

The + WITNESS

SEPTEMBER 17, 1964

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For Christ and His Church

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Story of the Week

Proposed California Amendment Hit by PB and Bishops in State

★ Equal treatment of all people in access to housing is central to the Christian faith and is "more basic than a federal civil rights law," Arthur Lichtenberger, Presiding Bishop, stated, in reference to the proposed amendment to California's state constitution that would repeal the state's fair housing law.

"Equal treatment before the law transcends state politics. It is more basic than a federal civil rights law . . . For us as Christians, the matter is central to our faith. For when God in Jesus Christ reconciled all men to himself, he gave us a pattern and a calling: to love one another as he loved us. Neighbor love is an essential of the Christian's loving response to the God who gave himself on a cross for all mankind."

This Christian concept translated into justice, Bishop Lichtenberger stressed, "means at least that we must seek to treat our neighbors on their own merits, not by the arbitrary standards of race, national origin or religion."

The Episcopal Presiding Bishop's statement was made in the September issue of *Church and Race*, a magazine published monthly by the National Council's department of Christian social relations.

In the same publication, California's four bishops condemned the amendment, known as proposition 14, as "morally wrong" and said that if it is ratified at the polls on November 3 it would "give property rights precedence over human rights."

The four joining the Presiding Bishop in opposition to proposition 14 were Bishop Eric F. Bloy of Los Angeles; Bishop Clarence R. Haden Jr. of Northern California; Bishop James A. Pike of California; and Bishop Sumner Walters of San Joaquin. The California bishops have jurisdiction over a total of 416 parishes with a combined membership of 263,000.

At this time, California is one of 13 states having a fair housing law that bars discrimination in housing receiving no government aid. If Proposition 14 receives a majority vote, the Rumford fair housing bill — passed only a year ago — not only would be repealed but similar legislation in the future would be barred. It also would remove any kind of governmental controls over the state's real estate operations. The amendment has national significance because, if passed, it would jeopardize the other states' fair housing laws.

Proposition 14, which pri-

marily is supported by the California real estate association, states: "Neither the state nor any subdivision or agency thereof shall deny, limit or abridge, directly or indirectly, the right of any person who is willing or desires to sell, lease or rent any part or all of his real property, to decline to sell, lease or rent such property to such person or persons as he, in his absolute discretion, chooses." Publicly owned property is exempted.

The California real estate association contends that the fair housing law is "forced housing," violates property rights, will harass property owners, provides special privileges to minority group members and will interfere with profits.

The Rumford fair housing act bars discrimination in the sale or rental of all multiple dwellings with three or more units, the sale or rental of all government-aided housing including that with FHA or VA-guaranteed mortgages. It applies to all transactions of real estate brokers, homebuilders and mortgage lenders.

Church leaders' concern about proposition 14 centers around the alleged immorality of a law that would, in effect, legalize segregated housing throughout the nation's most populous state. Though proponents of the measure claim their only concern is the "sacred" right of property owners, they have been charged with erecting a smokescreen for

racial and religious discrimination in housing.

On this point, Bishop Pike compared the proposition to a cancer "which threatens to infect the very fabric of all our institutions in every state if it is not destroyed by the witness of our California constituency in November."

Bishop Bloy, who has jurisdiction over eight counties in Southern California with a population approaching nine million, stated his belief that "church leaders should not tell their people how to vote . . . but in loyalty to Christ and in loyalty to the Anglican position on matters of race and discrimination . . . it is my duty to call the attention of the people of my jurisdiction to the inherent evil and spiritual danger embodied in this particular proposition."

The leader of the more rural and mountainous central third of the state, Bishop Walters, urged his constituents not to sanction "the creation of tightly segregated patterns of housing, nor further embitter race relations and increase racial tensions, nor make it more difficult to bring about justice in housing for all people."

Bishop Haden, who administers the diocese in the six-county area of Northern California, charged that the amendment's backers are spreading "half-truths, slanted assumptions and appeals to fear and emotion" by refusing to face the fact that "it was our reverence and regard for human dignity and worth that made this country great." Bishop Haden is co-chairman of the Sacramento committee against proposition 14.

Bishop Pike, who also is a lawyer and chairman of the California state advisory committee for the U. S. civil rights commission, offered this sum-

mary of the California situation which could affect other parts of the nation:

"Social change has always been costly and painful and this may well be a lesson which Californians are being asked to learn anew. For we are being called to prove to our neighbors in north and south, in east and west — particularly those who live in the uncommitted nations or behind the Iron Curtain — that we intend to practice the freedom that we so readily proclaim with our lips."

Vote In Detroit

The vote on a similar ordinance in Detroit was carried by a vote of 137, 671 to 114,743, in spite of almost unanimous opposition to it by organized religious groups. Citizens for a United Detroit, headed by Dean

John Weaver of St. Paul's Cathedral, conducted an intensive drive against the measure. It was also opposed by the Roman Catholic bishops of Michigan and the Council of Churches.

Governor George Romney, a runaway victor for renomination, and Mayor Jerome Cavanagh of Detroit also opposed the measure.

The official Catholic paper of the Detroit area wrote that "there is little doubt that the ordinance was spawned by racial hatred — its targets were Negroes who were to be banned from white neighborhoods."

Other observers saw "white backlash" as a major factor in the vote which, in effect, legalizes racial discrimination in housing.

How to Develop World Mission Concern of Church in Canada

★ The program of recruiting Anglican missionaries for foreign lands is being hampered by "mistaken attitudes regarding the image of a missionary," a Church missions executive said at Lennoxville, Canada.

Canon M. C. Robinson of Toronto, speaking at the general synod assembly of the Anglican Church of Canada, charged that "there is a feeling that missionaries are no longer necessary and their methods are outdated. The indigenous churches certainly contradict such assumptions, but our promotion and information efforts have not yet altered the 'image' by projecting the true picture. This constitutes a major block to recruitment as well as an inadequate concept of Christian vocation which hinders all phases of evangelism and ministry today."

He told 200 delegates, in-

cluding 33 bishops, from 28 Anglican dioceses that increasing attention is being paid to the role of the Christian layman living or travelling in the new nations and his relationship to the missions and the indigenous church. "Canadian Anglicans working overseas are urged to play an active role in the witness of the Church and the overseas program is designed to aid in preparing our people for such international contribution."

Robinson said that the initial year of concentrated effort in the missionary field indicated a wide span of opportunities which have not yet been fully exploited by the Church. "The emphasis placed upon the utilization and deployment of all ministries indicates that this area of work should be developed without delay."

He stressed that missionary

work includes many phases, most important of these being education. He said in Uganda alone 16 secondary schools have just opened and officials there are appealing for help from teaching personnel in Canada and other countries.

"We are in a revolution far more profound than the Renaissance, and, it is the human agent who is always the essential element," he declared.

The Rev. A. N. Thompson of Toronto, in a report on missionary education, said education has a "persuasive role" to fill in the Church. But if missionary education is to fulfill its role, it must not be content to confine its activities to the old concepts of mission "as witness over there," he declared.

"Our forefathers may be excused for using geographical terminology when they faced vast areas of unevangelized world, but today the Church is to be found in nearly every country. What is important for us is to realize that the mission is everywhere, beginning with where we are. It includes the alcoholic and the prostitute as well as the outcast in India, the North American Indian as well as the Asian Indian."

The Rev. Canon A. H. Davis, of Toronto, general secretary of the department of missions, said "there is a tremendous desire on the part of many individuals, parishes and some dioceses to get on with the job of involvement in the life and work of other parts of the Anglican communion.

"Now we must go forward with vigor in every field of missionary and Church extension. Everywhere today we are just at the beginning in evangelism — in Christian education, in stewardship, in the thinking of new patterns of congregational life."

Bishop of Panama

Bishop R. H. Gooden of Panama told the executive council of the synod that Anglicans should step up their influence at the university level in Latin America to combat materialism and secularism.

He suggested that a "university center" type of program should be designed to train Christian leadership in that part of the hemisphere. "This center should not be considered as a means of maintaining the status quo or of propagating the 'American way of life' nor even should it have a purely negative image of being simply anti-Communist."

However, he added, the program should be anti-Communist "primarily in its effort to combat the materialism and secularism — the practical atheism — found on both sides of the Iron Curtain and both sides of the Rio Grande."

Bishop Gooden said materialism and secularism constitute an "insidious cancer gnawing at individual freedom and dignity. We believe that work in the university is of strategic importance . . . the Communists think so, too."

He noted that a university center was being planned at the University of Panama, financed by the diocese of North Carolina.

"Latin America," he told the delegates, "is in need of drastic social change.

"It can be a rapid, democratic, constitutional revolution or it can be a veritable volcano. The only ones who could benefit from the latter would be those who are striving to create chaos in order that communism may gain control."

New Executive Officer

The new executive officer of the Anglican communion, in effect the chief link in Angli-

canism's chain of 18 national churches, said at Lennoxville, Canada, the so-called "developed," "have" countries of the world have as much to learn from the "have-not" nations as they have to teach.

Bishop Ralph S. Dean of Cariboo, B.C., who will take up the five-year assignment on Nov. 1, said there are many ways clerical and lay theologians from countries like Africa, for example, can teach the rich nations of the world.

"They have their own values, their own significances of religion. They may feel they are closer to God and Christ than we by their manners of worship and paying homage," he said.

Bishop Dean, who will succeed Bishop Stephen F. Bayne, will guide missionary strategy for the 44,000,000-member Anglican communion.

One of his main responsibilities will be to raise a \$15 million fund to assist Churches in developing countries.

He dealt with this topic at a press conference during the executive council and departments meetings of the Anglican Church of Canada.

Bishop Dean explained that the recent criticism of missionaries by the various emerging African countries was a "natural thing" but that "we should and will continue to support churches, schools, hospitals and other institutions with the aid of this \$15 million fund."

He said the emerging nations had, for the most part, been governed by foreign powers and that the missionaries were regarded to a certain extent as symbols of European influences.

So long as Christianity is not united, "it is going to present a spectacle of competition for those who do not understand," he added.

Bishop Dean, who said he

planned to meet with leaders of all national Churches, pointed out that he was not attempting to promote a "super-church" type of organization. "We have our links and we commonly regard the Archbishop of Canterbury as a venerable man and

symbol of world Anglicanism. But we prefer to remain autonomous in our own way."

He will make his headquarters in London, but said he would travel extensively to familiarize himself with world Anglicanism.

Unity at Local Level is Pushed By Faith and Order Commission

★ Future studies by the commission on faith and order of the World Council of Churches will explore in greater depth the meaning of Christian unity in the life and thought of local churches, it was determined at Aarhus, Denmark.

The commission agreed on five major study topics: The nature of unity; Christ, the Holy Spirit, and the ministry; the eucharist as a sacrament of unity; Spirit, order and organization; and creation, new creation, and the unity of the Church.

The first subject, it was stated, will continue to emphasize the realization of "the unity of all in each place" but also will expand examination of local unity in the framework of the vision of the wholeness of the Church.

An outline for the fifth study topic, which was described as an addition to previous, familiar themes, commented: "From sub-atomic investigations on to galactic speculations from the infinitely small to the incredibly large — these are the brackets within which the term 'nature' has its present meaning... the doctrines of creation and new creation have to be expounded with a bigness and a subtlety appropriate to the enhanced range of modern man's mental life."

In general discussion at the

commission meeting, attended by some 150 participants, it was agreed that Church unity discussions mean little if they do not consider Church renewal and include a "deep sense of mission to the modern world."

"It is when witness becomes alive that Church union becomes meaningful," one delegate commented.

Other study topics slated by the commission include the conciliar process of the early Church, the ecumenical significance of problems regarding biblical interpretation, and a joint Orthodox and non-Orthodox examination of the writings of the early Church fathers.

Also to be studied will be the kind of catechetical and educational materials used in various Churches, the position of women in the ministry and the nature of the diaconate.

Several of the study projects, it was noted, will be undertaken in collaboration with other World Council departments.

Study groups were instructed "to bear constantly in mind throughout the course of their deliberations the necessity of producing reports in as simple and direct language as possible, but also consistent with accuracy and clarity, in order that they be intelligible to the ordinary church members as well as to theologians."

The commission also set down

a definition of "ecumenical dialogue" in connection with conversations with the Roman Catholic and other Churches.

"Such dialogue," it was stated, "if it is to be productive, must be carried on by persons who have an accurate knowledge of the position of their own Churches and a due sense of responsibility for the total ecumenical situation."

"Ecumenical dialogue requires on the one hand an openmindedness and willingness to understand and to learn, and on the other hand clarity and definiteness of conviction."

Concerning the broad faith and order task, the commission commented: "This is a search not just for a common feeling or activity or organization, but a search for truth, and the Holy Spirit leads us into truth not by the victory of one human structure of thought over another, nor by compromise and adjustment, but by the hard road of confrontation in mutual understanding and witness."

"Thus out of the commitment of dialogue between apparently irreconcilable positions, new and perhaps surprising discoveries may be made and the reality of the God-given unity may be made more plain."

BISHOP LEWIS DIES OF LEUKEMIA

★ Bishop William Lewis of Olympia died Sept. 6. He announced a year ago that he had leukemia so that his days were limited but that he would carry on his work until the end. This he did until taken to a hospital, shortly before his death.

The funeral was at Trinity Church, Seattle, with Bishop Curtis, the new diocesan, officiating, assisted by other bishops.

Bishop Lewis was diocesan of Nevada before going to Seattle in 1959.

EDITORIALS

Local Church in Slums Of Our Cities

EXPERTS — the word sometimes should be in quotation marks — in race relations are all over the place, with many of them writing books. One who undoubtedly qualifies is George W. Webber; another is David Johnson, both of Harlem. So we asked one expert to give his slant on a book written by the other.

You'll find too in this issue a piece on Harlem by the headmaster of Lenox School. He was in New York for a month on a preaching assignment and so had time to go places and see people and this Harlem bit is one of several interesting articles he has sent us.

What he says about David Johnson being a pastor is certainly true. St. Martin's Parish — St. Luke's to the north is a part of it — ministers to about 5,000 people. Just a single example of its pastoral work is provided by its chapter of the Brotherhood of St. Andrew, the largest in the U.S. These men, with nearly half of them living outside the neighborhood, provide services and other ministrations to eleven hospitals and other institutions in the city. The program is carried on by the men themselves, without subsidy and without fanfare — simply a group of devoted men making themselves useful.

As for Curry's "Pastor vs Prophet", we are inclined to believe that the better the pastor the greater the prophet. David Johnson — like his father, John — is a case in point, as you will see by the basis questions he asks at the conclusion of his appraisal of *The Congregation in Mission*, published by Abingdon (\$3.50) and written by his neighbor, George Webber.

"Quote"

The subject of this thoughtful book is the local church situated in the slums of our cities. Some persons with experience in such places will disagree with Dr. Webber's conclusions. No one however will doubt for a moment that he has given much study and reflection to the problem at issue. Moreover, his conclusions carry the added weight of his ministry at the East Harlem Protestant Parish in New York City where he continues to serve.

The point of view expressed here is that the local church, as now organized and operated, is

irrelevant for people who are up against the problems of life in congested and underprivileged urban areas. The title in itself suggests the change the author feels should take place. The local church must be transformed into a Congregation in Mission. The people of the church are to be encouraged and trained to go out into the world and make their witness for Christ there.

No longer should the institutional side of the local church remain dominant. Membership drives, stewardship campaigns, multifarious guild programs — these and other traditional activities of the local church are to be discouraged. The reason: they promote an attitude of exclusivism, separation from the world and the seamy side of life.

Likewise, many of the older forms of worship are to be replaced with newer forms, sometimes experimental, which will make worship more intelligible to the man or woman who lives in the inner city.

Certain specifics are advanced, such as — Bible study groups meeting week nights in private homes under lay leadership, sermons on Sundays which are tied in with these weekly Bible discussion groups, stress on the service of Holy Communion conducted along lines that increase the participation and therefore the understanding of the people. Dr. Webber is against private baptism and calls for restoration of baptism as an integral and visible part of the congregation's worship.

Turning from these internal matters of church program, the author proceeds to outline a theology for the ministry of the laity. The men and women of the congregation are likened to soldiers who must do daily battle in the front lines, which in this case, means the streets of the slums. To use Dr. Webber's phrase, they are to engage in the "politics of God". They join local community organizations; they work on the specific problems of the slum community such as housing, health, education and crime.

The congregation comes into mission when its individual members become personally involved and identified with the society that physically surrounds the local church. The local church is no longer a haven, a port of refuge, an oasis for those who thirst for the water of the spirit. It is now an advance post on the front lines — an organizing, renewing and inspirational force which strengthens the soldiers for the battle. The

distinction between Church and World is wiped out. The Church is no more an institution. It is a movement, a movement of people whose place of worship and witness is no longer a building but a community.

This point of view is not new. But it is given thorough and provocative treatment by Dr. Webber. Clergy working in the slums can examine it over against their own experience. There will be disagreements over specifics but really how important are these? Not very.

What Dr. Webber has given us is a blueprint for revitalizing the local church. He is aware of the lethargy of the local church as now constituted, and this book is an attempt to rouse us out of our sleep. All to the good.

What the author does not touch upon is also significant. It is a splendid thing for the local church to be transformed into a congregation in mission with its members involved in the "politics of God."

But what about the evils of this society?

Can they be eliminated by people of good will?

Are the social ills of the slums merely imper-

fections of democracy which can be done away with?

Is twentieth century America on the way to completing the unfinished business of democracy?

I think not. The social ills of our society result from the fact that this society is constructed on false premises. Bad social conditions are not accidental. They are caused by specific institutions and the attitudes flowing out of these institutions. It is questionable whether individuals, no matter how fervent in spirit, can ever succeed in transforming the society.

So long as the fundamental premises of a society that produces social deprivation are accepted how can one ever hope to change that society?

Dr. Webber is interested in the congregation in mission. Without saying so, he implies that the congregation in mission, multiplied many times over, can reform our society.

There are those who believe that this society cannot be reformed but has to be replaced by a more advanced society.

"Unquote"

PARSONS IN THE ELECTION THIS FALL

THE WITNESS EDITORIALY STATED ITS
REASONS FOR BEING AGAINST SENATOR
GOLDWATER. IT PROMPTED THE QUES-
TION PRESENTED HERE, WITH SEVERAL
ANSWERS WRITTEN AT OUR REQUEST

By John T. Golding

Rector of St. Thomas, Washington, D. C.

BRAVO for the Witness! Its editors have had the wisdom and courage to take an unprecedented stand in an unprecedented situation. Your editorial states briefly and clearly what a menace Goldwaterism is, both to our nation and to the Christian Way of Life.

The danger is that so many of Goldwater's followers are decent, respectable people who believe fanatically that the Cause and its Messiah are the solution to all our present-day problems and frustrations.

I would like to hear from the editors their precise views of what parish parsons should do

themselves during the weeks before the election.

I have never yet taken a political stand in the pulpit and my parish paper, but this year I feel it my moral obligation to proclaim the gospel in its very relevant relation to this issue which now confronts all Americans.

NO GOLDWATER VOTE HERE

By Gardiner M. Day

Rector of Christ Church, Cambridge

DURING the past two decades at least the quadrennial national elections have not been a problem from the standpoint of a Christian's convictions. The forthcoming election is strikingly different. In the elections in the recent past the

voter knew that whichever candidate was elected, he would continue the foreign policy basically in line with previous policy, and at home he would not greatly change the general lines of domestic policy. Consequently the voter's decision was based on his personal estimate of the ability of each candidate and his evaluation of the competence of the candidate's party to administer the government.

This year the Republicans by nominating Senator Goldwater have chosen a candidate who disagrees with many of the most important policies which have been pursued by both Republican and Democratic administrations during the past twenty years. Goldwater prior to his nomination made it clear that in the area of foreign policy he strongly objected to our government's approach to the Soviet Union, its prosecution of the war in Vietnam, its support of the United Nations, and to the Presidential control of the use of nuclear power.

In the area of domestic issues he voted against the civil rights act of 1964, the most important piece of legislation designed to assist our Negro citizens in nearly 100 years. He has repeatedly disavowed belief in our social security system. He voted against the anti-poverty bill and any mention of the importance of the government's dealing with the serious and related problems of poverty, unemployment and automation was singularly and strangely lacking in his acceptance speech.

As I believe the policies pursued by the Eisenhower and the Kennedy-Johnson administrations have been wise and farsighted in all the above areas, I cannot vote for a man who declares that he is diametrically and firmly opposed to them all.

His Basic Convictions

SOMEONE WILL no doubt retort that Goldwater modified his views considerably in his statement at the now famous Hershey unity conference. The question remains, however: can a man with as deep convictions as Senator Goldwater change these convictions over night? Are we to judge him by this recent more moderate statement made under the necessity of securing the support of prominent Republicans who found themselves in strong disagreement with their candidate's views, or are we to base our judgment on his writings and speeches over the years, plus his record in Congress?

In other words our judgment as voters must be based on the general pattern of Senator Goldwater's thinking and I confess this is what ap-

palls me. Space will not allow me to deal with all the above mentioned issues, but I will simply consider the pattern of Goldwater's thinking as it relates to foreign policy.

Goldwater apparently does not recognize the enormous threat to civilization caused by the possible use of nuclear power, for otherwise he could not possibly recommend taking its control out of the hands of the President and delegating it to the military commanders in the field; nor could he even in jest suggest the possible use of nuclear power to defoliate the jungles in Vietnam; nor do I believe that anyone who realizes the awful holocaust which would result from a nuclear war could suggest "brinkmanship" as a policy in dealing with the Communist world.

Goldwater's pattern of thinking is also revealed by his attitude toward Communism and the Soviet Union. He evidently considers all Communists as evil and all non-Communists as good, and does not recognize that Communism in Russia is not the same as that in Yugoslavia, or Poland or Hungary or Albania and none of these is the same as that in China. Goldwater apparently thinks of the Soviet Union in terms of the uncompromising Stalinism of a decade ago and does not recognize that we are dealing with a Soviet Union which has vastly changed in the past decade and will presumably continue to change, provided our policies do not force Mr. Khrushchev to adopt tougher and more rigid policies or even force him to agree with the more militant policies of Mao Tse-tung.

Furthermore Goldwater's desire to prosecute the war in Vietnam so as to win a victory shows that the Senator does not realize that in the present nuclear age no such thing as victory in war is possible, but only ruin both for us and for our opponents. With this out-dated pattern of thinking how will Goldwater be able to make the wise decisions essential for the maintenance of world peace?

In a word, Goldwater is not conservative, but backward looking and his election as President would set the clock back in a way which I believe would have tragic results both for our country and the world. Usually a candidate may be "wrong" on one or two issues, but due to his backward looking position Senator Goldwater is wrong on almost all issues.

Golding's Question

I TURN NOW to the question raised by your correspondent, namely, what course should a clergy-

man pursue in his parish this fall? I have never taken a public stand for a particular candidate in a national election, but rather have limited myself in the pulpit or parish paper to the discussion of the basic issues of the campaign, particularly as they relate to Christian convictions or ethics.

This election, however, is unique and different since one of Goldwater's avowed objectives is to provide the voters with a clear cut choice between moving forward along present lines or effecting a radical reversal of our policies. Let me give one illustration of what this means. I, as an individual, and the voice of the Protestant Episcopal Church as expressed by many General Conventions, have strongly urged support of the United Nations. Goldwater, on the other hand, has urged that the United States withdraw from the UN, later modified to withdraw if mainland China should be admitted as a member, still later modified at Hershey to continue support of the UN as long as it is useful to our government. Obviously, Goldwater cannot give the UN wholehearted support; hence, a vote for him is a vote to weaken the UN. I believe the clergy of the church are under obligation to make clear such sharp disagreement between the stand of Goldwater and that of the Church on this and innumerable other serious issues.

I do not at present plan to take a stand for a particular candidate in the pulpit essentially because members of the congregation who disagree have no opportunity to present their views but in parish groups and papers in which give and take discussion is possible, conscience will compel me to express my convictions as forceably as possible.

THE STENCH OF FASCISM

By Fred R. Tiffany

Canon of St. John's Cathedral, Providence, R. I.

I HAVE made the switch! My family for generations have been Republicans. Ever since voting age I have worked for the election of the Republican ticket. This year I have changed to actively working for the re-election of President Johnson.

Why?

Frankly, as I watched the television during the Republican convention, I became scared! This convention was pre-rigged, a clear cut illustration of a totalitarian celebration, with a demonstration of fanaticism.

The disrespect paid to Governor Nelson Rockefeller, a distinguished head of a great state, and great Republican leader made me sick. A member of a noble family of humanitarians was treated like a man from Mars!

Senator Goldwater has a voting record in the Senate which greatly disturbs me, no matter how much he tries to "explain" what he means.

The Senator's statement in his acceptance speech, "Extremism in the defense of liberty is no vice", has become a clear call for support from extremists both from the left and from the right. What does he mean by liberty? Is it liberty for the white-supremists to keep the non-whites in their place of third-class citizens? That is extremism!

The Senator's attitude towards the civil rights law gives me serious concern lest if elected he begins to work for its repeal. Likewise, the Goldwater attitude towards the United Nations could mean that he favors American withdrawal from that useful instrument in preserving the peace of the world. No one seems to know what this candidate means by "Americanism", but I am personally fearful that he means a return to American isolationism!

Perhaps it is my own inner feelings of "mistrust" of this man, who must after almost every public utterance seek to "explain" what he meant. The Senator's conviction that the control of nuclear weapons should be in the hands of the military. This to me is a most dangerous trend. This authority should and must remain in civilians hands, namely the President of The United States. We cannot move towards a military state. Perhaps my feelings of distrust were best stated by Governor Pat Brown of California when he said, "The stench of fascism is in the air".

I make no apology for speaking out on these issues in public, from the pulpit, and wherever I am afforded the opportunity to speak.

THREE IMPERATIVES

By Paul T. Shultz Jr.

Rector of Zion Church, Greene, N. Y.

OUR ULTIMATE GOAL is such a following of the Man-for-Others in his quest for the Kingdom of God on earth as will impel all of us to work in everything for the common good. Specifically today it means working for peace through the UN, social security, medicare, public relief, civil rights, nuclear test ban, the war against poverty.

But our immediate goal may have to be much

more modest. We are trying to open minds, many of which are closed. Perhaps they will listen to the plea for fair play. For light, not heat. For the use of cold reason rather than hot emotion. Maybe they'll read a book we suggest and discuss it with us afterwards. (And maybe we'll have to read something they throw at us! and try to discuss it with them afterwards).

Maybe we can help them to see through some of the slanders mouthed by the self-styled super-patriots and the bigots who prostitute the word "Christian" to promote their campaigns of hate. Maybe we can help them to see that just as all is not gold that glitters so all is not red that challenges injustice and time-hoary oppression and prejudice and wrong and vested interest and cruelty. On the contrary most of it is Christian!

And this can give us some guidance about what to write and, in part, what to preach. Writing is really less inhibited because some one can always write you back. But in preaching there is no ready means of question or rebuttal. So in common decency we must weigh our words carefully and try not to abuse the freedom of the pulpit. But this does not mean that we are to pull our punches! On the contrary we are by our ordination bound "to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word." And for me, in the present context, this means at least these imperatives:

- To attempt to be truly prophetic in my preaching. To focus the searchlight of scripture

on the dangers and opportunities that confront us. To meet slander and character assassination with the Ninth Commandment, "Thou shalt not bear false witness . . ." To suggest that the indiscriminate use of the epithet "communist" is the sort of dirty, underhanded libel that early Christians called "the sin against the Holy Ghost". To call for realism in our attempt to diagnose the sicknesses of our time. To ask people to see behind the glib phrases that turn off the tap of thinking. To focus the insights of Amos and Isaiah and Micah on the falsities in our common life to which they speak clearly and trenchantly. To sound their warnings against the greed that blinds men to the true common good.

- To proclaim the coming Kingdom of God. To set the Kingdom forth as the goal of Christian history and to show how in various movements of our time we see the signs of its dawning. To set forth the meaning of Christian citizenship.

- To preach Christ as the Man-for-Others. Not success for the parish or for the Anglican Communion. Not the raising of money as the chief purpose of the church — but encouraging giving for racial justice and the abolition of poverty. And, over all and above all, preaching that acceptance and following of the Man-for-Others that shows itself in the real service of others.

So help me God and keep me steadfast!

WHAT SHALL WE DO ABOUT SUNDAY?

By William B. Gray

Rector of St. Luke's, Cedar Falls, Iowa

WE NEED TO TAKE A LOOK AT OUR CULTURE AND DECIDE IF REAL CHANGES ARE NEEDED

WHEN JESUS CHRIST said the Sabbath was made for man, not man for the Sabbath, he offered the people of Israel some relief from a strict observance of the legalities which surrounded their Lord's day.

He offered freedom to worship on the Sabbath while he demonstrated that healing and thrashing were not sacrilegious. The people were still expected to gather in common worship to pray and hear the word of God.

The Christian Church continues the expectation

of worship, but the day has changed from the Sabbath to the day of the Resurrection, or Sunday. There are those who have encircled it with laws, as did the Jews encircle the Sabbath, but yet it can be said that Sunday is made for man, not man for Sunday.

For the Episcopalian, there are definite regulations known as canon law which govern or set out his responsibilities. He can ignore the canon without fear of jail, but if he is willing to claim to be Episcopalian, he should also be willing to

accept the requirements which go along with it.

Canon law has developed through the centuries, being written and revised by the Church in council with a real understanding of the Holy Spirit's work in the formulation. Canon law should be up-to-date and therefore provisions are made for changing the canon whenever necessary but the changes are made under the guidance of the Holy Spirit as best as can be determined.

Canon 10 "Of the Due Celebration of Sundays" makes clear what an Episcopalian's responsibility is:

All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation.

If that is obscure, one can then refer to the Prayer Book, which is also to be loyally obeyed. On page 291, in the second office of instruction, there is this question and answer:

Q: — What is your bounden duty as a member of the Church?

A: — My bounden duty is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom.

How seriously are these responsibilities taken? Not too, evidently, for Episcopalians do not seem to worship any more regularly than the rest of non-Roman Christendom. The figure has been reported at less than 50% attendance at all Sunday services which means that my parish is average.

Church or Golf?

IF PEOPLE are not going to respond to the regulations which they take on themselves by being Episcopalians, perhaps it is time for canon revision. Maybe we need to take a long searching look at our culture to see if Sunday is made for man and how the Church can best exercise its bounden duty to worship God in the 20th century.

For instance, I recently attended a meeting of civic leaders and Protestant ministers which had been called by the latter. They wanted to talk about the "encroachment" being made on the Church's time by community activities.

The group which called the meeting deplored the school's summer enrichment program starting

in the middle of the two-week vacation church schools. They were upset that a municipal golf tournament was held on a Sunday morning. They would like to see the basketball schedules revised so that neither practice nor games would take place on Wednesday nights, traditionally "church night".

One minister said that we have a "Biblical injunction" to worship God on Sunday and that churchmen should not have to face a decision between worship and golf.

I felt out of place at the meeting as I offer an early eucharist which can be attended by golfers although I would prefer worshipping with the entire parish at one service instead of having two or more "parishes" at worship in the same building every Sunday. We don't observe "church night", and I have a feeling that there are church people on every community committee which sets times and dates. They make decisions about their participation in church worship long before it is worship time.

What concerns me is the thought that we have a "Biblical injunction to worship on Sunday." It seems to me that this is a traditional pattern running through Christendom, and that theologically it is meet and right to offer thanksgiving corporately on the day of the Resurrection, the first day of the week, Sunday. Yet, our Lord said "whenever you do this, do this in remembrance of me" and most of us find ourselves communicating on other days as well as Sundays.

Let us consider what is happening to Sunday as no longer is it the only day of rest, nor for many is it a day of rest at all. As in the first centuries when Sunday was another work day, Sunday in some places in the world is another work day today. Christians gather for the eucharist and then go about their business, as they did under the Roman rule.

If our work week gets shorter, it is possible that production hours will be spread over the seven days so that more employment can be achieved. Days off will come in different blocks throughout the week. Indeed if our recreational facilities become as overcrowded as seems to be the case, days off will have to be spread around so that the facilities can be better and more fully utilized.

Because recreation areas are available and the population is mobile, families are beginning their weekends early and going off to camp grounds or fishing spots or to a sports attraction in a nearby city. And even if they are near a church

they often become so involved in their play that they just plain don't worship.

Summer Slack

IT ALSO SEEMS to hold in some places that people form a habit of only attending church during the school term regardless of where they are in the summer. This just has to be reckoned with individually and if worship is not important to them, they won't worship except when they want to.

I visited in an Eastern inner-city parish last summer and discovered — almost happily since attendance in my small mid-western parish is patterned on the school term — that people in that area stayed home on summer Sundays, too. The majority of the parishioners there didn't have money or opportunity to go anywhere; many were unemployed and had a lot of free time anyway.

So, what is the answer? Perhaps the Church should take a broad view of worship and offer weekenders a special weekday service. It's not original as an idea. A Lutheran church editor has made such a proposal. A Roman Catholic bishop has excused his people from Sunday obligation if they attend mass on Saturday according to a newspaper report.

Perhaps it is not a problem and we should just overlook the fact of attendance drop offs as a 20th century phenomenon. We know we rejoiced in proclaiming large numbers of church members but often — the rolls were increased but the depth commitment was lacking.

It may be that there is no real solution to this problem; or there are many solutions which will require imagination and creativity. But, as long as the canon law is on the books, and as long as the Church regards our "bounden duty" to worship Christ every Sunday in his church, we should make an honest appraisal of our situation to see if any changes are necessary.

Aftermath on Harlem

By Robert L. Curry

Headmaster of Lenox School

COMING to New York on the heels of the riots in Harlem and Bedford-Stuyvesant, I wondered what I was going to find.

My best source of information is one who is as fine a Christian as I know in our time — Jim

Robinson, for twenty-three years pastor of the Church of the Master in Harlem, founder and director of the nationally known Operation Crossroads Africa, as popular a speaker on the college and secondary school campus as we have in the land. We sat for two and a half hours over luncheon discussing the incident, the history, the outcome, and then ranged to Mississippi, Georgia, etc.

Some of the things I heard I had figured out, read elsewhere, but also some of the things came as new information to ponder, think about, and use in my life and action.

There is much said today about the irrelevance of the Church, its irresponsibility, etc. In the New York Times for Monday, August 10, a full page was devoted to pictures and short biographies of the leaders in Harlem. Some clergy were shown. The Baptist clergy were shown with clerical collars! Adam Clayton Powell was shown, but if you read his speech for Sunday, August 9, it is hard to speak of him in terms of a clergyman. Little that he says is in the framework of the gospel — his pulpit, when he uses it, is more a platform for his political thinking or politicking. The Episcopal clergy were not pictured. Why not?

Jim Robinson pointed out something we do not read or often think about. Men in the racial situation (and others) have to decide whether to be "pastors" or involved at the "prophetic" level. He commented that he did not know David Johnson at St. Martin's, but said that he did know Moran Weston at St. Philip's and regarded him as one of the finest pastors in Harlem and intellectually the peer of any of the clergy in the area and outside. From my visit to St. Martin's and reports from parishioners, David Johnson (like his father) is a pastor as well.

There is need for some sanity here. Certainly, the Church has many men with their heads buried in the sand for various reasons, but it is time to speak and regard those who make a choice, and as a result of their decision work hard as "pastors" or "prophets", and it is time many of us understood that you can't be both and do justice to both at the same time.

There is need before and after a crisis for conversation, and one of the frustrations for the Negro is that there is little conversation before a crisis, and a quick return to silence after the crisis. I am sure that one of the frustrations for the apostles which led their Master to Calvary was the refusal on the part of the Pharisees to

hold conversations. This was the Law and that was it!

The press has stated that things have returned to "normal" in the riot areas. What is normal?

The Mayor has agreed to certain requests — more Negro patrolmen in Harlem, but this is a weak palliative to what is the basis of the riot. At the level of the UN we are talking. Conversations are frequent these days.

If sanity is to prevail then there is need for conversation leading to some kind of constructive actions regarding housing and employment. I was told that one of the hardest things to learn about Harlem is who owns the buildings in which people are crowded at high rents, way in excess of the room and facilities offered. More patrolmen do not settle this question — this will have to be settled at much higher levels and conversations need to be pressed.

There is crucial need for sanity as far as Negro leadership is concerned. We are living in a period when the "moderate" is having a rough time trying to survive, and this does not pertain only to the racial problem.

Martin Luther King will go down as one of the great men in the mid-twentieth century. He needs support no matter what his mistakes, for he is human, and certainly should have consulted with Harlem leaders before he talked with Mayor Wagner.

The NAACP and the Urban League leaders deserve support, for they are sane and leading in the right direction, but the press and its photographers do not help maintain sanity in blowing up the extremists who do not command the following of the rank-and-file as do the men of wisdom, experience, and position.

The "moderate" and the "liberal" may be dirty words today, but if sanity is to win the day, then men holding these positions need to declare themselves and support leaders of this stripe.

Black Like Me

By Malcolm Boyd

Episcopal Chaplain at Wayne University

ONE OF THE MOST curious books in recent years is John Howard Griffin's *Black Like Me* which chronicles the experiences of a white writer who has his skin treated to make him

appear to be a Negro. He then makes his way through the deep south.

The book has become something of a contemporary favorite among U. S. college students and reached an enormous reading audience. Now it is a motion picture. *Black Like Me* stars James Whitmore as the white man who poses for several weeks in the south as a Negro. Can a white man know what it is like to be a Negro living within a predominantly white society? The film makes it clear that he cannot, yet he can take some first steps toward an understanding. *Black Like Me* does precisely that.

It is a strangely moving film. A moviegoer remembers that the events he sees portrayed on the screen actually happened to a man. They are frightening events. Most of them are dehumanizing and seemingly would drain the living spirit of a man. Yet occasionally humanness flares up making a relationship between two persons profoundly alive.

A terrifying sequence shows Griffin pursued through the city streets late at night by two white hoodlums. Their intent is to beat him up because, as they call out to him, he is a "nigger." He is indeed their prey and they consider themselves to be members of a master race. There are overtones here of Nazi treatment of Jews in Hitler Germany.

One sees the Negro culture moving in, protecting its own, sharing inevitably pain as well as triumph over its sadness. A Negro cook in a hamburger and coffee eating-place puts it nicely — in one of the key sequences of the movie — when she says the Negro must not resort to hating back when he is hated. "This would bring us down to their level," she tells Griffin.

But the erosion of the Negro sub-culture is revealed by the film. We see portrayed a people cut off from the main culture of the nation and, in the undertow of such a violent separation, there is desperation and even suicide.

Griffin is portrayed as a Roman Catholic layman. In one scene he speaks with a white Roman Catholic priest who has served for many years in the south. In another scene Griffin reveals his whiteness to a militant young Negro who turns angrily on him.

The young Negro reviles Griffin's brief excursion into negritude, asking if he dares to presume he knows how it feels to be a Negro living under conditions of economic servitude and social isolation. Griffin replies that he does now know, but points out to the Negro youth that he

is equally unable to comprehend Griffin's own struggle and feelings.

Black Like Me realistically and painfully discloses how Griffin's humanness is denied him simply by stepping across the color line from white to Negro. Because of his experience he knows what it is like to be treated as a Negro by many whites. This is a shocking and jarring disclosure. It does not follow that he knows how a Negro feels. He cannot enter into historical and psychological situations which alone could instruct him. Nor can any other man burrow beneath Griffin's own skin as a human being, sharing the pain and sensitive intensity of his burgeoning self-knowledge.

The style of Black Like Me is documentary.

Two of its best scenes show Griffin within a Negro family circle and, in a moment of despair about his mission, visiting a militant white couple who are crusaders for human freedom. Unhappily the film eliminates perhaps the most moving scene in the book which depicts Griffin's visit overnight with a Negro family living in a rural slum.

Technically, the film is under par. Its direction could have been much more imaginative, its production values better. But it says something important about human relations and our interest never lags for a moment as we see, up on the big movie screen, an experience which was enacted in real life before it was ever treated as cinematic drama.

Chaplain Says University Life Spurs Drift to Nihilism

★ The Rev. Robert L. James, Jr., Temple University's Protestant chaplain, said in Kingston, R. I., that university life tends to build a drift towards a life embracing meaninglessness.

James spoke to 30 college deans and campus chaplains at a two-day conference on religion and student personnel at the University of Rhode Island. He said "nihilism" has a tendency to build on student life in a university.

The form of the academic enterprise itself, he added, "tends to undercut a fundamental confidence in the ability of the intellect to know what is true." He cited information accumulation facility in reporting alternative positions on every question, and use of the "true-false" examinations where true means "what the professor taught."

Disintegration, James said, of traditional personal morality has left many students with a "wistful inquiry: 'How can you know if anything is right?'" He noted that "a good many students are hammering out their

own private answers to the questions of personal morality and are thereby making a life of their own."

The "almost" universal habit of attributing all personal and social behavior to subterranean

causes has tended to destroy the psychological and sociological possibility of responsibility "or the trust necessary for community life," according to the chaplain.

"The university posture toward religion," he continued, "tends in subtle ways to contribute to the nihilistic drift." He held that the "church of our choice" approach is based on the

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assumption that religion is a matter of preference rather than of reality. Also, the constant availability of the clergy to "give the invocation" is based on the assumption that "the Lord is of course glad to be present and supportive of any and all university enterprises."

James said changes are needed in almost every aspect of university life "if we are to get at the root of the confusing constellation of problems with which we are now confronted." He cited college drop-outs, promiscuity and student failure in achievement.

"The Protestant Churches particularly have gradually adapted themselves to the ethos of liberalism and tolerance without facing the radical contradictions involved in this adaption on the one hand and the con-

tinued pietistic use of traditional theological vocabulary on the other," he said. He claimed that the result of this contradiction has been that the Churches "have ceased being the voice of meaning in the lives even of their own members."

Religious communities, James continued, "can appropriately make common cause" with the student personnel staff in opening conversations on the various aspects of university life where nihilistic tendencies are "manifest."

The speaker said diversity in the university world means "there is no common attitude toward any subject including the subject of religion."

"Any fundamental consideration of religion in the university must take serious account at

the outset that the western world is in the midst of a radical transition to 'the post-Christian era,'" he said. The character of this era, he held, will emerge as the impact of technology, mobility, cultural shock, mass media, mature into the new and "perhaps stable way of life."

"I welcome the end of the 'Christian era' with the corruption of the Christian faith, its radical individualism, its moralism and pietism," he told deans and chaplains. He added that the possibilities for good in revolutionary change in our time "are great."

James said that while many students still have traditional "religious problems" which must be the concern of both student personnel and the campus ministry staff, "the university's immediate main responsibility with reference to the 'radical transition to the post-Christian era' is to undertake necessary changes in all aspects of the life of the university that will make visible and help to mature the alternative to nihilism in our time."

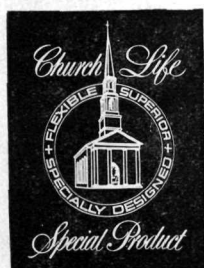
A large majority of students appear secure in their conformity to the teen-age mores, James said. "They have rejected the authority of their parents, although not their money or their cars, but they have found too little structure to give this rejection the character of rebellion."

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academic competition for college entrance have taken their toll," he said. "The almost universal compulsion of students to cut each other up has tinged life with both fear and loneliness."

OFFICIAL CHURCH PAPER OPPOSES GOLDWATER

★ A United Church of Christ publication has said editorially that it believes its "political responsibility in 1964 requires forthright opposition to Barry Goldwater."

The United Church Herald, published semi-monthly by the board for homeland ministries' division of publication, said that when "the two political parties take positions so diametrically opposed, no person or publication can maintain a non-partisan posture."

According to the editorial, Goldwater's "deliberate espousal of extremism in any just cause revealed the extent to which this determined man will go in search of victory. It is not surprising that many lifelong Republicans are openly breaking with him."

In explaining its position, the United Church Herald said: "To remain silent at such a time as this is both illogical and irresponsible. This magazine has long championed the cause of minority groups, investing heavily of time and space in the movement for civil rights; we

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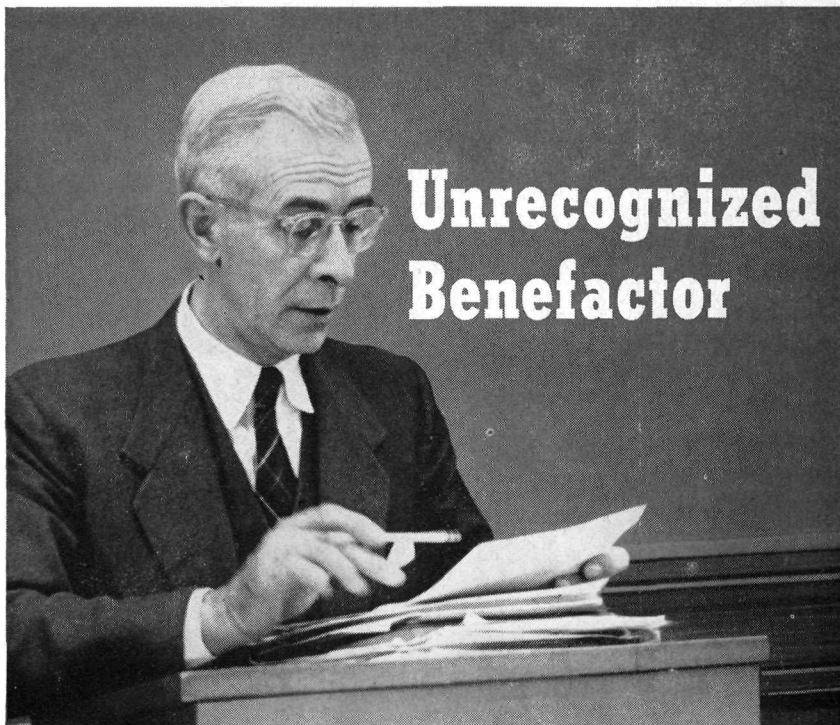
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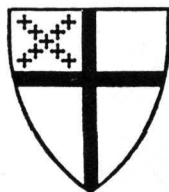
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lack confidence in a Republican candidate who has the active support of Southern Democrats.

"The Herald has for years called for a strengthening of the United Nations and for aid to underdeveloped countries; we cannot respect any presidential aspirant whose record is so clearly opposed to these hopes.

"This journal has consistently sought a viable answer to the

nuclear stalemate; we greatly fear a man who voted against the test ban treaty and who, as commander-in-chief, would be willing to give field commanders authority to decide whether tactical atomic weapons should be used."

The Herald said future editorials would discuss "some of the basic campaign issues in greater detail."

Canon L. Nash blasted the move in a sermon in the Melbourne cathedral and said it was "symtomatic of the country's moral collapse."

Malcolm Boyd is out as chaplain at Wayne University, Detroit, and has joined the interracial team ministry at Grace Church, Detroit. He will also be a field representative for the Episcopal Society for Cultural and Racial Unity.

Speculation on who the next P.B. will be is all over the place. There has been a lot of to-do among the bishops but they are a closed-mouth lot. Maybe we'll have a bit on the subject in the next issue.

Church News from Around World

Scott F. Bailey will be consecrated suffragan bishop of Texas on Sept. 21 at the cathedral, Houston. Bishop Hines of Texas is consecrator with Bishop Goddard of Texas and Bishop Quarterman of Northwest Texas the co-consecrators.

C. Kilmer Myers will be consecrated suffragan bishop of Michigan at the cathedral in Detroit on Sept. 29. Bishop Craine of Indianapolis is consecrator and Bishop Emrich and Bishop Crowley, both of Michigan, the co-consecrators.

George K. Reeder, retired business man of Dallas, is now full-time as chairman of laymen's work in the 7th province. Job is to whoop-it-up for more far-reaching and effective programs.

John Findlow, chaplain to the British embassy in Athens, is the new C of E representative at the Vatican. He takes over Canon Bernard Pawley's job but not until Jan. 1 — thus Pawley

stays through the third session of the Council.

Archbishops of C of E have sent letters to all the clergy plugging MRI. Material for parish use will follow.

Albert Johann Strohm (A. J. in the parish) observes his 50th anniversary as choirmaster of St. Paul's-by-the-Lake, Chicago, next Sunday. Next night, a dinner in his honor. He has trained more than 1,000 choir boys during the half century.

Dei Gratia (By the Grace of God —if you don't know) is to be left off new coins in Australia.

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Sun. HC 8:30, MP HC Ser. 10; Weekdays:
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Fri. 3:30-5:30 & by appt.; Organ Recital
Wednesday 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Leslie J. A. Lang, Vicar
Sundays 8, 9, 11; Weekdays: Mon. Fri.
Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8.
C Sat. 5-6, 8-9, by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. Reed, Vicar
Rev. Thomas P. Logan, (Priest-in-charge)

Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass,
9 a.m. Morning Prayer, 9:15 a.m. Solemn
High Mass, 10:30 a.m. Low Mass in Spanish
5 p.m. Evening Prayer; Weekdays: 7:15 a.m.
Morning Prayer, 7:30 a.m. Low Mass, 5 p.m.
Evening Prayer.

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. William W. Reed, Vicar
Sun. MP 7:45, HC 8, 9:30, 11 (Spanish),
EP 5:15; Mon. - Thurs. MP 7:45, HC 8
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
MP 9:15, HC 9:30; EP Daily 5:15; C Sat.
4-5, 6:30 - 7:30 & by appt.

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- BACKFIRE -

Robert W. Beggs

Chaplain George Junior Republic

May I suggest to the current readers of the Witness that they now consider giving a gift subscription to a relative or some other Episcopalian in order to make up for the recent cancellations. I doubt if the New York Times lost any readers as a result of their coming out against Senator Goldwater. But the Witness has obviously lost many readers and revenue for taking a similar stand.

So it behooves the rest of us to see to it that this loss is made up and that others will gain by becoming new readers of this forthright journal!

I make this appeal in the spirit of American fair play and common sense. To mention that my suggestion might also be good religion and politics might cause further cancellations! So let's just say that by and large we all only hear and see what we want to in this paranoid culture — So why not send the Witness to your nearest Goldwater fan as well as to a supporter of LBJ? Then both can learn more about how Christianity is related to politics. Can't we all?

C. Russell Moodey

Rector of Grace Church, Muncie, Ind.

You certainly slipped over from "God rendering" to Caesar's domain when you were so foolish as to set up that editorial on Barry Goldwater which to me and to many in this parish was untimely, untruthful and insulting. It just so happened that I married Barry Goldwater, and believe I am a fairly good judge of real manhood. But this is beside the point.

You got yourself knee-deep in

politics — you deliberately divided your family of readers including those within "the fold," and this unwise action compels me to ask you to cease sending any more issues of the Witness to this parish, a parish which believes as I do that we are to render to God the things that are God's, and to Caesar the things which belong to Caesar. To think that I was on vacation when that issue made its appearance, and so far away from the home waste-basket; I hope you have learned your lesson.

You are really on the spot now. My task is to hasten to assure my people that you are not an official organ of our great church. Wish me luck.

Cora M. Lever

Churchwoman of Brattleboro, Vt.

I have been much interested in the promotional material emanating from our National Council. If they wish to convert even the supposedly intelligent Episcopalian, it would seem advisable that the Council appoint a censor who would coordinate the material.

We are told, for example, in one leaflet we are not a Reformation Church but go back to the Primitive Christian Church and the Bible for our beliefs and customs; in another that Jesus spoke out emphatically against tithing, his followers in the early Church followed his example, and there was no tithing for several centuries. We are told by a clergyman how good it makes a person feel if he tithes, and in another quite rightly how Jesus condemned the awful sin of pride that comes from tithing.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

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THE WITNESS

Tunkhannock, Pa.

We read all our possessions are the Lord's, and in another leaflet we are told to tithe by giving a percentage, not even 10%. Not one word has been said about the evil use of our money, nothing about spending on cigarettes, alcoholic beverages, gambling, luxurious entertainment, and cosmetics.

As I see it, the story of the widow's mite is the only Christian command about money, and we are accountable to God for all of it.

Lois Williams

*President Episcopal Churchwomen,
Second Province*

I want to be counted. I have just read your editorial in the Sept. 3 issue in which you reported that one out of ten lay persons liked your editorial urging readers not to vote for Barry Goldwater.

I liked it. And I approve wholeheartedly the positions taken by the NCC on social issues as presented to the Platform Committees of the Republican and Democratic parties.

I hope the poor tally for members of the laity is just an indication of our remissness in letting our views be known. That is bad enough and we should do something about it.

Thank you for taking a stand; possibly it will encourage the rest of us to be more courageous.

MARRIAGE TODAY

By

Dr. Albert Reissner

Psychiatrist of Brooklyn, N. Y.

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