

# The **+** WITNESS

FEBRUARY 18, 1965

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## Editorial

### Executive Council's Inequalities

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## Articles

### Great Dangers to the Church

James Y. Perry Jr.

### Liquor:-- A Concern of the Church

Francis P. Foote

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**NEWS FEATURE:** Malcolm Boyd and William  
Jacobs Report on Civil Rights and  
the Churches in Mississippi

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In Leading Churches

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For Christ and His Church

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## Story of the Week

# Official Christian Leadership Not Doing Job in Mississippi

By  
Malcolm Boyd  
William Jacobs

★ The official Christian leadership in the State of Mississippi, Roman Catholic and Protestant, white and colored, is failing to provide sufficiently effective guidance, support and initiative to the civil rights movement.

After an investigation of all phases of the problem, during which we drove more than 1100 miles in the State of Mississippi and talked with leaders, victims of anti-civil rights activities and anyone who had anything to say on the general subject, we have concluded that Christian leadership is the only real hope for ending the injustices and atrocities which are so common there. Leaders are not doing enough.

Who are we? Malcolm Boyd, an Episcopal priest, is national field director of the Episcopal Society for Cultural and Racial Unity and member of an inter-racial team ministry at the Church of the Atonement, Washington, D. C., William J. Jacobs is a Roman Catholic layman, managing editor of *Ave Maria*, a widely published author and frequent lecturer, with a background of almost 21 years of interest in inter-racial work and investigative reporting.

We use witness in this article

in two senses. First, as Christians, we were witnesses to events and statements in Mississippi. On the basis of our observations, we feel we must bear witness to our belief as Christians that the awful conditions in Mississippi cannot be remedied by the milder-than-moderate, these-things-take-time attitude expressed by so many in authority.

The tendency among church leaders we talked to is to seek solutions through the existing power structure. We contend that the power structure is mainly responsible for conditions in Mississippi and cannot be changed fast enough to stop the unbelievably horrible things we saw and heard about during our trip.

The leaders we interviewed are good men, men of considerable ability in many cases, men we would like to have as personal friends. But every one of them advocated policies and points of view such as we will enumerate below. We believe these to be wholly inadequate in a place where people are being terrorized by segregationists, where they have been murdered, cut in half, whipped with chains, where women have been outrageously abused, stripped and beaten, where children are paralyzed by fear and injured for life, where churches and

houses have been bombed . . . recently . . . all of this recently!

### Usual Views

The general attitudes voiced by the leaders are as follows:

- That integration must be a very long-term process and that rapid action and results are not to be expected in any area.

- That the white power structure in Mississippi is the only logical source to deal with the problems and that all actions must be directed through it.

- That only white natives of Mississippi can understand Mississippi's problems and that outsiders, regardless of their training, abilities and intentions will only harm things by stirring up resentment among the whites.

- That the National Council of Churches' Delta Ministry which has sent teams of workers into Mississippi has done great harm by increasing resentment among whites.

- That COFO — a rather militant group of young civil rights workers — is made up of beatniks and agitators, untrained and unskilled in dealing with the problems of Mississippi.

- That COFO has been infiltrated by Marxists and others with extreme leftist tendencies. A figure often quoted is that two out of seven members are in this class.

- That the COFO workers engage in gross immorality.

- That the NAACP is too aggressive. In other places and

in some quarters within the civil rights movement in Mississippi, it is accused of being too slow and hesitant.

COFO is the Council of Federated Organizations through which Student Non-violent Coordinating Committee, Congress of Racial Equality and the National Association for the Advancement of Colored People coordinate their work in Mississippi. — Ed.

As you talk to the bishops, priests, ministers and others who have thrown in their lot with the power structure, you learn that there are several "dirty words." These include "outsider," "agitator," "activist" and "journalist." In less polite circles, the word "Jew" is included. At the same time, they will tell you that what they need most is leadership in politics and journalism. You get the impression that they are prepared to sit there and wait for it.

As for the charges listed here, let us answer them one by one.

● Regarding speed of integration, we feel it must be increased and that it won't be unless the Christian leadership of Mississippi takes the leading role in bringing about the increase. There are hundreds of segregated churches in Mississippi for every one that is integrated. Schools — including parochial schools — have integrated only one grade, and there is no evidence of a desire to move any faster than one grade a year. In many cases, terrorists prevent Negro children from attending integrated schools. If a Negro child does register in an integrated school, it is virtually certain that the child's father will lose his job immediately.

It is hard to find an excuse for the fact that St. Dominic's Hospital, a modern Catholic institution in Jackson, the diocesan see city, is totally segregated. A Negro physician was finally voted staff privi-

leges recently, but with such severe limitations that he refused them. There are separate facilities for white and colored, even to the doors which are numbered. Number one is for whites.

It is also difficult to overlook the fact that Catholic Charities is only now being organized and functions only as an adoption agency, and that the Society of St. Vincent de Paul is organized only in a scattered way in this place where there are so many hungry to be fed, so many naked to be clothed, so many sick, so many prisoners . . . so many who need so much.

### The Power Structure

● Everyone in the power structure assumes that only he and his peers in Mississippi know the answers to racial problems. We contend that what we saw and heard from local people about the problems refutes this assumption because it is so plain that Mississippi is a terrorist police state so far as Negroes are concerned. The same problems observed almost anywhere else would result in screams for immediate justice. The power structure, on the other hand, cries principally for time to work things out . . . the white man's way.

It should be noted that there are Negro church leaders who throw their lots in with the power structure, failing to allow their churches to be used for civil rights meetings, failing to take any real action to stop the terror and bring justice, charity and peace.

● It is entirely possible that native Mississippians are the very people who cannot possibly understand the whole situation. They are not necessarily to be blamed for this, but it is virtually certain if outsiders left the natives alone, racial justice would never come to Mississippi.

● We found the Delta Minis-

try to be made up of highly trained, completely dedicated men and women, both white and Negro. Their "sin" apparently is that they are doing something. That will naturally cause resentment in Mississippi.

● We feel that the very presence of COFO workers in Mississippi is a positive good . . . a presence in the best religious sense. We feel this way because they are an abrasive group who will not let the problems be slept away. They are unkempt and unpleasant in many cases, but they are doing something, they are being effective, despite power structure claims to the contrary.

They are running freedom schools. They are helping with voter registration and with the Freedom Democratic Party. They are demonstrating and integrating. They are witnesses. They are risking their lives. They are going hungry in many cases. There has to be a great deal of good in their motives.

Ironically, we also found that much of the COFO leadership is by Mississippians. The only trouble is that the leaders involved are Negro.

### The Red Issue

● COFO is suffering more from lack of leadership than from anything else. If the Reds are present and want to take over, there is every opportunity for them to do so. They don't seem to be taking over. We met no Marxists among the COFO workers, although they admit themselves that some workers have had extreme leanings. However, these workers have often drifted in and out of the movement and seem to have no effect on such leadership as exists.

The whole Red issue is a vague one and as one Baptist minister put it, not really a relevant one in this place of terror. It does raise an em-



barrassing question. If so many with leftist tendencies have gravitated to Mississippi to work among the struggling Negroes . . . why have so few Christians done so? Why are we less involved than the leftists in a situation that cries to heaven for a humane solution . . . and fast?

● We found no evidence that there is any great immorality among COFO workers. Conditions are certainly not as bad among them as on many polite college campuses. Furthermore, they are usually pretty tired and pretty hungry and show little outward interest in orgies. Generally, their commitment would seem to make them more moral than most of us.

● Our own experience with the NAACP included accompanying a group of its workers and helping them to integrate three motels and a dining room in Natchez. We found them to be sensible, dedicated and fearless under the worse imaginable conditions.

### The Bombed Churches

One reason we went to Mississippi was to look over possibilities for getting more Americans directly involved in the struggle for freedom by urging them to give financial support to some project in the state. Our number-one consideration was the Committee of Concern, which seeks to raise \$300,000 to rebuild 36 Negro churches which have been bombed recently.

After careful study and considerable reflection, we came to the conclusion that we should not lend our direct support to the committee, even though we would urge that it be supported. The committee represents considerable progress. It is inter-denominational and bi-racial . . . something its leaders say would have been impossible a couple of years ago. This is the kind of progress they mean when

they refer to working entirely within the existing power structure.

It is precisely this reason that weakens the committee in our eyes. Absolutely no mention is made of integration at any stage of the proceedings. The committee would rebuild Negro churches for Negroes. Not one member mentioned any hope of integration or of having Negroes use nearby white church facilities even until their own are rebuilt. The thought of integrated worship at white churches during the interim was never born.

We were told by any number of local people in Mississippi that the power structure often uses the Negro church to continue the beloved status quo. A Negro preacher who gets a fairly comfortable income from his church along with a little prestige is often the last man who wants to make waves. He can do a lot to calm his people down, to keep them from the very action which would help to set them free. To repeat, this is no theory of our own. It was explained to us by Negro churchgoers in Mississippi.

Admitting, then, that there are good intentions and good goals involved in the planning of the Committee of Concern, we nevertheless concluded that we could not raise money for it ourselves in good conscience.

It may strike you that we have said a lot of far-reaching things so far without offering much documentation. We'll provide some now and a great deal more in another report.

### The Great Gap

As our time in Mississippi grew longer we felt hurt more and more as we witnessed the gap between the leaders and the people. The leaders said to us: "Just leave us alone. We are the only ones who can handle things here. Everything will be

fine. We are making unprecedented progress."

The people said to us: "We have never talked to those men (the leaders). You don't think they'd come into a house like this do you?" This was in a farmhouse only 50 miles from Jackson.

Another man, meeting us in a Negro restaurant in McComb, said: "God picked you. You didn't volunteer to be here. Before you people came (he was referring to COFO) we had nothing. Now we got something. We got a chance. My preacher was afraid and he said we should listen to him and take it easy because he was a minister and God had spoken to him. I said: 'Man, if you afraid, God didn't tell you nothin'.'"

An intelligent young Negro man said: "I expect to die before this is over. I expect to be beaten and cut in half or something. I expect it. My only prayer is that I don't beg for mercy . . . that I don't lose the one thing I've got, my own dignity."

We talked to a family, father, mother and seven children. The father is a tractor driver. He can work four months each year. During that time, he works 12-hour days for \$36 a week. This is the family's only income. Medical care is a sometimes thing. The house consists of two rooms. The walls are cracked. It is a lonely place, miles back from any community, off a dirt road. Asked what they do about food when money runs out the man answered: "I shoot 'coons."

A teen-ager sat on the edge of a trunk in a bedroom late at night. Her mother was at work in a nearby box factory. The girl clutched a bathrobe about her because it was cold. She told what happened to her 39-year-old mother, the mother of 10, when the terrorists decided to drive six families out of Liberty in Amite County to keep

"the niggers in line." This was at a time when there was almost no civil rights activity in the area.

The girl said in a flat, unemotional voice: "They called and threatened her a lot of times. Then one night they said they were coming for her and they did . . . on a Friday about 9:45.

"They took her down to the woods and put a rope around her neck. A man had a sawed-off shotgun. They told her they were going to kill her. The men took a knife and cut off the pedal pushers she was wearing. Then they took a whip and beat on her naked skin. They left her there. She had to crawl back to the house herself. She went back to work on Monday."

This woman was only one of several victims. Some were beaten with chains. At least one was raped.

The woman and her family moved. They picked a poor location . . . right next to the Society Hill Baptist Church in McComb. The church was bombed not long after their arrival. It stands as one of the ugliest, most depressing sights we have ever seen, a reminder of what men can and will do in a place where Southern "justice" prevails and segregation is a cherished way of life to be fostered and preserved at all cost.

### **Economic Oppression**

Along with the threats, the beatings, the killings, the insults . . . there is terrible economic oppression. The white plantation-style farmers "need niggers" to keep their system going, but there are more niggers than they need. The policy is to keep them poor, hungry and in terror so they will leave. One state official said openly that welfare is administered in Mississippi to get rid of the surplus Negroes. But the

Negroes hold on. For one thing, it's home, as bad as it is. For another, most have no education or skills with which to make a decent living if they did leave. So they live on, obedient to and in terror of The Man.

As one Episcopal minister from New Jersey who is working in McComb with COFO said: "They're not afraid of any one man or group of men, it's the great image of The Man. They're so terrified of that image that the result is a kind of idolatry in reverse."

Had enough? Still think the trick is to go slowly so as not to upset the good white folks? Still think we can let this continue in this "free" country and under Christian banners at that? Let us tell you one more story.

### **The Usual Stuff**

We were in a conference at the COFO center in McComb. A hate call came in and the workers thought Jacobs would like to hear it. The man had all of the usual things to say. The filthy innuendo in his voice and the rotten menace were enough to terrify you and make you vomit at the same time. He used some extreme expressions like "Jew Communist" and he hinted about homosexuality and mixing it up romantically with "nigger gals" . . . and he insisted Jacobs was a nigger who couldn't disguise his speech well enough to fool him.

What was the gist of his message, though? Simply that only local folks could understand the situation. That the trouble was caused by outsiders. That everything would be all right if the agitators would let the local folks take care of things. That COFO was ragged and beatnik and Communist. Where had we heard those same

things? From the official Christian leaders.

There may be some excuse for the hate caller. He sounded both sick and ignorant. It is the leaders we accuse. One way or another, they have failed. One way or another they have got to stop being "blind guides who strain out the gnat, but swallow the camel." We think it's possible, and hope this article will shock some of them enough to cause a beginning. We'll have a lot more to say in a later report.

### **BOOK FOR TRIAL USE NOW READY**

★ General Convention last year authorized for trial use in churches for three years a book with the lengthy title: The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts and for Special Occasions. It is now available from the Church Hymnal Corporation, 20 Exchange Place, New York, 10005, in a new edition. The cost is but \$1 a copy on orders received before March 1, 1965 — a tremendous bargain for a hard-cover book of 260 pages. After that date the cost will be \$1.25 a copy.

This ties in with similar experiments in the Church of England, but there Parliament has first to approve, and after that "royal assent" has to be given. The Archbishop of Canterbury said recently that "if the fortunes of the measure are good" it may be possible to begin preliminary discussion of proposals for liturgical revision in May. He thought a year would elapse before the measure would take effect.

Dr. Ramsey also said the convocations and the House of Laity would study a series of services representing current practice which "it may be generally desired" to make lawful.

# EDITORIAL

## Executive Council's Gross Inequalities

GENERAL CONVENTION in 1964 increased the membership of the Executive Council from 34 to 41, including four general officers and two members from the new ninth province.

Proponents of the increase held that the larger membership would allow wider geographical representation. Just why this should have been a factor is not clear, inasmuch as right along each of the provinces has elected one member of the council directly.

The increased membership may have widened geographical representation, but in the process some gross inequalities have resulted. In its one man-one vote decision for legislative representation the U. S. Supreme Court commented that legislators do not represent acres, or trees, which do not vote, but people, who do.

As a result of the changes in the Council there is much representation of space, but not so much of Church people.

A listing compiled by the office of the Council's secretary indicates a disparity between communicant membership in the provinces and representation in the Council.

This is seen in a calculation based on the figures in the 1965 Episcopal Church Annual. Omitting the four ex-officio members — the permanent full time officers of the Council—and the embryo ninth province these are the comparisons:

| Province | Percentage communicants | Members on council | Percentage of council membership |
|----------|-------------------------|--------------------|----------------------------------|
| II       | 18.0                    | 2                  | 5.7                              |
| III      | 16.0                    | 6                  | 17.0                             |
| IV       | 14.0                    | 7                  | 20.0                             |
| VIII     | 14.0                    | 6                  | 17.0                             |
| V        | 13.0                    | 6                  | 17.0                             |
| I        | 10.0                    | 3                  | 8.9                              |
| VII      | 9.0                     | 3                  | 8.9                              |
| VI       | 5.0                     | 2                  | 5.7                              |

It is apparent at once that the province with the largest communicant membership, the second, has the lowest representation on the council, 2. Only one of these is from the metropolitan New York dioceses, the largest concentration of mem-

bership in the entire Church, with 75,000 communicants in New York City alone.

The province with the largest Council representation, the fourth, with 7 members, has more than 3 times as much representation as the second, despite the fact that it has only about 75% as many communicants.

Council members are not elected, like legislative representatives or convention deputies, for the purpose of representing areas or regional views, not even those elected by the provinces. And, although there are specified numbers of bishops, presbyters, and laymen there is no representation by orders as such. Each member of the Council is a fully responsible member, without any differentiation.

The individual members of the Council are highly responsible, conscientious, and devoted. They exercise their judgements independently, as they are expected to do, and not as agents of regions or orders outside.

All this however must not becloud the fact that Council members will be influenced, constrained, or restrained by their hopes and fears respecting those areas of the Church with which they are associated.

During the past generation the old-fashioned party divisions, such as they were, have virtually disappeared. But in General Convention and out divisions have been drawn along political and economic lines which in turn express regional interests and problems.

Minority views and concerns have a right to expression in the Church. This principle should run in all directions. But a minority should not be in a position of wielding administrative and executive power — through control of funds — disproportionately or unfairly.

No contention needs to be made that in the Executive Council there has been or will be any such abuse. The fact remains that there is an unwholesome condition potentially. This is the condition when the communicants in New York and New Jersey, comprising 18% of all in the Church, have 2 members on the Council, while the communicants in Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina and Tennessee, comprising 14%, have 7 members.

It is a condition which deserves continuing consideration.



# GREAT DANGERS TO THE CHURCH

By James Y. Perry Jr.

*Executive Secretary of Western North Carolina*

## WE SHOULD PRAY MOST EARNESTLY FOR GOD'S STRENGTH AND PROTECTION

I ATTENDED the service of installation of our new Presiding Bishop, John Eldridge Hines. There at our National Cathedral in Washington, D. C. an event took place which was "larger than what was happening to one man." The whole Episcopal Church was front and center with delegates from all over the country, visiting dignitaries from other communions and choirs from other places. The spotlight was on the Church, the whole Church.

The ceremony was impressive, beautiful and inspiring. It is a credit to our Church that it can come up with a service like that, a commentary on many things about us, not the least of which is the way we can combine majestic splendor with simplicity. What beauty this Church has to offer. What a sense of proportion. What a sense of rightness as it elevates one of its apostles to so high an office but never once letting him or the Church at large forget that Christ is Lord of the Church.

"Christian brothers, I present unto you the Presiding Bishop of the Protestant Episcopal Church . . ." so said the Bishop of Washington as he brought Bishop Hines to the chancel steps. The congregation shouted, "The Lord be unto you a strong tower" and Bishop Hines answered, "He is my strength and my song; And is become my salvation".

The brass choir sounded from high in the cathedral loft as our new Presiding Bishop, first among equals, walked to the pulpit and charged the Episcopal Church to renew its commitment to Jesus Christ which would give it new power to grapple with current issues in today's world.

As I sat there caught up in the greatness and glory of the Church, making response to God in song and word, my thoughts turned to the collect that keeps a wary eye on Satan and all his subtleties as it prays;

O God, who knowest us to be set in the midst of so many and great dangers.

The call by Bishop Hines to commitment and mission set me thinking; What are the great dangers confronting the Church today? What is it that is most likely to subvert its purpose to be witnesses for Christ "in Jerusalem, and in all Judea and Samaria and to the ends of the earth".

### In Our Own Image

THE FIRST is the danger of making God over in our own image and this I think is quite popular today. God was present in the cathedral service and we have a right to have a massive sense of certainty about this fact but the cathedral is not synonymous with God nor does God have his official seat there. God is not a bishop elevated one step higher than our Presiding Bishop. "Heaven and earth cannot contain him".

The point here is a fine one but a very necessary one for there is a world of difference in worshipping the 'One, Holy, Omnipotent and All Present God' and one who is made to fit our man-made objects and offices. We may not have difficulty with cathedrals and exalted offices in our image of God but it is most likely we use God to float our own ideas, to win our arguments, to blow up our little private endeavors and to impose our will on others. Who would deny that God is used to support every conceivable kind of cause from political parties to the snake handling cults to those who do not believe in the use of any kind of medicine.

The danger of making God over in our own image is a real one. There is also the real danger of our being chatter boxes about God when we actually don't know very much about him. You simply do not get God "by yelling man loud enough" and yet we go on deifying our thoughts and our nature. God is not an over-sized John



F. Kennedy nor a Lyndon Baines Johnson nor a Sir Winston Churchill. God is the one so great that the Hebrew could not even give him a name except "I am that I am".

The whole history of religions is man's attempt to enter into a relationship with the power behind creation. And the history of our faith is not that man discovered God but that God reached down and chose a particular people to fashion in his image — not the other way around. God is not what the majority vote him to be. This the Bible never presumes to say nor does it even hint that this might be so.

Grant to us such strength and support that we may not succumb to this great danger of making God over in our own image.

### **Ingrownness**

THE SECOND great danger facing the Church today is that of ingrownness. There is so much in an institution that can absorb all our time and our energy that the mission of the Church to the world out there can become lost in the technical shuffle of organizing ourselves.

Ingrownness is such a subtle danger. No Church ever sets out deliberately to become ingrown. It sneaks up on us until we become so worn out keeping house for the Lord that we forget for what purpose he brought the Church into being in the first place. We become absorbed in good things but not great things. As Bishop Hines prayed "Let us not become overly concerned with things that matter to us but could not possibly matter to God".

I remember six years ago stating my surprise when I was called to my former parish and told on the first Sunday by a loyal church person, "Mr. Perry, I don't care what you do here so long as you take care of the flowers". There is nothing wrong with flowers. They give much needed beauty to the world but the vision of the Church's mission must go beyond that.

What as a Church are we concerned about? Are they things that affect the ordering of our life inside a building or the renewing of life here for better witness outside there. "Grant to us such strength and protection" to withstand the real danger of ingrownness.

### **Resisting Change**

THE THIRD danger that faces the Church today is resistance to change. I have a speech delivered by a DuPont executive to a group of business men entitled "The Challenge of Industrial Change."

He points out that there is nothing new about change. The greek philosopher, Heraclitus 2500 years ago observed that "there is nothing permanent except change." The thing that is new for our age is the urgency to change fast enough to keep from going out of business.

"Benjamin Franklin," he goes on to say, "prophesied in 1780, 'It is impossible to imagine the height which may be carried, in a 1,000 years, the power of man over matter'. The only thing about it is that Franklin was so wrong in his timetable. Most of what he foresaw has come to pass in less than 200 years, not 1,000.

In Franklin's day goods worth about 25¢ were produced in one hour through efforts which came 16% from human beings, 80% from animals and 4% from machines. Today that order has changed drastically; machines do 96% percent instead of 4, animals only 1% and man about 3%. The value of goods produced in one hour has risen more than eight fold."

The burden of this man's message can be seen by the headings of his paragraphs. "Retraining for the New", "This is Costly Business", "Shut Down or Change."

Could we say the same for the Church—"Shut Down or Change"; not the treasure but the vessels! Could we say that all of us need to be "Retrained for the New" kind of Church people needed in today's world? And could not we also say that much of what we do is out-moded and though it will be costly to change, we need to do it any way?

To understand this need for change we need to understand several important things, the chief of which is that God is not inextricably, irrevocably tied to the Church. He is larger than the Church and can spew it out as the Book of Revelation reminds us he did with the Church of Laodicea. Did he not raise up a new Israel once? When we see that we do not have a corner on the market, that our franchise can be revoked, we are apt to be more receptive to change. Wouldn't it be silly if we woke up one day to the fact that God had been gone for years from our churches, and here we were tending an empty building?

We need also to understand that the faith will not stay pressed between the lifeless pages of our little memory books. The Church is not a memorial society honoring a great man. It is a society of the risen Lord at home in every age, in every climate, every race and every culture.

Resistance to change is a great danger facing the Church today and may God "grant to us such strength and protection" to withstand it.

The splendor and majesty of the service of installation carried us far beyond what the eye could see to a vision of God "high and lifted up," drawing all men and nations unto him. In that service, so representative of the Church universal, ingrownness seemed so petty, so small and so devastating to the health of the Church and most telling of all, so out of place.

The new Presiding Bishop called us to the es-

sential, timeless, changeless truths of the Christian faith while imploring the Church to know what time it is, equipping itself to deal aggressively and realistically with the opportunities and issues in today's world. Bishop Hines I believe is a man of the hour who God will use to help break down our resistance to change, that too often obstructs the mission of the Church.

"O God, who knowest us to be set in the midst of so many and great dangers", save us from the dangers of a small God, self-concern and fear of change.

## LIQUOR: --- A CONCERN OF THE CHURCH

By Francis P. Foote

*Director of Vocations, Diocese of California*

### THE SITUATION TODAY AND SOME SUGGESTIONS FOR ACTION

RECENT TRAGIC EVENTS in American "young society", as in the Connecticut death after a party, have undoubtedly stirred many people. Questions have been asked: What went wrong? Who is to blame? Is the law that was applied a wise one? For in one case the law took stringent measures, and some parents were severely punished, causing anger in some quarters, and sadness in others.

The kind of happening above referred to raises many questions in many minds. Here are some of the questions: — How hardened are we to violence and death? Is ours a "decadent age", with an attitude so "permissive" that ordinary concern for the dignity of human life has been outgrown? Is restraint in any area of our affluent society outdated, and well lost? Is "sobriety" completely square and quaint? One judge acted in one case: how serious do others of us think such cases to be? And what do we see as

the answer? Is the law the ultimate solution? Or if it is not, then what is?

The effect of "law" upon personal behaviour has been debated for a long time. Probably there is almost universal consensus among Americans that the prohibition law was not the answer to the liquor situation in the 1920's. It has been almost a part of the American creed ever since those years to claim that it is impossible to "legislate morals". Today's liberals, who may have no particular interest in alcohol control, are on crusade to enact laws to bring about a more equitable social structure. And conservatives, who could not care less about fair housing, are on their crusade against pornography, and for prayer in the schools. Perhaps both groups will agree, when pressed, that the law does not make any part of society more "moral". The law can only put up some protective safeguards, to keep the "immoral" man from doing his worst, and to give others a chance to live in relative peace and safety.

So let it be said right away that prohibition laws are not the answer. This is not a plea for any laws as much as it is a plea for genuine personal concern. It is not even a plea for total

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*This article was written before I read the fine sermon printed in the Witness for January 14, by the rector of St. Luke's, Darien, Connecticut. I am grateful for his well-expressed concern. FPF*

abstinence, for the writer does not profess to be a "bone dry". But this is an urging of serious attention at all levels of society, and particularly the churches, for some checking of the drift of our whole social structure into a dangerous approval of all amounts of alcohol, for all ages, at any and all times of day!

### Church Position

LET IT BE SAID that the Episcopal Church did issue, from the General Convention of a few years ago, a mild document on drinking, with polite suggestions on the nicest ways to serve hard liquor, and providing for the choice of non-alcoholic beverages by those who for any reason did not want the stronger stuff. But who knows about this report now? Church people have just about lost all interest in even discussing "temperance", let alone being concerned for the tastes of the less sophisticated among us. So we have the popular cocktails before luncheon, at meetings of church groups, following the patterns of men and women in commercial groups.

The very fact of our Church's historic position on temperance should make it possible for her to speak and be listened to. We are not a Church with an absolutist position on alcohol, we are not fighting, over and over, old lost battles, as some American Churches have been doing for years. But we are a Christian body with an old claim to teach the virtues of moderation in all things, and we are just not doing it in today's trivial society! It is a long-standing joke that the Episcopal Church is not expected to have anything to say to a man about his politics or his personal life! We are breaking, with amazing effects, into some areas of political and economic life; perhaps we may even become real bold and get involved in the personal and individual side of life!

Americans, through the power and skill of advertising and the arts of communication, are constantly subject to ceaseless propaganda, to the attractive propaganda of the alcohol industry. We have long since seen hard liquor become the glamorous thing, the accepted thing, the avenue to distinction. There is the constant repetition, in the best and most high-priced magazines, of the virtues of this or that product of the distiller's art; the powerful weight of semi-falsehoods which have become part of our national custom and way of life.

One of the successful results of this pressure, over decades, has been to make any mention of temperance sound like a new drive for prohibi-

tion. At once we get the story of the horrible days of the '20s, replayed with variations and additions, and we look back in horror upon ourselves as a nation of bootleggers, gangsters, and drinkers of poison gin! This is a very effective screen to shut off serious attention to the horrible present facts; the tremendous and growing consumption of liquor in this current time.

Now, the year 1965, not 1925, is the year we are worried about, with every paper, every day, detailing accounts of death on the highways, brawls, gunfights, violence in every form, and usually associated, even by the press, with the over-use of alcohol. Just what does it take to impress us? Are we smart in brushing off all of this as having nothing to do with our pleasant social drinking? Must we always hear the reply which says "there are more important issues facing society today than such petty things as taking a drink"? As if the whole matter of the general, and growing, consumption of hard liquor were to be laughed off, in spite of the appalling statistics bearing on the loss of life and the breakup of families, so often with known causes connected with alcoholism.

### Is An Ambulance Enough?

IS THE ANSWER to say, as we have all learned to say, that "alcoholism is a sickness, not a sin"? Certainly we know that many people have to have some way to escape the intolerable pressures of life; they will find alcohol one way or another. Is this all there is to said? The Church has shown her concern for this problem, and the writer is thankful that his former parish; and many parishes, have opened halls and rooms to meetings of Alcoholics Anonymous. This is comparable to the necessary ambulance at the foot of a cliff, to pick up and help the victims who have crashed. It is a ministry of great power and proven grace. But in the field of medicine the ambulance is only one part of the aid rendered; medicine shows equally great concern and skill in "prevention", in stopping disease before it starts, in building walls at the top of the cliff, that there may be fewer victims who need the ambulance.

In the matter of alcohol, is an "ambulance" all that we can provide? Where are the forces of preventive skills, latent in churches, and schools, and in family life? Are not they, all of them, woefully failing in duty? Who knows how many of the thousands added each year to the rolls of the sick (alcoholics) began not in desperate escapism, but in simple following of the crowd;



the school crowd, or the "social" crowd, yes the family crowd? And all of this at ever younger ages! It is a very old cliché that nobody sets out to be a "problem drinker" or alcoholic. He merely sets out to go along with the easy way of happy conformity. In this process every conceivable kind of influence helps him along; pressure in print, the shows he sees on screen or television, the business customs and the social ones. We, all of us, are just too casual, too indifferent, until we say now and then, "Poor old Joe Doakes, he just can't take it".

### Enlightened Self-Interest

SOME OF THE ASPECTS of the contemporary scene which might well make us indignant, besides the sad and sordid results to be seen on every side, are in the realm of financial profits and prestige. Take a cold look at the figures, the money made by the venders of spirits. A huge industry, with sales in the billions of dollars, is and always has been a hard force to bring under social controls. It is hardly indicative of a high degree of intelligence on our part to talk with lofty, scientific manner of the "disease" of alcoholism, while being on completely harmonious terms with the powers that profit greatly from the sale of the thing associated with that sickness!

Actually, it is being shown again that some of the children of this world are wiser than the children of light, for there are examples in the liquor industry of enlightened self-interest. Some in the ranks of the business are saying more to encourage temperance than the churches and schools! They see the danger in an all-out and unchecked abuse of alcohol, which could bring back the thing they most fear, namely stringent attempts once more to deal with the whole problem by law, a prohibition law.

### Some Suggestions

WHAT TO DO? My purpose here has been to raise questions, not to offer pat solutions. We can be grateful for what has been done, by competent studies in various places, in our universities and other research centers. We have more and more studies produced, but one suspects that they are often read only by those who produce them, and largely ignored by those who should be most interested and concerned. It is high time for many of us to become personally involved and responsible. The best solution, indeed the

only real solution, of the problems of alcohol must lie in the realm of personal choice and behavior more than in law. It is the familiar principle of love being higher and more healing than law.

Laws, of course, there must be in this whole vast area. Laws are needed, and better enforcement of existing laws, as to such things as the age of the customer, hours of sale, conditions and places of sale, the issuance of licenses. But the law which failed when it said "You must not", can be superseded by love which says, "I will not".

The "I will not" may in some instances be a total and final refusal to drink at all; it may be the refusal at certain times and occasions to serve hard liquor; it may be the decision not to provide it for a given group. Yes, this is a plea for people, many people in our time, who would rather deny themselves than harm another; people who would choose to practice a new kind of personal austerity, and who would risk ridicule rather than give one person, young or old, the wrong pressure or example.

Love would always rather build than destroy, and love can read the figures as set out by authorities on alcoholism in our nation; that there are now eight million problem drinkers in America; that each one affects five to twenty other persons; that the cost to industry is some two billion dollars a year; and who can estimate the "cost" to human beings? Love would find a way, not dependent on law, to prevent this hideous loss; to prevent, not just to salvage the wrecks, but to do both.

Where can this better begin than in the churches of America, as they set forth the gospel of the Christ who came that men might have life and have it abundantly. Let the Church, as Church, be concerned!

## Moonlighting for Christ

By Corwin C. Roach

*Director, School of Religion, Fargo, N. D.*

MOONLIGHTING is on the increase. More and more workers are taking on a second job. In many cases the reason is financial pressure but along with the need for money, there is often the desire to find something to do with the increasing leisure time. It is rather an anomaly that as the work week is shortened, the worker lengthens it by taking another position. Whereas our fathers



and grandfathers worked twelve hours a day six days a week, modern man just finds another job to supplement his normal forty hour week.

What else can we do with that leisure time? May I suggest moonlighting for Christ. This is what St. Paul did. He earned his living working at his trade as a tentmaker but he also lived a full-time Christian life. In the process of his moonlighting he brought two fellow tentmakers into the Christian faith, Priscilla and Aquila. The first Christians were soldiers, slaves, sailors and salesmen. They were sent from one end of the Roman Empire to the other. But whatever else they did, they found time to moonlight for Christ.

A twentieth century version was reported in a recent number of the *Episcopalian*. The Church in West Africa is starting a program of evangelistic training. Courses will be given to all students and business men leaving the province in order that they may witness to the faith wherever they are. Certainly Americans are just as mobile as Africans. What kind of witnesses are our diplomats, military personnel, technicians, visiting professors and students? Have they taken advantage of the opportunities they have had to moonlight for Christ?

We do not need to leave home to be evangelists. Each day doors are open for us as Christian moonlighters in our business relations and our social contacts that remain closed to the full-time clergyman. T. S. Eliot, C. S. Lewis, Dorothy L. Sayers, W. H. Auden have spoken to men and women who would not come within earshot of the average clergyman. The list is long. In every walk of life, artists and doctors, teachers and lawyers, entertainers, athletes, journalists are carrying on two jobs. They are working for Christ, witnessing to the Christian faith through their ordinary activities.

We can start moonlighting, too, whatever our job may be. If the Christian has a message for today, then that message is related to the way we do our every day work and we have a responsibility to witness to that message in our daily lives. We must break down the time barrier that separates the Church and the world and we can do it only by carrying the Church to the world. It will need a little overtime moonlighting on our part. If the Church is relevant, it speaks to all of life, at 11 o'clock Monday morning to the office force, at 11 o'clock Saturday night at a dance or bridge party as well as at the 11 o'clock service on Sunday morning.

The world is in desperate need of the Christian

gospel. Men are bewildered, frustrated and harassed today. The Church has the greatest opportunity in its history to help and serve mankind. The ordained ministry cannot do it alone. There is needed the moonlighting of every Christian if we are to rise to the challenge.

Are we willing to work a little longer, a little harder as moonlighters for Christ?

## Fresh Bait, Lures And Other Tackle

By Thomas V. Barrett

*Professor at Church Divinity School of the Pacific*

AMONG SEVERAL unrealized desires is the wish for a water-garden. I am not sure why this wish should be so strong in me. Perhaps as a child I heard some story which has sunk into my "sub-conscious," so that the dream floats to the surface now and again, however "sweet reasonableness" may argue it down. Perhaps it is because to my taste there is scarcely a flower as beautiful as the waxy blooms of water lilies that float upon a bed of liquid green, touched by the "silver lights and darks undreamed of." Perhaps it is not only the water lilies that fascinate but the murky stemmy pool itself, with its prisms of jade and amber light and the bright flicker of a gold fish moving around its quiet world.

Some day I hope to have a well-balanced pool. I say this advisedly, because in water lily pools, as in life, existence must be finely balanced. I have tried several times to create such a little world but so far have only failure to report. One pool I made had too much shadow; so the lilies never bloomed and soon decayed. Once my golden fish scampered about their watery park for several weeks, clearly possessed by a joy of living. But my garbage disposal system broke down; the collector snails, and salamanders went on strike, falling first into the lethargy of will that comes upon the unemployed, and finally dying without so much as a sigh of complaint.

My golden-red skin-divers, in the dank, foul atmosphere sickened with fin-rot, tail-rot, and other allergies including for all I know, soul-rot. Pitifully the mechanisms of the inner ears got out of order, so that they swam most solemnly, if at all, at an angle of forty-five degrees out of plumb, banking like birds before a landing. And land they did at last on the pool bottom, where

they crossed the bar, I should suppose, into that heaven which awaits all innocent creatures.

So, in short, it is a well-balanced pool I dream about. Where the water-lilies have enough sunlight, and not too much cold; where the oxygenating plants oxygenate with sufficient energy to oxygenize the fish, and yet not so heartily as to cause shortness of breath or palpitations of the heart. A pool in which the snails dispose of the surplus food supply, and the tadpoles attend to the algae, and the algae keep the water sufficiently apple-green for beauty's sake; and in which the salamanders carry off the decay of leaves that have sickened, and the white blossoms that have had their time of glory and have died.

It is all rather like a small, silent, glistening image of the world itself, this well-balanced pool.

A place where everyone is at his task according to his ability; a place of nourishment, and repose, of quiet, rhythmic movement, of growth and symmetry and loveliness. A tiny glistening image of the real world. Just let one snail decide to be a jerk; let one small salamander goof-off and evil enters; death and decay begin.

But if with care and toil and trouble and the providence of God the water garden achieves harmony among its various parts, how wonderful a thing it is to look upon: sun-dappled, fragrant, tranquil, sky-welcoming; reflecting the light of heaven.

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## - NEW BOOKS -

E. John Mohr  
Book Editor

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**CHRISTIAN RESPONSIBILITY  
IN ONE WORLD**, by A. Theodore Eastman. Seabury. \$3.50

A glance through the acknowledgements beforehand prepares the reader for what he is to encounter in this book by the executive secretary of the Overseas Mission Society. Stephen Neill, Tillich, David Edwards, Visser 't Hooft, John V. Taylor are but a handful of the top flight writers on world mission whose names appear. With this battery of authorities in this field, Mr. Eastman develops his theme in six chapters, basically his 1964 Kellogg Lectures at Episcopal Theological School.

This is not a re-interpretation of these authorities. He quotes them to back up his own understanding of the world situation of the Church. *Christian Responsibility* is the fruit of his own extensive travels and contacts. Those who are familiar with Mr. Eastman's previous articles, newsletters, editorials and travelogues will recognize his mastery of the art of summarizing a situation and interpreting it. One may not always agree with his conclusions, but his summing up is concise and his interpretation always stimulating.

In the two concluding chapters, both on *Christian World Citizenship*, Mr. Eastman presents "the new Anglican version of the contemporary Christian's certificate of citizenship"

— the document familiar as Mutual Responsibility and Interdependence in the Body of Christ. He asks the questions regarding it which must be faced — of the body of Christ, "Do we really believe that the analogy holds?" What do we mean by "mutual" and "interdependence"? How do we know what we need to receive and what we have to give?

His search for answers provides one of the best studies of the Toronto manifesto which have yet appeared. And he lifts the theme of M.R.I. out of a purely Anglican setting. These are questions for the whole fragmented body of Christ.

— ERIC W. JACKSON

*The reviewer is chairman, division of world mission, diocese of California, and chaplain, San Rafael Military Academy, San Rafael, Calif.*

**EXTRAORDINARY CHRISTIANITY: The Life and Thought of Alexander Vinet.** Westminster. \$3

Alexander Vinet was a distinguished Swiss preacher and teacher in the early 19th century whose claim to fame includes fulsome praise by Kierkegaard in his *Journal*. A non-systematic thinker given to startling theological insights, Vinet partially anticipated existentialist thinking about religion. He finds the roots of faith in the sinful cussedness of the human situation, and he finds justification of faith in the phrase "being in the truth." Apprehension of God is far more than mere intellectual commitment, and it involves the total being.

In one of the innumerable, heated, and now dreadfully tedious fragmentations of Protestantism, he left the Reformed Church to join the newly formed Free Evangelical

Church of the Canton of Vaud, for the purpose of asserting full freedom of the church from state control: an always contemporary theme.

Professor Paul T. Fuhrmann deals with this and other aspects of Vinet's thinking in a somewhat pedestrian manner, and one must observe that it does seem unfair to be continually told about a man's elegance of preaching and excellency of writing without ever enjoying a single sample of his work.

— MARION L. MATICS

*Dr. Matics is rector of Christ Church Parish, Bay Ridge, New York City.*

**THE CHALLENGE TO CHANGE**, by Abbe Francois Houtart. Sheed and Ward. \$4.50

Written on an optimistic note before the third session of the Vatican Council, this book is prophetic of more than was actually accomplished by the fathers of the Roman Church. Abbe Houtart is a sociologist and foresees his Church as adapting itself ever more — and more quickly than is apparent — to the changing societies of the world.

Only by increasing relevancy to men's present needs can the Church give its "collective testimony" to people who need personal, sociological and spiritual answers to their problems. He concludes that unless, and until, the Church recognizes the need for — and provides — "new organizations, new types of action . . . and . . . a theological approach . . . [that is meaningful] to a changing world" it must falter in its mission.

— BETH YOUNG

*The reviewer was Student Worker at Stanford University, Palo Alto, California.*

# Greek Students Give Reasons For Not Attending Church

★ "I don't understand the ancient language of the services. I waste my time listening to things I don't understand."

This was one of the replies from 250 college students in the Athens area of Greece participating in a survey conducted by To Vima, a local daily, to find out why many young people today do not attend church in this predominantly Orthodox country.

Another typical reply was: "I dislike the sermons because they sound as if they want to insult us. Leaving the church, I feel the emptiness in my heart becoming bigger."

At least 35 per cent of the Greek Orthodox students who admitted that they did not go to church — or went only infrequently — sought to shift the blame to ecclesiastical sources.

Another 30 per cent complained of adverse social pressures and conditions. A smaller group — 20 per cent — blamed the bad example of parents. And 15 per cent of the students said they kept away from church because of "personal principles."

Reasons given by some of the students in the majority category were:

"The Church has no meaning for me because it does not help solve my spiritual problems."

"It is enough for me that I believe in the existence of a Higher Power. The Church has not been able to establish this feeling in me."

"Our priests are uneducated, and those who are educated don't want to take the trouble to help us."

"In some movies I can get more helpful guidance than in church."

One student declared he was

"disgusted with the scandalous private lives of several clergy." Said another: "We see and read many stories about the clergy which have shaken our faith."

Among students who cited contemporary conditions as factors against church attendance was one who put it this way: "I feel it anachronistic of me to go to church because times have changed."

From others in the same group came such replies as:

"I work harder than a man, and the only day I can rest is Sunday." "My friends make fun of me if they see me going to church." "I can't listen to sermons preached by people who don't themselves practice what they preach."

"I can't stand all the gossip that goes on and the vanity and social show in a place where only solemnity ought to prevail."

From students who blamed parents for their own absences from church came these replies:

"No one at home attends church. On Sundays, my parents always sleep until 10 o'clock." "I can't see why I should go to church while my parents go off on an excursion somewhere."

A number of students admitted they had come to dislike going to church because their parents made it compulsory, or

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because this was the only condition on which they were allowed to go to the movies on Sunday evening.

Among the "personal principles" which some students claimed prevented them from going to church were: "I don't like praying together with other people. I like to pray in a way and at a time I feel suitable." "I am too young to worry about saving my soul. When I am old, then I will turn to the help of the church."

"I don't like going to a church which maintains social distinctions in its marriage, christening and funeral services." "I want to attend church, but something holds me back. I feel that the way our services are held conduces to hypocrisy and darkness."

## WOMEN ON VESTRIES PERHAPS

★ Western New York at its convention voted in both clerical and lay orders to allow women to serve on vestries. However it failed to get a two-thirds vote so it has to come up again next year.

The measure also provided that women may be delegates to conventions.

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# Minister Rewrites Parables To Serve Delinquent Youth

★ A Buffalo clergyman has re-written some of the parables of Jesus to make them more understandable to delinquent youths.

The Rev. Carl F. Burke, director of social service for the city's council of churches, said he has found in working with boys at the Erie County detention home that many were unfamiliar with agrarian language of the Bible.

"Some of the boys never saw sheep and don't know what a shepherd is," he said. "Biblical allusions to these make no sense."

Burke sat down with several of the youths, studied their "thought patterns" and developed a "new vernacular."

An example of his effort to bring the word of God to youths, most of whom are ignorant of the scriptures, is the parable of the ninety and

nine. The King James Version of Matthew 18: 12, 13, states: "How think ye? If a man have an hundred sheep and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray."

Mr. Burke has re-written it thus:

"There was a used car lot at the corner. The owner had 100 'heaps' on it. If one of the 'heaps' was snatched would the owner go and look for it? You bet he would. He would never give up looking till he found it."

The Good Samaritan (Luke 10: 33-37) has become "The Story of the Cool Square" in Mr. Burke's version: "A man was going from his apartment in the project to his friend's house. While he was walking a couple of muggers jumped him in a dark place. He didn't have very much so they took his wallet and clothes and 'beat on him' and 'stomped on him.' They almost killed him. Before long a 'hood' came by, but he didn't give a care. Besides, the cops might ask him questions, so he beat it out of there.

"Next came a 'squeak' who never gave the poor guy a second look. After a while, a 'real cool square' comes along. He sees the character, feels sorry for him. So he puts a couple of bandages on, gives him a drink and a lift in his car. The 'square' even put him up in a room some place. Cost him two bucks.

"So who do you think the best guy was? Well, you got the message, bud. But you don't have to be a 'square' to show

love and to be sorry for someone and to help a guy. But get with it man — this is what God wants you to do."

Assisted by detention home youths, Mr. Burke also has re-written the Prodigal Son, the Parable of the Talents, the Christmas Story and several psalms.

## M.R.I. ACTION URGED BY BISHOP KELLOGG

★ The diocese of Minnesota has been asked to adopt the diocese of New Guinea as its "companion in the fellowship of the Anglican Communion."

Establishment of such a relationship was recommended by Bishop Hamilton H. Kellogg of Minnesota at the diocesan convention.

He said it would put into action the M.R.I. plan endorsed by the Anglican Congress.

The New Guinea diocese is large geographically, but small in resources, Bishop Kellogg noted. He said one or two thousand dollars will build a church there and a very few thousand dollars will double the salaries of all its priests.

In his annual address, Bishop Kellogg noted that for the first time in its history the Episcopal Church failed to keep up with the growth of the nation's population during the 1960-64 period.

He observed that college students regard the church as "Victorian in methods and outlook" and said the action of the General Convention last fall in refusing to seat women as delegates to the House of Deputies tended to confirm that impression.


"Perhaps this has something to do with the lack of growth," he observed.

Bishop Kellogg also declared that:

The American city "constitutes the largest missionary

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The Second Vatican Council has "produced a most astonishing and welcome thaw between Episcopalians and Roman Catholics."

men will be divided into two groups, with special follow-up services offered the trainee and his family in one group in an attempt to demonstrate the effectiveness of the family-centered approach. Among the supportive services offered one group will be pre-school programs for the worker's younger children, after-school study halls for older children and child-care and home-management courses. It is the diocese's program for the inner city, and will stress motivation and personal counseling. The program will deal with men 22 years or older. It will be maintained by a professional staff with volunteers. Assurance of federal support was given by Rep. Charles A. Vanik (D-Ohio) in whose district the program will operate. The money will come from labor department funds established by the manpower development and training act.

## News from Around the World

**Clergy Conference** was held in Central New York, Feb. 2-3, at St. Paul's, Syracuse. Bishop Ned Cole, coadjutor, talked on "the diocese as church" and later the first day there was a huddle on "the church as mission." Bishop Walter Higley, diocesan, who is anxious for the diocese to move quickly into M.R.I., got Bishop Stephen Bayne, former executive officer and now head of the overseas dept. of the church, to lead a discussion on it the second day.

**Four-Wheeler** Christians is the term a London Anglican priest uses to describe people who use the church only on special occasions. They go on four wheels in baby-carriages to be baptized, by taxi to get married and by hearse to get buried. The Rev. Hugh Fearn is doing something about it as far as marriages are concerned — setting a fee of \$35 for non-churchgoers. The regulars will continue to be married free. "If people come to me and say that they cannot afford to pay the full fee, I would consider charging them only the statutory (\$12.50) fee," he said. "But I would point out that if they cannot pay the full fee they should not be getting married."

**Paul A. Beymer**, secretary of the commission on church music for the past 13 years, died in January at the age of 71. He was organist and choir director of Christ Church, Shaker Heights, Ohio, from 1944 until his death. He was the first organist in the U.S. to be named an associate of the Royal School

of Music, England. As for his connection with the commission of the PEC, a member says "he did his work and did it well."

**R. C. Diocese** of Cleveland has got over \$300,000 from the federal government to finance a one-year demonstration of a skill center to be operated and administered by project PEACE —standing for program for educational and cultural excellence. Under the program, 150 men will be trained in skills actually needed in the Cleveland metropolitan area. The unemployed

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It is not a part of the anti-poverty program. The program will help persons of all races and religions and will work closely with churches, community groups and business groups in the area concerned. It is said to be the first of its kind ever attempted in the U.S. A recent study showed that by 1967 Greater Cleveland will have a shortage of 58,000 skilled and semi-skilled workers — and 57,000 unemployed persons.

**Canon B. C. Pawley**, Anglican observer at the three sessions of the Vatican Council, is now on a six-week visit to Latin American, sponsored by PEC. He began in Mexico City on

Feb. 6. In subsequent weeks he will visit the Dominican Republic, Costa Rica, Puerto Rico, the Virgin Islands, Colombia, the Panama Canal Zone, Argentina and Brazil, ending with a few days in the U.S. During the tour he will meet Anglican Church representatives, chiefly in the American missionary districts, and discuss with them the ecumenical situation in the light of the Vatican Council's decisions. He also will attend diocesan convocations in the Dominican Republic and Puerto Rico, and address the General Theological Seminary in New York before returning to England about March 20.

Clergymen have not been prepared well enough in psychology and psychiatry to give adequate counseling on marriage and sex, a Jesuit sociologist and marriage counselor has asserted. Father John L. Thomas of the institute of social order, St. Louis University, said in an interview that sex education provided by the churches or schools is either given too early or too late to do much good. "The churches have been tiptoeing around the issue of sex for years," he said. "Like most other Americans, they just

haven't faced up to the issue realistically." Father Thomas said he believes that a serious reappraisal of Americans' "shallow, self-centered and unrealistic" sex attitudes and practices is long overdue. "Americans have discarded past conceptions of sex — the rigid, Victorian restrictions and controls—without bothering to supplant them. "The result is that contemporary sex attitudes and practices have developed haphazardly. There is little concern today for the profound significance of human sexuality considered in terms either of personal fulfillment and happiness or the requirements of a technically advanced society."

**Kommunist**, Soviet ideological organ, has urged a revision of the attitude towards Christians. In its January edition the journal said that it would be "short-sighted" not to accept the changes within the Church in recent years.

It pointed out the "deep changes" within the Catholic Church "which tries to rejuvenate by a crisis of religious doctrines."

Kommunist held that it must be the aim of Marxist studies of religion "to find an objective analysis of reality," charging that some atheist indoctrinations continue to emphasize the "antiquated qualities of the Church" at a time when some changes are apparent.

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# --- BACKFIRE ---

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**Joseph M. Elliott**

*Rector, St. Paul's, New York City*

I agree wholeheartedly with the intention of the editorial (Rome Steps Out In Front 12/24/64), but I think you are wrong when you state that it is "highly legal" for the people to stand for the Collect for Purity.

The first rubric on page 67 of the Book of Common Prayer states that "the Priest . . . shall say the Lord's Prayer and the Collect following, the People kneeling . . ." I cannot see that it makes the least difference what follows the Collect for Purity. It is invariably the case that, while it is said, the People kneel.

Editor's Note: This only appears to be so. Rubrics must necessarily be read in accordance with the purport and meaning of the rite itself, the text having at least equal weight with the rubrics.

In the first English communion service of 1549 the opening collect, introit (a psalm) and Kyrie eleison and everything following, including the consecratory actions, were said or sung with the People standing until confession.

In the 1552 rite Kyrie eleison was thrown out, and the 10 commandments substituted as a penitential opening for the service, with the direction to kneel. This direction was eventually moved up to include the collect.

In the American book of 1892 the Kyrie eleison ("Lord have mercy", mistranslated to "Lord have mercy upon us") was put back into the service as an optional alternative opening with the summary of the Law.

There is no basis for assuming that a rubric specifically introduced for a penitential open-

ing applies to this collect when it is now again used with the alternative, laudatory, non-penitential parts for the beginning of the service.

**James Savoy**

*Resident Chaplain of Seamen's  
Church Institute of New York*

Knowing a little humor lightens up the serious a bit these troubled days, I am enclosing a sort of poem one of our security men has been circulating today. I think some young R. C. person wrote it — and that it is certainly not copywrited, if you wish to use the same.

### A Conservative's Lament on The Updated Church

Latin's gone  
Peace is too.  
Singin' and shoutin'  
From every pew.

Altar's turned round  
Priest is too.  
Commentator's yelling  
"Page twenty-two"

Communion rail's goin'  
Stand up straight!  
Kneeling suddenly  
Went out of date

Processions are forming  
In every aisle.  
Salvation's organized,  
Single file.

Rosary is out  
Psalms are in  
Hardly ever hear  
A word against sin.

Listen to the Lector  
Hear how he reads,  
Please stop rattlin'  
Those Rosary beads.

Padre's lookin' puzzled,  
Doesn't know his part.  
Used to know the whole deal  
In latin by heart.

I hope that all changes  
Are just about done.  
That they don't drop Bingo  
Before I've won

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# About the Holy Communion

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