

The + WITNESS

AUGUST 6, 1964

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Story of the Week

Nomination of Barry Goldwater Stirs Comments by Churchmen

★ Senator Barry Goldwater has been a member of the Episcopal Church since he was baptized in Trinity Cathedral in Phoenix, Arizona.

He was born Jan. 1, 1909, three years before Arizona became a state. His mother, of Scottish ancestry, was a devout Episcopalian whose husband, Baron, adopted the faith when they were married.

The Republican candidate's grandfather was Michael Goldwasser, a Jew born in Poland who emigrated to the gold fields of California. He later changed his name and moved to Arizona, becoming a prosperous merchant.

Sen. Goldwater, not a particularly regular church-goer, has said that next to his mother, the two people to whom he owed the most were two Episcopal clergymen, Bishops William Scarlett and Walter Mitchell, both now retired. Bishop Scarlett baptized the young Goldwater at the Phoenix church.

In recent years the two clergymen have taken sharp issue with some of Mr. Goldwater's political views, but have maintained a friendly correspondence with the senator.

(Asked by The Witness to comment on the above, Bishop

Scarlett, the retired diocesan of Missouri, said:

"Many thanks. I had not seen this comment of Senator Goldwater's, though I had known of earlier statements of a similar nature. Of course, I am deeply appreciative of what he says. If I had any part in helping him in his early years to find a religious base in life, I am thankful. But as I have said to him we seem, in our thinking, to have taken opposite paths from that base. My position can be stated briefly: for Barry Goldwater as a man I have real affection; when it comes to his social views and political opinions, in so far as I am able to understand them, I am often, as he himself suggests, in sharp dissent: on Civil Rights, Poverty and the Poor, and many other domestic issues. And as to his foreign policy proposals, frankly he scares me. So, much as I like and admire him as a man, I could not possibly support his presidential aspirations. However, as Barry Goldwater was but thirteen years of age when I left Phoenix for St. Louis, perhaps I may be absolved from having affected his current social views, and can pass on this responsibility to those who followed after me!")

(Bishop Mitchell, retired di-

ocesan of Arizona, in an extensive reply to The Witness, states that Senator Goldwater's reference to the two Episcopal bishops was first made when he began a newspaper column, and that he immediately wrote his friend to inform him that they were miles apart on social and political questions.

Bishop Mitchell concluded by saying that "for the first time in many years we shall have a campaign during which 'John Q. Public' will have to consider the pros and cons of Conservatism vs. Liberalism", and thinks that Senator Goldwater must be thanked for that.)

Immediately after his nomination, it was apparent that there would be active participation by the nation's religious community in the coming presidential campaign.

There has been deep concern over the conservative senator's "no" vote on civil rights for "constitutional" reasons and his support from the ultra-conservative John Birch Society, which has been widely attacked by church groups and leaders.

The senator was viewed in an article in Christianity Today, conservative Protestant fortnightly published in Washington, D. C., as "one of the most controversial Presidential nominees in American history."

"The conservative political views of the one-time Episcopalian altar boy set him at odds with many American religious leaders whose social philosophy

promotes a centralization of government which Goldwater opposes," the article said.

"On the other hand," it added, "rank-and-file fundamentalists might line up behind Goldwater in appreciable numbers."

On issues other than the civil rights bill, which drew broad Protestant, Roman Catholic and Jewish support, the candidate's positions have frequently been at variance with those of many religious groups.

Reston Comment

As his supporters overwhelmingly shouted him into the candidacy at San Francisco, the GOP convention took on a "revivalist atmosphere," according to James Reston, New York Times columnist.

The candidate's controversial status was cited by Mr. Reston, who wrote:

"Mr. Goldwater may attract all the ultras, and the antis — the forces that are anti-Negro, anti-labor, anti-foreigner, anti-intellectual — but he also attracts something else that is precisely the opposite of these vicious and negative forces.

"Mr. Goldwater touches the deep feeling of regret in American life: regret over the loss of religious faith; regret over the loss of simplicity and fidelity; regret over the loss of the frontier spirit of pugnacious individuality; regret, in short, over the loss of America's innocent and idealistic youth."

The columnist noted that "it is easy to scoff at all this, and to demonstrate that the effect of Mr. Goldwater's policies on the Negro revolution and the Communist problem are reckless . . ."

But, he added: "In this complicated and baffling era, it is not surprising that many people put the family before the community, the community before

the state, the state before the nation and the nation before the world."

Bennett's View

John C. Bennett, president of New York's Union Theological Seminary declared before a largely Roman Catholic audience that the political views of Sen. Barry Goldwater, Republican presidential nominee, run counter to nearly all of the modern social teachings of the Catholic and Protestant Churches.

He expressed regret over speaking out strongly on politics but said he was doing so because he felt the Republican choice of a nominee posed a moral question involving Christian Churches.

"Something new has happened in American life," he said, "and it is going to be a great problem for us as Christians."

The theologian addressed an invited audience of some 200, including some Protestants, at the institute for international service at Seton Hall University, sponsored by the Association for International Development, an organization of Catholic laymen serving around the world.

Maintaining that "Goldwater Republicanism" is opposed "to what Catholic and Protestant Churches have been teaching about social justice," Dr. Bennett cited the call by the late Pope John for an end to the armaments race and a ban on nuclear testing and similar statements by the World Council of Churches.

Proponents of the Goldwater view, he said, "have no understanding of the worldwide social revolution . . . they do not understand the danger of nuclear war.

"They want to throw American power around recklessly and do not understand the inherent limitations of American power

in dealing with other peoples. They seek to prevent social change . . ."

He further declared that the Republican candidate's position "wraps itself in a cloak of religion and moralism that is dangerous and therefore will win a tremendous amount of support within the Churches."

"And that is why there has to be a kind of interpreting of what is really the teaching of the Churches by the clergy and others who have responsibility to do this," he said.

He called on U.S. Protestant and Catholic Churches "to keep a common witness to what they have been teaching, even though it may seem to label them politically."

"I have sometimes said that 'McCarthyism' was a special Roman Catholic temptation," Dr. Bennett continued. "But the new Goldwaterism is a special Protestant temptation.

"I don't see how any Catholic who has enthusiasm for the principles found in Pope John's 'Pacem in Terris' encyclical could vote for Goldwater."

He spoke critically of Sen. Goldwater's view of communism and commented:

"A sense of tremendous complexity of the Communist world is the important thing now, realizing that it is not quite so necessary to think of communism per se, as to think of many human communities that have been through a Communist revolution but which are at different stages. No two of them are alike and our relationship to no two of them should be the same."

He deplored the "absolute individualism which is now so common and which flourishes so much in Protestant territory in the south and southwest."

Dr. Bennett covered a wide

range of questions on movements in Protestant and Catholic thought as related to the world scene, saying that as a whole, Christianity is rapidly developing a significant understanding of the problems of the world in a state of evolution.

Protestant and Catholic social thought is coming more closely together, he said, commenting:

"There is capacity to speak more frankly to one another. There is an unexpected degree of mutual Christian acceptance and a willingness to see each other as belonging to Christ's kingdom and a growing realization among Protestants that what is good for the Roman Catholic community is also good for theirs."

Riots in Harlem Prompt Action By the Diocese of New York

By John V. P. Lassoe Jr.
*Director of Social Relations,
Diocese of New York*

★ The violence that erupted on Harlem's streets on Saturday evening, July 18, has been reported fully and, for the most part, fairly by the mass media.

By now, every literate adult knows as many of the details as he cared to read or hear. The oft-predicted "long, hot summer" of racial violence arrived in the New York area with a bang, and it received the careful scrutiny and rapt attention that a family might give to a long-awaited baby.

Since that fateful Saturday, the Rev. Lorentho Wooden, secretary to the bishop's advisory commission on church and race, has been in the streets of Harlem day and night. Operating in and out of the New York CORE office on 125th Street, he has driven the injured to hospitals, ferried supplies to the CORE first-aid station (St. Luke's Hospital was, incidentally, a generous contributor), talked to angry people, tried to persuade teenagers to leave the streets, and generally helped the CORE volunteers in any way he could. The observations that follow are essentially his, reported as faithfully as possible by the above.

The cause of the riots lies much deeper than the killing of the Powell boy, much deeper than community reaction to "police brutality," much deeper than the agitation of Black Muslims or any other extremist groups. It is, as has been said so often, the deep discontent — bitterness — anger — even hatred felt by a ghettoized people who are being exploited and cannot escape.

"Harlem is a community dominated by chronic frustration, stagnation, despair, and a pervading sense of powerlessness and hopelessness," Dr. Kenneth Clark wrote in the New York Herald Tribune on July 20.

The Harlem community, virtually to a man, is convinced that James Powell was killed needlessly, even wantonly, because he was a Negro. Even if he wielded a knife (and many believe firmly that he did not), Harlemites feel that the slight 15-year-old could have been disarmed by the 200-lb. policeman — whose record reportedly shows that he has four times disarmed and subdued adults with drawn guns.

The vast majority of Harlem's citizens did not take part in the rioting, but those who did — especially on Saturday and Sunday nights — cannot be dis-

missed glibly as looters, thrill-seeking teenagers, or "bums and misfits" (Jimmy Breslin in the Herald Tribune). True, all of these were among the crowds that surged through the streets, but there were also many fairly solid citizens there, too, not throwing bottles or robbing stores, but roving and raging and letting off some long pent-up steam.

There was no organized leadership observable at any point over the weekend. Whatever role agitators may later have played in fanning the discontent, there was no evidence of plan or direction in the sporadic outbursts on Saturday and Sunday. It would be a shame if good people decided to dismiss the whole tragedy as the work of Communists or other organized disrupters.

Although the full cause of the rioting lay much deeper, it needs to be said that Harlem's deep-seated distrust of the police was a factor in the outbreak. The community abounds with stories of police mistreatment, discrimination in the ranks, police prejudice against Negroes, and police graft in the area. Right or wrong, these allegations have played their part in fostering a lack of confidence in the police that has now assumed crisis proportions. And since Harlem sees the police as the arm of the white community, we are all involved. (Perhaps it should also be said that, with some notable exceptions police conduct during the rioting has been exemplary — especially in the face of so much provocation and hostility.)

The positive role of CORE has not received its proper attention. The volunteers who labored in the 125th Street office (mostly whites by day mostly Negroes at night) were doing their best to get people

off the streets, to combat rumors and panic, to give first-aid to the injured, to interpret the meaning of the violence to the "outside world," and — through their spokesmen — to press the demands that they felt would, if met, ease the situation.

Civilian Review Board

The bishop's advisory commission on church and race held an emergency session on July 23, called by the Rev. Richard Gary, chairman, to consider immediate and long-range church responses to the causes of the riots. Among other things it endorsed the demand of religious leaders for an independent civilian review board to investigate charges of police brutality.

Call For Action

Also a group of religious leaders called on Mayor Wagner to urge an all-out mobilization of city facilities to erase deep-seated racial problems. They commended the city for its initial steps but said "events of the past few days have proved that these are not enough."

Besides asking for the independent review board, a statement handed the mayor called for full mobilization of all health, education, housing, hospitals, employment, sanitation and welfare departments "in an immediate all-out attack on the racial problems confronting our city."

"Let no man be mistaken as to the gravity of the situation we face," the statement said. "The crisis involves the entire city and all its citizens . . . This is no time for piecemeal solutions which only aim at quieting the present unrest.

"We must face the fact that our nation is being swept by a

freedom revolution which is directed just as much toward eradicating injustice in New York City as it is to bring basic rights of citizenship to Negroes in Mississippi. It will not pass with the heat of summer not be stopped by short-sighted actions."

Citing "slum housing, chronic unemployment and inferior education" as a basic cause of unrest, the statement said "inexcusable conditions" in some parts of the city are caused by the lack of enforcement of laws.

"There will continue to be a lack of respect for law, and order will be in jeopardy so long as many of our citizens see that justice is not available," it said.

Among a large number of religious leaders to endorse the statement as representing their personal views were Episcopalians Richard Gary, rector of St. Mary's; Bernard C. Newman, vicar of Trinity Church; William Van Meter, director of social relation of the city's Protestant Council.

Robert W. Spike, director of the NCC commission on religion and race, likewise endorsed the statement as did his associates, J. Oscar Lee and James C. Moore.

IOWA RAISES OVER MILLION

★ The diocese of Iowa held a capital funds drive in 1962 with a tithe of the income designated for work outside the diocese. The goal of the drive was \$790,000. Total pledges amounted to \$1,100,000.

Part of the tithe has already been given, as money has been paid on pledges. In 1963 \$30,000 was sent to the Philippines for the construction of a girl's collegiate dormitory at Manila.

Two gifts have been given so

far in 1964, as part of this tithe. \$6,000 has been given for the construction of a church building a Kolahun, Liberia, in memory of Elwood L. Haines, bishop of Iowa, 1944-1949. Bishop Haines had at one time worked as a missionary in Liberia.

The other gift given this year was \$8,000 for the construction of church buildings at Santa Ana and Chapulao, Mexico.

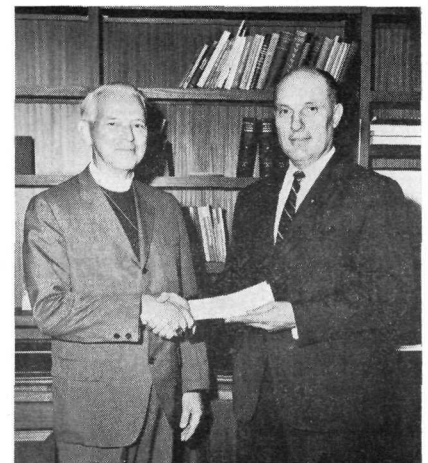
BILL STRINGFELLOW ALSO SIGNS

★ William Stringfellow, New York attorney who is a member of the Witness editorial board, has also signed the editorial on page seven this week.

This leaves only three of the board of 15 members unsigned and they are out of the country. None of the fifteen disapproved the editorial.

LARGE CONTRIBUTION TO CHURCH CENTER

★ The largest single diocesan contribution to the Church Center was made when John Tillson, treasurer of the diocese of Massachusetts, presented Presiding Bishop Arthur Lichtenberger with a check for \$156,223. Of the more than \$6 million originally needed to pay for the headquarters of the Episcopal Church, there now is less than \$750,000 to go.



PB, Check and Tillson

EDITORIALS

Christian Conscience And the Election

FOR THE FIRST TIME in its history the Witness is making a specific recommendation in a national presidential election. It is urging the defeat of Senator Barry Goldwater, the Republican candidate.

We make this unprecedented and flat recommendation in view of the Senator's own record and of the shrill and unreasoning extremists who are supporting him and whose support he refuses to repudiate.

Many of our readers know these extremists from unhappy personal experience. They have often disrupted our parishes, harassed bishops and local clergy, sought to blackmail our national Church by withholding financial support, and proved themselves in general to be hysterical and brutally domineering in their tactics. The Republican candidate has consistently refused to denounce or repudiate them and has on occasion praised their patriotism. Characteristically he was one of the small minority of Senators who refused to vote for censure of the late Senator Joseph McCarthy. Should a man who is this blind to the dangers of the lunatic fringe in our country be entrusted with the Presidency?

We think not.

Over the last several decades the Church has achieved an impressive unanimity of opinion on some crucial social and political issues in which urgent moral concerns are focussed.

Shall a man who has attacked almost every item in this Christian consensus be trusted as President of the United States?

Can one who has publicly questioned America's continued support of the United Nations, proposed the destruction of the Social Security system and slandered recipients of public relief, voted against the Civil Rights Bill and against the Nuclear Test Ban Treaty — can such a candidate command the support of Churchmen whose leaders have with overwhelming agreement endorsed and supported all that the candidate has opposed?

Ever since the advent of the nuclear age, the Church has urged the utmost restriction and caution and control in the use of nuclear weapons. We cannot withhold an expression of alarm and dismay at the Republican candidate's published

views on this life and death matter. He has said that he would leave to military men the decision about the use of certain kinds of nuclear weapons and has almost casually referred to the possibility that they might be employed to defoliate trees in the Vietnamese jungles. Far from demonstrating restraint and prudence in the use of nuclear arms, the Republican candidate seems to lack awareness of the moral issues involved.

We cannot believe he should be trusted with the responsibility in this vital matter that inevitably rests upon the President of the United States.

It is unprecedented that a Church magazine should oppose a candidate of one of the major political parties for the Presidency of the United States; we believe it is also unprecedented that a national political party should put forward a candidate who is so openly contemptuous of all the Church has been saying and teaching in the last 30 years or so.

In the circumstances we urge the defeat of Senator Goldwater for President.

Signed:

JOHN M. KRUMM

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Endorsed unanimously by Witness editors, except for those overseas or otherwise unavailable for their signatures.

EPISCOPAL CHURCH AND THE CITY

By Paul Moore Jr.

Suffragan Bishop of Washington

SOME PRINCIPLES TO WORK ON

IF A GOOD JOB IS TO BE DONE

THIS PAPER will attempt to set up some principles for your consideration to guide our approach to the problem of the church and the city. It emphasizes particularly those aspects of our life together which are affected by the nature of modern urban life. Thus it concerns us all: downtown, inner-city, transitional areas, suburbs and surrounding country.

The principles set forth have to do with theology, sociology, and methods for the Church's work, for spreading the gospel. They are presented in outline form. Many more could be added.

Some Principles

The modern city is changing with fantastic rapidity in every way. This means the Church must be extremely alert and flexible.

The Church is the people of God the Creator. It is Universal, Catholic. This means the Church must be concerned with all men and minister to all men in every aspect of their lives. Since the Episcopal Church is not large enough to accomplish this, we must at least represent a cross-section of the city's people and a rounded approach to their lives.

The Church is apostolic, sent forth. This means it is to go out into the neglected groups of people and the neglected areas of life. We do not wait for them to come to us.

The Church now is ministering to people primarily in their residential lives, to the personal, family side of their existence. The person who belongs to a parish outside his neighborhood is an exception; and even when he does, the parish program is still oriented at his residential life.

This means that we must initiate new non-parochial ministries related to other aspects of our lives . . . our work, culture, politics, etc. These would be analogous to university, hospital,

or armed service chaplains, but would not necessarily take the same shape.

Our Church now ministers primarily to areas of the city characterized by comfortable economic and social conditions. We neglect large areas where lower economic groups live. When we think of new missions, these areas are not considered. By the same token, parishes whose neighborhoods have become less well-off sometimes do not minister to their new neighbors but only to people who used to live nearby and now return for reasons of sentiment. Such "commuting" parishioners have a real function and ministry when their parishes begin to reach out to new neighbors. This means the Church must initiate more work in low-income areas to redress the balance and to witness to the love of Christ amongst people who are in dire need. The return on the dollar in such ministry is slim.

The Church, as the body of Christ, seeks to redeem the whole world . . . persons, ideas, institutions, movements. It seeks to reconcile opposing persons, ideas, institutions, movements. This means tension and suffering within the Church and at the hands of the world.

Ideas, institutions, movements, prejudices, habits, customs and traditions, can be demonic forces which enslave the people of God. Putting it another way, they can become idols that claim our allegiance over against our loyalty to God. In obeying them we often deliberately disobey what we know to be the will of God. Some of these principalities and powers can be redeemed, some must be destroyed. Both processes are painful.

The Church is the Church and consists of all its members. This means the Church is not the parish or the guild or the school or the cathedral, they are only parts of the Church. The Church in Washington, as an example, must function as a diocese in its planning and in its life together.

When a parish plans, ignoring the overall concern of the diocese, it is like a regiment planning, ignoring the mission of the division. Mission to the city must be planned by people from the parishes and institutions, but planned on the level of the unit which covers the whole city . . . the diocese. This means the Church is not the clergy. Laymen must see their ministry as apostolic, being sent forth to their secular work as concerned Christians, participating in the political life of the community as concerned Christians; being willing to be militant apostles in new areas of work.

Some Examples

EACH individual Christian and each group of Christians has a vocation, is called by God, often unknowingly, for a special work or works. Because of the confusion of the times, it is especially hard to determine vocation today. This means each person and each parish, and each institution must have a greater sensitivity, and seek vocation in the context of the times, the situation, the location, and the talents given by God. For example:

The downtown parish has strength and because of its location is perhaps more aware of the problems of the city than are other "strong" parishes. It can therefore provide tremendous leadership because of this juxtaposition of location and resources.

The inner-city parish often is faced with overwhelming physical and social needs on the part of its parishioners and neighbors. It can provide an opportunity for volunteer service from other parishes and for financial support from the outside, because it cannot have the necessary resources to meet these needs. Without such help, the ministry to blighted areas must take new forms . . . a worker ministry, mission without buildings, etc. In any case, an active concern in such a situation will involve the parish in controversial social action.

The transitional parish is in a most difficult yet important position. It must minister to the outgoing and the incoming neighbors and can be a crucial force for reconciliation as well as a strong social structure in a deteriorating community.

The apartment-house parish is on an experimental frontier; no one, to my knowledge, has worked out an effective apartment house ministry. This must be done and can be done. When

it is done, the whole Church throughout the nation will benefit.

The suburban parish although outwardly successful, is deeply concerned about finding a vocation of deep significance to its members. Some belabor themselves with guilt, others are too complacent. Still others are seriously working through what God wants of them in their special situation and in their role in the diocese and city. Any urban program must rely heavily on the strength of the suburban parish and respect its special vocation in the overall ministry to the city.

As we look at Washington — or any comparable city — we see great and often unfair inequalities between parts of the city, we see deep and shameful problems. Some say the outstanding weakness in our city is the lack of concern among those who live here, especially among those who are in a position to change and improve the city. Despite the peculiarities of the capital's administration, all agree that concerted action could and would correct many glaring injustices. This is a valid comment on the level of the neighborhood or district. This means that activation of the latent potential of the Episcopal Church and its members could radically affect the city and/or the neighborhoods in which a parish finds itself.

Interwoven in almost every problem the city and the Church faces is the complex issue of race relations . . . economics, education, housing, spiritual integrity, etc., etc. This means the Church must face up to the question far more radically than it already has. We must stop our double talk and listen to one another across racial lines. Having heard, we must try to understand. Having understood, we must act together.

There will be increasing opportunity to cooperate with the other Churches. This means we must create new structures of cooperation. Many of the issues discussed in this paper cannot be attempted by the Episcopal Church acting alone, even though a strong program on our part will strengthen the total effort.

Some Questions

WHAT SORT of additional structures, if any, are needed to address ourselves to the opportunities listed above? These concerns fall into almost every diocesan department . . . missions, social relations, education, finance. Yet the focusing of these issues seems to call for one entity which could coordinate disparate yet interdependent

effort. It seems as if some group should have urban problems as its special concern. Should this be a subcommittee of some other department, and if so which?

Should financing be done through the regular budget, in special ways, or both?

Should relationships between, let us say, suburban and inner-city parishes be encouraged on a one-to-one basis?

How can the needs of the blighted areas where some of our people live be brought forcibly to the attention of others of our members who are in a position to do something about it?

What about volunteers? Should a volunteer

pool be organized with special training available for various kinds of work?

How can a person-to-person involvement across parish and social lines be arranged?

Who is responsible for giving priority to the establishment of new ministries . . . or should they be allowed to spring up in a haphazard fashion?

What is the role of diocesan institutions, semi-diocesan institutions, the cathedral, schools, etc., to all of this?

Other questions spring to mind, but these will perhaps give you some idea of the kinds of things we must work through together as we work out our total calling under God here in our cities.

MISSISSIPPI: THE CLOSED SOCIETY

By Robert L. Curry

Headmaster of Lenox School

A PROFESSOR GAVE A PREVIEW OF WHAT IS NOW TAKING PLACE

ONE EVENING in late March of this year, while seated around the dining room table of my Negro hosts in Atlanta, Georgia, I listened while a professor of history at Morehouse College told everyone of what would probably happen in Mississippi this summer, if students tried to enter that state to help with voter registration. He told of how he was nearly lynched there as a youth — of how people “disappear” in the Delta area and of how no one ever “sees anything or knows anything”.

Thus the disappearance of the three civil rights workers came as no surprise for I remember vividly that evening in Atlanta.

Now comes documentation in the form of a book which tells any who reads it what may be expected in Mississippi. Dr. James W. Silver, member of the history department at the University of Mississippi, has just published “Mississippi: The Closed Society”.

This is a book which will answer many questions which people raise including many in the north.

Why should northerners “interfere” in the racial problems? Why don’t these “backward children”, as ex-Governor Ross Barnett labeled

them on the NBC documentary, stay home? Because as Dr. Silver points out, Mississippi is a closed society. There has been no change in race relations for a century. Mississippi is as close to a “police state” as we have in the nation, and the only way to open this society is for those who live outside to come in and give witness and support for what is just and right under the constitution of the United States.

The book is built around the insurrection of September 30, 1962, when James Meredith was brought to the university to be enrolled. Dr. Silver was a witness to this insurrection against United States marshals and federal troops. He then develops the history of political power and its treatment of the Negro from the days of slavery down to the present, and as a good historian he documents what he has to say. He was president of the Southern Historical Association in 1963, and this book is an outgrowth of a major paper which he delivered to the Association, and which was afterwards printed in the New York Times magazine section.

For those of us who live in a “free” state, what happen in Mississippi is hard to believe.

Harcourt, Brace & World, Publisher, \$4.75

As a former law school graduate, I find it well documented that "inequality was effected by force and finally regularized by law, that is, by the constitution under which the state still operates."

By law in Mississippi, in order for a citizen to be a voter, one must not only be able to read a section of the constitution, but must interpret it, and the registrar of voters is the sole judge, unchallenged, as to whether the interpretation was correct or not!

Education of the Negro is a threat, because education is the doorway to equality, and this is contrary to the thinking of the closed society, and thus today in Mississippi, ten years after the Supreme Court decision, not a single school in Mississippi has even token integration in its school system below the college level.

Why Aid From Outside?

THE COMMUNICATION systems of the state mount a vigilant guard over the orthodoxy of the closed society. The press, radio and television pound steadily on a century old belief, and tell the people that the state is right and that the nation is wrong. Defiance of federal law and supreme court decisions is confused with patriotism. One of the problems here is that "at least in the short run, nearly every white man does stand to derive economic, political, or social status from keeping Negroes in their place". This then is a reason why the "break-through" must be aided from the outside.

The over-riding atmosphere of the book which appalls one who treasures his freedom and belief in the democratic processes, is the inability for open discussion, the denial to oppose thinking and belief with counter-beliefs and thoughts.

Where there is no give-and-take there is no growth, and intellectual and social life, as well as economic and political life, stagnates like the swamps into which free thinking men have disappeared in the past, if not perhaps in the present. "The South is turbulent and sullen and sometimes noisy, but there is a conspiracy of silence in respectable middle-class society. 'Come weal, come woe, my status is quo'".

Those forces inside the state which have tried to stand up and be counted have been suppressed and many crushed — the church, educators, some brave statesmen and politicians. The moderate is described as one who "allow a little sewerage to seep under the door".

In the summer of 1964 this is a book to read, for here is one of the primary battlegrounds in

the social crisis in which we find ourselves today. This is a state upon which the eyes of the nation are focused, and for a better understanding of what has happened and happens today within the state, this man of courage has given to the world to read. Put it on your list — it can be read in a short time, and it will balance your emotional arguments with documentary facts.

Talking It Over

By William B. Spofford Sr.

BARRY GOLDWATER, does not give us a choice between conservatism and liberalism. It is a choice between reaction and liberalism.

He is called Mr. Conservative 1964 by some and compared with Senator Taft who was Mr. Conservative 1952. Taft was an isolationist who wanted to keep the US out of trouble. Goldwater wants to gang up with West Germany and to strengthen NATO, which Taft fought, with nuclear weapons.

Goldwater says that "our tendency to concentrate power in the hands of a few men deeply concerns me." He also said on a tv interview: "I don't object to a dictatorship as violently as some people do because I realize that not all people in this world are ready for democratic processes. If they have to have a dictator in order to keep communism out, then I don't think we can object to that."

Writing of the Republican convention, I. F. Stone in his Weekly, says that "one could see in action the politics which plays on the insecurity of the rich. The Goldwaterites made their appeal to people who are afraid — rich, powerful, fortunate beyond any dominant class in history, yet afraid. Some of the fears were obvious: fear of losing their property and power, fear lest the value of their dollars be diminished by the inflation which accompanies the welfare state. Above all they did not want to lose the old familiar devil of their neatly Manichean universe, the need for a devil being as deep as the need for a God. Communism as the devil had long been one of the main pillars in the edifice of their simple faith. Now it, too, was threatened by more sophisticated and pragmatic attitudes They didn't want to hear about the differences between Russia and China or the deviationist tendencies in Rumania or to be told

that some Communists were better than others. They wanted their old comfortable picture of a monolithic Communism restored. A pragmatism without a devil frightened them more than a Communism without a God. To realize that even at Republican platform hearings people had stopped speaking of Communism seemed to them almost impious, if not evidence of the subtlest Communist plot of all."

Goldwater himself expressed this alarm when he said to the platform committee: "I was surprised, and am concerned, that during these platform hearings, mention even of the word 'Communism' has been the exception rather than the rule."

Who the Goldwater backers are — groups and individuals — are named by Stone as a merger of the worst southern racists, the right wing military and the obsessed inveterate anti-Communists, with those elements which have never reconciled themselves to the New Deal. And their candi-

date, says Stone, "is ready to dabble in any irresponsible demagoguery if it promises votes."

Having said this, it must be pointed out that this far-rightist movement is the inevitable outcome of 17 years of cold war, with its emphasis on militarism and repression of everything remotely left of center. A lot of birds have laid eggs—Democrats as well as Republicans—which have now hatched and come home to roost.

Stone also says that to assume from the polls that Goldwater's defeat in a forgone conclusion would be criminal folly.

And that, my friends, please underscore.

I.F. Stone's Weekly, issue of July 27, 1964, can be had free if you will send a long, stamped self-addressed envelope to 5618 Nebraska Avenue, N. W. Washington 15, D. C. I urge that you send for a copy — suggesting also that you enclose a quarter since this valuable Weekly operates on a narrow budget.

CHOICES THAT ARE BEFORE US

By Terence J. Finlay

Rector of St. Bartholomew's, New York

THE OTHER DAY I heard a conversation between two men. One man asked the other if he had read a well publicized, but rather lurid and risqué book, high on the list of best sellers. The other replied, "No, I have not read that book. You see, I am sixty. When a man reaches my age, he realizes that he cannot read everything. He learns to pick and choose the best. I find now that I have not much time for trash." I was reminded of Emerson's famous saying, "The older I get, the more easily I content myself with the great books — Shakespeare, Milton, and the Bible."

Today, then, we look at the words and action—or lack of action — of one of the characters given to us by the man whose 400th birthday the world is celebrating during this year, William Shakespeare. If you are fortunate enough to be able to purchase a ticket, you may now see Hamlet on Broadway. Hamlet is being portrayed across the world by various actors, all giving their own interpretation of this character that has puzzled theater-goers and play-readers for a long, long while.

Hamlet, the 30-year old prince of Denmark, is

faced with the difficulty of reaching a decision. Returning to his country, the ghost of his father reveals to him that all is not well in Denmark. His mother, one month after she followed her husband's body to the grave, weds his uncle, the king's brother. Hamlet suspects very strongly that the king now sitting upon the throne arrived there by the murder of his father. So, with this feeling of disgust, with a voice within him demanding some vengeance for his father's death, Hamlet is confronted with this question, which he utters in his famous soliloquy: "To be, or not to be?"

Our Choices

IN OUR LIFETIME we are all faced with decisions. Life is not as we would desire it, either on an individual or on a much wider basis. We look at our world today and we find much that fills us with a sense of shame. We see much in our own country that disappoints and discourages us; and I am sure, as we look into our own life, if we are honest we see much there that brings about a comparable feeling. Yet it is possible to do one of

three things as we look out upon life generally and upon our own lives individually.

We can run away and hide from the world with its problems. We can run away from our own problems and our own responsibilities; and many people do. Some do it by a change in their mentality, so that they are no longer able to take their place in society. Others retire to an ivory tower, whether it be a mental ivory tower or whether they find in the church that place of withdrawal; there is a sense of getting away from the world. Probably this type of person would echo William Cowper's famous words:

"Oh for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumour of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more."

We can withdraw, or we can compromise. We can say that this is the world as we find it and we can go along with the crowd. We can accept things as they are, the status quo. That is the second way.

The third way is that we can make a decision to stand for the ideals and the principles which we feel are true and honorable and Christlike. If we make this decision, we align ourselves against the forces of evil, of injustice, of oppression, of tyranny; and we may find ourselves at times in a very small minority. We may even be called upon to suffer for our stand. But the question is there, as it was before Hamlet: "To be, or not to be" — to dream, to drift, to sleep; or to take our part in God's world, to realize that we have a responsibility because we have been made members of his Church by baptism and later by a renewal of our baptismal vows at confirmation. As youngsters, or as more mature persons, confirmation means that we are called upon to make a decision — to renounce the devil and all his works and to take our stand for Christ and his Church. Today I ask you whether you are standing fast to the decision which you once made, or that was made for you by your parents.

Recall with me the wonderful story in the first book of Kings, when Elijah, the prophet of God, confronts the king and queen of his day, and the idolatrous priests, with the challenge: "If the Lord be God, follow him; but if Baal" — that is, if licentiousness is the type of worship you believe in — "then follow him. Stop halting between

two opinions. Show where you stand." The words that follow this challenge are significant: "And the people answered him not a word." They had to be convinced by a sign from heaven. The children of Israel laid great stress on the signs and wonders of God.

Two Camps

TODAY you are asked to make your decision without any of these accompanying signs. You are asked to do it because you believe in the God revealed by Jesus Christ. How long halt ye between two opinions in our divided world today? If the Lord be God, then follow him. But if you do not believe sincerely that the God revealed by Jesus Christ is the author of living, the creator of the universe, then show us where you stand. Christians must mean business. It is no use playing around on the surface of our religion. We must go in deep. We have to seek to serve him with all our hearts and souls and minds—nothing less is good enough for this day in which we find ourselves.

Roughly, speaking, the world is divided into two camps: those who believe in God, and those who do not believe in God, or, at least, who have no conception of the nature of the God whom we seek to worship. They may not be atheists. They may be agnostics, intellectuals who try by their arguments to lead us into denying the existence of the God who has brought us into being, the God whom we worship through the services of our church. If our intelligence had kept pace with our discoveries, and our goodness had kept pace with our intelligence, then we would have no fear of annihilating ourselves or the rest of the world. We could plan to attack disease and sickness and poverty in a way which no one has yet attempted because we have been pouring money into the possibility of a destructive warfare from which we must protect ourselves and to provide a deterrent to the rest of the world.

If we are realists, we know that we live in this kind of world. But let us, by our living, proclaim the fact that this is not the ultimate answer, that the world cannot go on indefinitely in this way, that there must be a day when men come to understand one another, come to sit down and reason together. This is the Christian approach. And this is the dream which Jesus came into the world to give to a bewildered and a darkened humanity, to try to show men the true nature of

the God who created them and the right way for them to live with one another. And he died that this dream might come true.

Think Before Voting

ONCE YOU HAVE SEEN Jesus you can never forsake that dream. Once you have surveyed the wondrous cross on which the young Prince of Glory died, life can never be the same for you. You have to make a decision to stand for him in the world in which you find yourself. Remember the words of the Psalmist: "Let the redeemed of the Lord say so." Why is it that we Christians cannot be more vocal in our religion? Why is it that we allow our cause to go so frequently by default? Why are so many Christians today reluctant in their stand for Christ in the myriad problems that confront us, individually, nationally, and internationally? We must show that we stand for the principles of our Lord and Saviour Jesus Christ. We desperately need men and women who will not only repeat prayers and sing hymns with their lips in church, but who will seek to live them out in their lives as they go beyond the church portals.

"To be, or not to be" —that is the question for the Christian. To be a follower of Christ, or to give in to the world and say that it is too much with us and that we can do nothing about it? Or will we oppose those things that are evil, and "by opposing, end them"? This is not a time for sitting on the fence, not a time for compromise.

In a few short months the people of this country will be called upon to cast their ballot for a new President, for new Senators and Congressmen, for new people in state and municipal offices. Brethren, look at the records of the individuals. Ask yourselves if they, in their words and in their lives, stand for Christ; if they stand for justice, truth, decency, honor, purity. If they do, then they deserve your vote. There is not much use in waving the flag and singing patriotic songs if we do not exercise our right to show those who are running for office that we want them to stand for Christ in this world.

To my way of thinking, as we look over the world today, there is no other answer, no other solution. Christ believed, not in a God that was, but in a God that is and is to be. Somehow I feel that, once having put my hand to the plough, I cannot go back on him, and I know that you feel the same!

The Show

By Malcolm Boyd

Episcopal Chaplain at Wayne University

AS MILLIONS of Americans have by this time discovered, the subway ride to the New York world's fair — in a shiny, bright, new blue train — takes approximately 45 minutes from Times Square and then the whole darned thing looms up . . . General Motors, Ford, Indian pavilion and all . . . and the show has begun.

The choicest delights are the Spanish and Irish pavilions — the latter offering fine dramatic readings for the effort of picking up an earphone and listening in. Maybe the biggest con job is the monorail ride which isn't very long or interesting but costs nearly a buck. The African and Mexican shows are terrific. The Pope's words printed on the exterior of the Vatican pavilion are beautiful and relevant but the Pieta, displayed inside, is tragically marred by shallow, obvious showmanship which misfires.

Then there is the show within the show. It is — as many readers will recall — found within the recesses of the Protestant-Orthodox Center. The show is a film called *Parable*.

It is good.

I had had lunch a few days before seeing *Parable* with the young director who made it. But I had deliberately not discussed his controversial religious film with him. I wanted to see it for myself, and make up my mind all by myself.

Parable opens by showing a circus coming into town. Your town, mine, anybody's town. And, after all the resplendent costumes, the prancing horses, the gold-looking carriages and proud performers, there comes, riding along on a donkey, a lowly clown. He is all white, including his heavily-painted face.

But this is just the beginning. We soon find the clown in a number of complex situations in which he behaves with singular grace and simplicity of purpose.

First, we see him carry two heavy buckets of water up a steep hill for a tired circus attendant whose job it is to feed the elephants. Next we see our curious hero stand-in for a Negro in a circus game where the audience may try to hit him with a ball . . . and a highly prejudiced man succeeds but, of course, hits the clown instead of the Negro who has aroused his passion for race-baiting and race-fury.

Well, events continue to unfold in much the same vein. The clown takes the place of a poor

woman in a circus act where she has to climb into a basket and let somebody stick knives into it. And the clown, accompanied, now, by the various persons he has helped, breaks up a cruel human marionette show which is sadistically manipulated by a circus star.

Naturally there must be payment. Good deeds arouse evil passions. Claiming friends makes enemies. So the circus star who has been manipulating human marionettes becomes more sadistic than ever when he finds the clown in harness as one of the marionettes, and he proceeds to break his holy, do-gooder neck.

The end? Not quite. The clown's murderer realizes what, by his terrible perversion of free will, he has done. He repents. And when the circus leaves town, at the end of the procession . . . after the prancing horses, proud stars and gilt carriages . . . there comes riding along on a donkey a lowly clown. His murderer has taken the clown's place in the procession.

Why *Parable* was ever called controversial is quite beyond me. It is merely a very fine film to be shown in the Protestant-Orthodox Center at the world's fair, or for that matter, in a number of other places. It obviously is not portraying Christ . . . how could the film's enemies have ever claimed that? It clearly depicts a Christ-like person who attempts to act out, in his life, the implications of what it means to follow Jesus Christ as his lord and his savior.

It is an awful and splendid irony that the controversy in which the film has been caught-up is a direct result of its simple, uncompromising revelation of a Christian style-of-life.

Yes, *Parable* — as many readers will recall — is a highlight of the New York world's fair. One emerges from the darkened theatre into the bright glaze of the hot sun, the dense crowds, the accentuated volume of human noise and the vision of glamor.

Yet one cannot, amid all this, forget the clown. Or who he is.

Churches Not Doing Their Job In Downtown Atlanta Area

★ Authorities, religious and secular, charged that Atlanta's churches are providing an inadequate ministry to the city's "downtown" areas.

Supporting them are statistics which reveal that 82 white Protestant churches in recent years have moved out of an area having a 3.2 mile radius in the very heart of the city.

A report by the Fulton County department of family and children services warned that an additional 60 churches are preparing to pull out soon. It said similar trends exist in Negro churches.

Wellborn Ellis, department director, said churches "certainly are not readily available" to residents of downtown communities.

"Many of our clients tell our caseworkers they haven't seen a representative of a church in so

long it is pitiful," he commented.

The pastor of a congregation in Atlanta's downtown section claimed the church "is allowing itself to be boxed into irrelevance and impotence by not directing itself toward urban living."

"This is where most of the realities of the church exist," said Fred R. Stair Jr., pastor of Central Presbyterian church, "and this is where the church ought to be."

He noted that five large churches have moved from his area near the state capitol building. Whenever a church moves into the suburbs, he pointed out, a large financial increase in the service program to the urban community is demanded of his own congregation.

"Our problem is finding people and the money to meet the op-

portunities that we have," Stair said.

There are 23 Protestant churches currently serving Atlanta's "close-in" urban area, but 20 are in the northeast section with only three left in the southeast and southwest sections. Within a five-mile radius of "Five Points," the center of downtown Atlanta, one white church and one Negro church still operate.

Mrs. Lillian Rowland, director of Protestant welfare and social services, cites the problem this way: "There are not enough churches to serve those persons who cannot afford to dress up to go to church on Sunday."

Among the reasons for church relocations — and closings — are the shifts of people caused by urban renewal or expressway construction. Atlanta observers also cite a change from the predominantly white population to Negro in residential areas near downtown Atlanta.

"But some people have relo-

cated even nearer to town," Mrs. Rowland declared. She said many churches have "gone when their wealthier members moved to the suburbs and left only the poor downtown to support them."

Despite the dwindling number of churches, Robert E. Lee, a Lutheran pastor who heads the Greater Atlanta council of churches, said the move-out of churches to the suburbs is below the rate experienced by Northern cities.

Instead, he said, some of the most active churches of the south are in downtown Atlanta. "But they are thriving on the loyalties of people who come from great distances because of their churches' beauty and dignity," he explained.

Lee urged that economically depressed people be sought out

by downtown churches. The spirits of these persons, he said, are being kept alive by religious groups from great distances.

The Rev. H. C. McEwen, pastor of the downtown First Congregational church, said five major Negro churches moved out of the inner city in the last four years.

Urban renewal and expressway interference have been major factors in causing such moves, he said, but whatever the reason, "the church has lost influence downtown."

UNION PLANS IN ENGLAND

★ Present trends in voting on the proposed Anglican-Methodist Church union indicate Anglicans favor the move in principle but have some doubts

about the details of the plan of union.

Voting is now going on in the 43 dioceses of the Church of England. The Archbishop of Canterbury has appointed a committee headed by Bishop Robert Wright Stopford of London to evaluate the results.

In the diocese of Hereford, composed mainly of country parishes in west England, the vote has been 674 for and 53 against union with the Methodists. The current "plan of union," however, drew only 315 votes in favor, with 281 against and 186 abstentions.

Clergy in the diocese were asked to vote on the proposed "Service of Reconciliation," which would merge the ministries of the two Churches. The results were 83 in favor, 84 opposed, with 29 reporting they needed further time for consideration.

A point of contention requiring further clarification, apparently, is whether the "Service of Reconciliation" constitutes ordination.

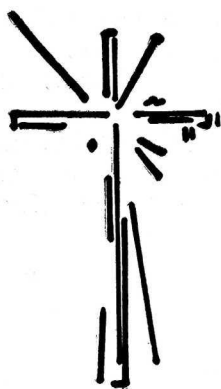
CHICAGO POST GOES TO JIM MORTON

★ The Rev. James P. Morton, director of the urban work program of the National Council, will succeed Kilmer Myers as director of the Urban Training Center in Chicago in November.

Myers will be consecrated suffragan bishop of Michigan in September but will continue on the Chicago job until January.

The Chicago center is an experimental venture, supported by a dozen denominations, where about 300 clergy and lay persons from all parts of the country are trained for inner-city work.

Morton has spent all of his ten years as a priest in urban work, eight of them as a part of a team at Grace Church, Jersey City.



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Complete New Set-Up Needed To Cope with Inner-City

★ A complete re-orientation of the church is needed to deal with the urban revolution now confronting the U.S., a Chicago clergyman who has pioneered in new "religious structures" said in Minneapolis.

The Rev. Donald L. Benedict said the problem is how to get the church out into the world — how to turn it from piety to servanthood.

Benedict, founder of the East Harlem Protestant parish in New York, is now general director of the Chicago missionary society. He spoke at the annual meeting of the greater urban parish of the Twin Cities and at a luncheon of the Minneapolis Kiwanis Club.

In his talks, Benedict said the church is now oriented to serving people where they live. It must instead, he said, penetrate the areas of decision in the "work world."

To do this, he explained, "we are going to have to develop ministries serving business, trade unions and government so we stand beside people as they make their decisions."

Church structures in the future, he said, will be organized around basic urban problems — unemployment, public education, housing, race relations and machinery of government.

At Sunday morning worship, there will be "reports from the

troops—about what the congregation has been doing in the world the past week," he said.

The activities of the congregation in the "work world"

would be lifted up as the offering, he said.

Benedict described the current urban revolution as having three aspects: the revolution caused by automation, the revolution brought about by the development of metropolitan areas and the Negro revolution.

"The Negro revolution is one

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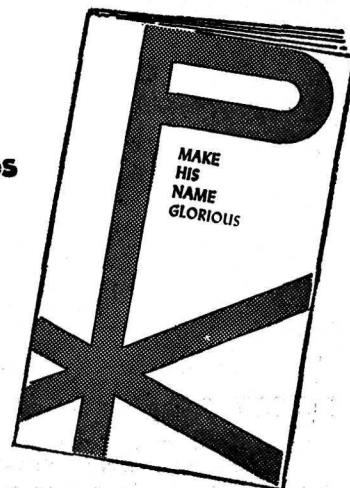
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for which there is no point of return," he said. "Either we have to move on to an integrated society or move toward Hitler's plan of extermination.

"The Negro is going to gain his freedom. The only thing Caucasian Americans can do is determine how it is to come — by law or by blood."

BISHOP MOORE GIVES JUDGES A TALK

★ Bishop Paul Moore told a convention of juvenile court judges in Washington they should "stop preaching" to the children who come before them and "be more honest" or "down-to-earth" in their approach to handling their problems.

He suggested to the 235 judges that they can help stem the tide of juvenile delinquency if they become less identified with the law enforcement agencies, at least in the minds of children.

He said many children who come before the courts are made cynical "by too many police who use the rubber hose first and ask questions later."

"Judges," he said, "should identify themselves with citizens' movements aimed at ridd-

ing police departments and other groups related to law of corruption.

"As matters now stand, however, the judges are remote, the police are venal, the churches are closed during the week, the teachers are too busy, and the parents are drunk."

A message relayed from President Johnson indicated he feels there is "no greater challenge facing the country than the rising amount of juvenile crime."

Another speaker, Chief Justice Earl Warren of the Supreme Court said that 75 per cent of the nation's 3,000 juvenile court judges can devote 25 per cent or less of their time to juvenile cases.

Justice Warren said he thinks it is possible for courts to set up proceedings in which juveniles get a "full and fair hearing" without diminishing the informal nature of juvenile courts. This, he said, would go far toward helping correct the overly "court-like" atmosphere found in many places, believed to be detrimental to helping the child.

He was critical of those who

cannot justify spending additional money to study juvenile delinquency.

NIEMOELLER TO RETIRE AS CHURCH HEAD

★ Martin Niemoeller has announced that he will retire at the end of the year as the head of the Evangelical Church of Hesse and Nassau, a post he has held since 1947.

He has been an outstanding opponent of nuclear arms for West Germany.

Commenting on the nomination of Goldwater, the German churchman said; "Goldwater means war — he means the end of a state of affairs that still gives hope for peace."

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ST. CHRISTOPHER'S CHAPEL

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Sun. MP 7:45, HC 8, 9:30, 11 (Spanish),
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- NEW BOOKS -

E. John Mohr
Book Editor

RADICAL OBEDIENCE: The Ethics of Rudolf Bultmann by Thomas C. Oden. Westminster, \$3.95

This exposition of Dr. Bultmann's ethics, with a reply by Bultmann himself, will make interesting reading for those who take seriously the current theoretical discussions of Protestant theologians and philosophers, especially the existentialists. It is doubtful if it will — or can — be read by the rank and file of Christians who are used to more direct and concrete language. One wonders if "the ferment of the thirties" has achieved anything of value. Instead of treating ethics or ethical problems in understandable terms, the professors promptly fell into endless harangues over responsibility.

How can I choose right instead of wrong, if I am a sinful and finite creature? Doesn't psychoanalysis prove that I am a victim of my ancestral heritage — not to say my animal ancestry in prehistory? And isn't the New Testament picture of goodness an impossible ideal? Did not Jesus intend his ethics to be a judgment on sinners, and thus throw them upon the mercies of God? And can we take seriously the half-Jewish formulations of divine commandments in the Sermon on the Mount? Wasn't Jesus a rabbi, himself? And did he not repudiate the "legalism" of the Pharisees? An ethic based on obedience to commandments ends up in "moralism", doesn't it — a principle whereby man is seduced into an effort to establish his own righteousness or merit in the sight of God?

This is the sandtrap in which ethical writing has been hammering away for forty years, without much success. The language (not the profane heard at most sandtraps) has been abstract and frustrating for all but the elect, who like long words with shadowy connotations. Bultmann's solutions are of some avail, but not much. He too talks a lingo of complete professionalism. And he too shares the anti-Judaism of most Continental theologians, who feel duty-bound to brand the Jewish religion as legalistic and formal — reading it through the eyes of a fresh convert's renunciation of his ancestral faith. Paul is a very poor interpreter of the ethics of the Old Testament or of the Sermon on the Mount. In fact, you would not guess

that Paul had taken in much of Jesus' teaching.

It is the flight into abstraction that plagues present-day expositions of early Christian ethics. The religion of Jesus was concrete and historical, and not cluttered up with technical terms. So were all the great classical works on ethics — which, fortunately, did not have to defend Continental Protestant theology before they really got under way. Plato, for example, did away with age-old self-interest and the self-delusion of the Sophists, at the beginning of the Republic, and then went right on to the great fundamentals of human nature and its possibilities of betterment. But our ethicists never seem to get beyond the problem of original sin. When they have said all, there it still sits like a ghoulish heathen idol, staring in at them through the open door. Paul's seventh chapter of Romans is taken for the charter of Christian behavior — by the filmsiest kind of exegesis. Paul is talking about the unregenerate man, not the potential saint. And so on.

When will our expounders of ethics make a clean sweep and begin with a genuinely historical understanding of the New Testament, or of the Bible as a whole? And when will they stop using Judaism as a foil, and recognize its positive contribution to the Gospel? True, this is acknowledged verbally (Ch. I), but soon gets overlooked. And, finally, when will they take Moral Theology seriously, and deal with the actual problems that ordinary mortals face, rather than the logical confusions and entanglements of modern philosophy?

It is a pity that Dr. Oden did not set his sights on a closer target — the dishonesty, trickery, lying, cheating and stealing, not to mention more serious crimes, that go on about us everywhere today. The moral collapse of modern man, and the impotence of the religious forces faced with the crisis, cry out for something far more powerful and direct than this abstract spinning of slender hairs into skeins of theory, and the refined linguistic distinctions which occupy the time of our present day abstractionists.

— FREDERICK GRANT

Professor-emeritus of Union Seminary and former chairman of the Witness editorial board.

BOOK NOTES

Baseball Has Done It, by Jackie Robinson. Lippincott. \$2.95

Interviews with Negroes in professional baseball, illustrative of integration in this industry.

Beyond Belief, by Edward W. Bauman. Westminster. \$2.95

Dr. Bauman here ably presents for laymen the central concerns of biblical faith: existence, estrangement, grace, incarnation, presence, community, love, and hope. Although he is very much concerned with making the Christian faith "relevant" he holds that this cannot be done by merely making it reasonable. Real faith, he holds, is more than a matter of reason and more than a question of correct intellectual belief. It originates in the unique action of God's grace, in the experience of redemptive love that precedes and permits belief. Bauman discusses each subject under three topics, "Beyond Belief: God's Grace", "Basic Belief", "Beyond Belief: Fulness of Life".

The Vestryman's Manual, by Howard Harper. Seabury. \$1.95

This book is well described as the "up-to-date handbook vestrymen have been asking for". Like other manuals it covers the area for which the canons make provision, but beyond that for the functions undertaken by parish vestries in church life for which there are no canonical outlines. The book is addressed to vestrymen but it would be necessary to have the rector of the parish know the contents lest the former get too far ahead of him. Ably covered are relations with the rector, the parishioners and the diocese and national church. The canons relating to the functions of rectors and vestries of parishes are reproduced, and an appendix has a glossary and services for vestry meetings and for the induction of wardens and vestrymen. Dr. Harper devotes one chapter to the commission system, under which the parish work is divided functionally under commissions composed of parishioners, with a vestryman as head.

Two Minutes a Day, by William Barclay. Westminster. 1 to 4 sets, 85¢ each; 5 or more, 75¢ each

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