.

Giovanni Battista Pergolesi was born in 1710. His most famous work is the opera *La Serva Padrona*. The present work is typical of the 18th century Italian school. It is chamber style music, melodious and simple in construction. All but two sections are sung by the soloists. The remaining sections are performed by women's chorus.

The voices of Stich-Randall and Hoengen are well matched. Mario Rossi conducts with the finesse proper to this charming music. The recording is satisfactory.

Choral Praises: Baylor University Chapel Choir; Dr. Euell Porter, conductor. Word 3049 \$3.98

This is a well-trained choir of 70 voices. Among the selections sung on this disc by the Baylor University Chapel Choir are *Four Psalms* by Heinrich Schutz, *Onward Christian Soldiers*, Schubert's *I am Music*, and Adam's *The Holy City*.

The performances here are very good. One would only wish for more music of the caliber of the Schutz *Psalms*. These are, as far as I know, the first performances on records of these small gems.

Word has provided good sound.

Also received:

The Baptist Hour Choir: "Hymns of Meditation"—R. Paul Green,

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