



The Urban Church

A Study of One
of the Great
Problems of
Our Day

By the
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THE FOLLOWING ADDRESS on the Inner City Church was delivered before the Bishop, clergy and lay people of the Diocese of Buffalo, assembled in Trinity Church. Later it was delivered to the Woman's Auxiliary of Christ Church, Grosse Pointe and still later to a group of Inner City clergy called together by Dr. Alfred Price in Philadelphia. It falls into five parts:

A. The Introduction.

B. Some major facts that ought to be considered.

C. Some minor facts that ought not to be overlooked.

D. Our own experience at St. Paul's Cathedral during the past twelve years.

E. Certain basic conclusions.

A. (THE INTRODUCTION)

1. My dear friends, what a wonderful honor it is being with you. If it had not been for Peter Sturtevant's invitation, my devotion to him, and his insistence that I bring together some of my thoughts on "Urban Work," I'm sure I never would have found myself in this difficult situation tonight.

All I've been hearing about since our own Bishop has come home is Lambeth, is that lovely isle set in a silver sea, the cathedrals, and the life and work of the Church of England. All this has brought back so many memories, memories buried deep by 11 years of inner city church work.

2. However, I remember well one of the last things that happened to me in England. It was the Sunday following VJ Day. The House of Lords met in St. Paul's Cathedral, along with many other for a great Victory Service.

I'd been asked, on 48 hours notice to preach in Westminster Abbey. I was up all night and all day, and most of the second night trying to write an appropriate sermon.

The Dean of Westminster said he wanted me to preach a good sermon, while the Archbishop of Canterbury, who was preaching at St. Paul's jokingly said that I was running him competition.

At the time I was reading William Temple's 4th Gospel Commentary, and the last chapter had moved me particularly. So I preached on the 21st chapter passage where three times our Lord asked Peter whether he loved him, and each time our Lord, according to the literal translation

offered by William Temple, gave a slightly different injunction, though in the Old King James, the same injunction: "Feed my sheep," is recorded three times.

3. I was ushered up into that famous pulpit.

I had been there before, once, but that was not of much help, The sermon hymn was over, and I was scared to death. The Abbey was filled.

It was VJ Sunday and thousands were standing both inside and outside Westminster. I began. I pointed out that in answer to Peter's confession of love the first time, our Lord commanded him to "Feed his lambs," the little ones of this world, regardless of whatever race or color they might be. I went on to my second point. In answer to Peter's second confession of love, our Lord commanded him to "Tend his sheep." Atlee had just come to power, and, as the Dean of Westminster said later, "I certainly knew which side my bread was buttered on." I pointed out that our Lord was interested in the whole man, the sort of a job he had, the kind of wages he earned, the place he lived in . . . when a little old lady, sitting in the South Transept, about ten feet from Christopher Morley's daughter, rose to her feet, and screamed at the top of her voice, "Atta boy, Yankee, give it to 'um."

Two vergers gently but firmly escorted her out of the Abbey. I was so undone that I never got to my third and last point, but rather said, "And now unto God the Father, God the Son, and God the Holy Ghost," and couldn't for the life of me remember the end

of the ascription. I was given a pound six-pence and told I had the high honor of having preached the shortest sermon in the knowable history of Westminster Abbey, and wouldn't I come again!

4. My address this evening is not particularly short, but it does have something to do with sheep. Sheep who have nibbled themselves lost, it has to do with poor sheep, sick sheep, sheep who live in crowded quarters, sheep who get the last of everything, after everyone else has been clothed, housed, and fed.

These sheep live in the inner city, or in what is commonly called "The Urban Area." I've read some of the literature and I have a bibliography in my brief case which I would be glad to share with you. I've read a good deal of secular literature too, including the classic articles in *Fortune* on the "Inner City."

5. After reading some of the literature, I feel like one of the "Lords" in an early Christian Crusade — I believe it was the Children's Crusade. The Crusade had gotten well under way, and then like many invading armies, got bogged down.

Peter the Hermit, tradition tells us, was greatly distressed. He called a war council and gave "The generals and colonels" a pep talk. After he felt he had inspired them, he took a vote, and with one exception they rose to their feet in approval.

When the high command had left the room, he said to the one lone dissenter, "My Lord, what's wrong, are you not going with us

on this high and noble adventure to the Holy Land?"

To which the lord made reply, "You see, Sir, I've been there before."

The tragedy of the front line troops, both clerical and lay who have been in urban work and who have read the literature is they have been there before. So I shall say nothing new to you, save that for 11 years I too have been there with you, trying to reach the lost, yet meeting with failure on every side.

There are three or four basic facts which we must consider if we are to have any understanding of the nature of our work.



B. SOME MAJOR FACTS THAT OUGHT TO BE CONSIDERED

6. Let us have a look at the world we live in. Things have happened so fast since the war's close, that one can hardly comprehend the situation. A tremendous population explosion is taking place. This is the first fact. Ninety million babies born each year. Forty-three million people die each year, so 47 million people are added to our world's population each year. In other words, a country with a population the equivalent of France is added to the world's population each year. In the United States, we now have 175,545,000 and by 1975 shall have 220,000,000. A city the size of Des Moines, Iowa or Richmond, Virginia is added to our population each month.

But here is the fact missionary boards, Houses of Bishops, and Diocesan offices should think about: 85% of this growth is in the urban area, and I use the word "urban" technically, as the sociologists do. 85% of this population explosion is in the urban area, 50% in suburbia, 35% in the inner city, and only 15% in the rural areas. And I might add another note. In exurbia, or the rural areas where 15% of the growth is, that is where the automobile industry is finding its most fertile field for trucks and suburban cars. In the area where 35% of the growth is, there the

fewest suburban cars are sold. This fact tells us where the money is. If I could make people really understand this basic fact, it would change the way the missionary dollar is being spent, and it would cause us to give as we have never given before.

Where population growth is, there is opportunity!

Where a growing number of sheep nibble themselves lost, there is where the harvest truly could be plentiful.

7. The second major fact is mobility. There is so much I'd like to say about mobility, a summary of which is found in a book "The Nature of the Unity We Seek," section 9—The Mobility of Population.

However, I say here only that 30 million souls changed their addresses last year, and a high percentage of these crossed a state boundary. One significant factor here, among many, is that 50 years ago, with little mobility, people felt at home in church when they moved from one section of the country to another; today, with the greatest mobility ever, our liturgical services are so different, "mobilities" wonder if they are in the same church.

8. The third fact of supreme importance is the redistribution of those who are moving.

Population explosion is actually bringing our cities together physically. There are 17 such definable urban regions in our nation today dominated by their central cities.

These regions contain 77 of our country's largest metropolitan areas.

By 1980 some of these regions will merge into 14 gigantic "strip cities" comprising 60% of the total population. (In the area from Boston to Washington, D.C. there are only two stretches which are not officially designated metropolitan areas. One space is two miles in length, and another is 17 miles long. Twenty-one per cent of our nation's population already lives in this region which totals less than 4% of our national land area. Another example familiar to many of you is the 200 mile long urban area stretching from

Milwaukee south and east of Chicago to South Bend, Indiana.) These 17 definable urban regions with their poverty stricken inner cities, may well prove to be the great domestic missionary opportunity of our age. Walter Kloetzl has a brilliant exposition of the urban situation in his new book "Urban Church Planning" which is a must for all clergy-men.

9. The fourth fact is paganism. The Rev. (Dr.) Meryl Ruoss, chairman of the Department of Urban Work of the National Council of Churches, says: "In a survey conducted by the U.S. Census of March, 1957, it was revealed that of souls 14 years of age and over in the United States at that time, 79 million thought of themselves as Protestant, 30.7 million as Roman Catholics, 3.9 million as Jews, 1.5 million as having some other religious orientation, and 3.2 million as having no religion at all. Research in urban areas seems to indicate that about 50% of those who identify themselves as Protestant have no affiliation with a local church, and in many instances don't even know the name or location of a Protestant church.

The same surveys show that 65% of the self-identified Jews are that in ethnic heritage only, and about 35% of the self-identified Roman Catholics do not accept the services of any local parish. Such percentages would reveal a total of 33 million souls identifying themselves in one or another major religious categories as being essentially unchurched.

If we add to this the approximately 70 million souls unclaimed by any religious body according to our annual church membership data, we see that the Church faces a staggering evangelistic challenge, of 100 million souls in America at any given moment. Not "eggheads," "artists," or even "Bohemians," but your neighbors and mine, and the souls that live a round every one of our churches.

The four major facts in this overall situation are: population explosion, mobility, redistribution and paganism.

C. SOME MINOR FACTS THAT OUGHT NOT TO BE OVERLOOKED!

10. Since you can do most anything with figures and because when one counts above 1,000, things become meaningless, I'd like to describe my own situation which is not unlike the situation of every Protestant or Catholic parish in the inner city of Detroit. I have a "stone quarry." At least that is what some sociologists call it.

It is rich in tradition, rich in heritage, rich in history.

It is the Mother Church of the Diocese. But neither its tradition nor its heritage, nor its history alone will save souls, or reclaim lost sheep in the neighborhood, nor pay the gas and light bills.

11. The Cathedral Church of St. Paul, Detroit, has three frontiers on which it must work.

It is a Diocesan Cathedral, a Parish Cathedral, and it is a neighborhood, urban church.

Its neighborhood work is divided into three segments: the local residents, the hospitals, and the university.

I want to talk about our neighborhood ministry, our situation amongst the people who live there, as over against the university with its 20,000 students and 2,000 staff members and the hospitals with their staffs and patients. One of our canons opened up a great work at Wayne State University. Another canon and some fifteen lay people are working in nearby hospitals such as Woman's Hospital; and still another canon is working full time in the neighborhood. This address is concerned with the neighborhood, the people who live in the vicinity of the Cathedral.

12. Let me digress for a moment. Before I came to Detroit, I held a parish in Troy, Ohio. Troy is a city of 10,000 with 21 ministers and 16 churches. By way of contrast, in an eight block area in back of the Cathedral Church of St. Paul in Detroit, there are 10,000 people with one orthodox minister, a member of our staff, and no other churches of consequence. To be sure, there are a number of "store front" churches,

and several old church buildings, but no other ministry at work. In a sociological study made by Wayne State University, 95% of the children in this area have no church home. In a study made by the Boy Scouts of America two years ago, in the nearest high school, with 1,500 students, 900 live with no blood parent, 400 live with one blood parent, and only 97 live with two blood parents. In the nearest grade school, the seats of the first grade class are filled three times with children in the course of nine months.

This school is described as the educational "Greyhound bus terminal."

Prior to my going to the General Convention in Hawaii, I prayed for the missionary clergy of that missionary district. But when I felt the "pineapple juice on my face" and the loveliness of Hawaii, I began to pray for the inner city clergy of our great cities who work in grim and filth and dirt to redeem the poorest of the poor. Do not misunderstand me, Hawaii needs our prayers, but for heaven's sake let's glamorize the real missionaries of our day. If any group of men need our prayers, our support, our adulation, apart from places like Africa, it is the inner city clergy.

13. During the period 1948-1958, 56 of the old "mainline" orthodox churches (churches that were members of the Detroit Council of Churches) have moved 6 to 28 miles from the inner city. To be sure, 174 Protestant churches (not store-front) still remain, more institutions in proportion to the population than in suburbia, or exurbia, but they are not indigenous.

This creates a terrible spiritual vacuum. Not only are they not indigenous but they do not have the funds in any instance that I know of to do a piece of missionary work. The "plant" is there, but there are no "salesmen" to tell men in the neighborhood about the "product." Needless to say, general public assistance, aid to dependent children, old age assistance, violations of juvenile codes, truancy, all are highest in the area where these 174 Protestant churches are to be found.

14. So-called "public housing" complicates the situation. It looks good from a drawing board or from an airplane but it has only added to the deterioration.

Instead of building villages or communities, low income housing has been the rage, and with one exception the government has actually built in Detroit the greatest slum housing the city has ever known.

Will Herberg, the great sociologist says, "The one burning moral question on which the clergy ought to speak is public housing."

The real problem in inner cities is community, not slum housing.

What do I mean? Look back to Troy, Ohio. Troy is a community.

It has rich people and poor people, people with leadership and people with little leadership. It has some colored people and some white people. It has industry, it has carpenters, brick layers, small department stores, restaurants, etc. Troy is a community. Do you follow me?

15. But most of our public housing is housing for a peculiar economic bracket. It is housing for the poorest Negroes. So how can the poor boy come to know the well-to-do?

How can the boy with incentive work his way up in the local community? He needs someone to look up to, someone who might come to admire him, someone from whom he can learn.

Yet in few if any housing projects are there any small entrepreneurs, there are no small business men, just the lowest income people.

The N.A.A.C.P. has said that there should be no quota, so what happens, the urbanites keep moving further and further, and the meeting between the races and between all economic, cultural and religious groups which ought to take place is postponed perhaps for 50 years.

If the government is going to help reclaim the inner city, let them build "diversified housing," "gradation housing," communities where all sorts and conditions of men can live. Let them build Troys, not housing where we put thousands upon thousands of the poorest of the poor.

16. Let us not for a moment be under the illusion that we are not more segregated in Detroit today than we were in 1940. What do I mean?

Well, take your eye away from Detroit for a moment to a little town in Florida—Clearwater. In 1946 when I came home from the Army, colored people and white people still lived side by side. Their children didn't go to school together, but they lived side by side. This was true for a hundred years in Clearwater, as well as Selma, Alabama.

It was true in Dayton, Ohio, as it was in Detroit. All this has changed. More change has taken place in 20 years in Detroit, than in the whole 250 years of Detroit history. The white population in the city of Detroit has decreased 10,000 in the years 1940-1959, while the Negro population has increased 300,000. However, greater Detroit, the tri-county area, has increased in white population by one million in the period 1940-1959 while the same area has less than 50,000 colored people.

Therefore, there is less dispersion, and more segregation than there was in 1940. If our inner cities are to be rebuilt, we need to build community, not governmental slum dwellings, or housing for one class, the poorest of the poor. And for this very reason our churches in the inner city should be "tents of meeting" where all sorts and conditions of men may come together. The law breeds hostility, but fellowship in "tents of meeting" will breed brotherhood, for one thing such fellowship is voluntary, and for another, it is around the Cross.

17. Another problem, so far as the urban church is concerned, is the autonomy of each local vestry and congregation. No one can begin to comprehend the urban situation unless he likens it to war time. This is war!

The urban church is a front line division, and if it is left to support itself and it has no strong supply lines, it is doomed. In our sister church, the property is invested in the Episcopate. Congregationalism will not work in the urban situation.



Canon John M. Shufelt

Evil forces chew up one division after another because they are stranded in "enemy territory" with no adequate service of supply and no commandant.

Suburban churches flourish like the green bay tree. The changes of addresses in St. Paul's, on the other hand, in 1955-56 were 660 out of a membership of 1,100; the change of addresses this year are 57-58% of the total congregation.

Though the physical church stands, I would not be exaggerating much if I said that we have had roughly three complete memberships in 10 years. We are a reception center. We are a river, a fast moving stream.

Missions are not far off places, only, but on the doorsteps of every urban church.

Expressways and mobility bring us the lonely crowd, but the lonely crowd never pitches tents for long, they move on, pushed on by the many pressures of the

times. They are here today, gone tomorrow and to a lesser or greater degree, this is the story of every urban church.

And all the kings' horses and all the kings' men cannot put the urban church together again.



D. SOME WAYS IN WHICH WE HAVE TRIED TO MEET THE SITUATION DURING THE PAST ELEVEN YEARS.

18. What have we done to meet the needs of this lonely crowd, this hive of bees, this moving swarm of lonely souls, these sheep who have nibbled themselves lost? We've never gone all out for recreational programs, carpenter shops, ball games and ping pong. There are two reasons: one Biblical and one, I suspect, sociological.

I spent two years in social work along the way, and in that period, I learned that social agencies and

local community services did a far better job with very experienced people, so why should the Church compete when she is neither expert nor gifted. The other reason runs something like this: Our Lord said, "To you I give the Keys of the Kingdom. Those whose sins ye forgive, they are forgiven. Those whose sins ye retain, they are retained."

Now, if we provide souls with ping pong and all sorts of games in church and parish houses, and allow them to feel that they are being religious when they shoot darts, we by our action condemn them to Hades.

It is a serious thing being a priest of the Living God, and these are not the peculiar function of the Body of Christ.

Nevertheless, though I feel this way, we still have such groups. For example, one little group of Negro girls is being trained in housekeeping and sewing. Another group plays basketball. The danger is that we never get beyond sewing and basketball to the real work of bringing them to Christ. I might add that a friend of mine interested in following this path as an avenue of approach played this single card to the fullest. In his urban church he was given a substantial sum by the local Community Chest. At the end of a nine year period he confessed to me privately that he had never had one baptism from the thousands who used the parish house each year.

This man was a dedicated, intelligent priest of the Church, who has taken another urban church and is trying other methods of approach.

19. Then, at another period in our ministry we tried the so-called "block system." We called a skilled young man in urban work. He had had some previous experience, though no adequate support, and we tried organizing people on the "block system."

We tried to get people interested in their alleys, their homes and their streets. I would not write off this experiment as a failure for no man trained the laity better for the work at hand, and no man had more success at reaching the lost, but we certainly never made

much headway in cleaning up the alleys of men's hearts, nor did we ever baptize one soul, or confirm one person.

What we do, and our approach, boils down to our doctrine of the Church. If we believe that the Church of God is to proclaim the Word, to heal the sick, and to teach men about God, we make one approach, and if we believe something else about the nature of the Church we do something else. If the inner city church is to become an indigenous church, Christ's Church, it must go into the highways and hedges, the streets and alleys with the message that God cares and is concerned, period!

20. One thing we have done fairly consistently during the past 11 years was to set up "cottage meetings," "household fellowships," and Bible groups. I suppose in 11 years we have had 50 such fellowships, some in the

neighborhood, a few in the larger parish and several in the Cathedral Church.

The theory here is that you come to know first one family in a block who might be interested in such a venture.

On some occasions well-trained laity parked their cars in the block and began calling on people.

We've been doing this off and on for 10 years now, and we have never once been rebuffed.

Sometimes they are suspicious, as you might be if a Jehovah's Witness came to your door and began talking to you about the Lord's business, but every occasion has ended up as one of welcome.

21. You will always find someone who wants to start a Household Bible Class. We have always studied the Bible existentially. The insight and wisdom of these



Canon Leslie G. Warren

uneducated people is appalling. One such fellowship had a Negro boy in it who gave his heart to the Lord.

He went on to Wayne, was crucifer at the Cathedral, later guild server chairman, later the first Negro student to enter Virginia Theological School, and he is today professor of history at St. Paul's Boys School, Concord, New Hampshire.

That fellowship is gone, dead, buried, but it produced a fine young man whose life will influence thousands. The indirect results of this one young man's life is fabulous. Once we went begging for funds with which to put him through school. A little old woman heard the appeal. She died two months ago, and left over a million dollars in trust. The income is to be used for the education of theological students only.

22. Another boy, who lived two blocks from the Cathedral, in another fellowship, is now a professor of history at the Virginia Theological School.

That on the good side, and I could add case study after case study, though these two young men were outstanding. On the other hand, a young man, a transient, entered such a group. He was later picked up for armed robbery in Toledo, was sent to the Ohio State Penitentiary for 10 years, began a dynamic Bible class there, was paroled, broke his parole, and is running around the country loose.

Here is something very interesting: every household fellowship, every cottage meeting, every Bible class has died. It was born, it lived, lives were touched, men's lives were changed and then death came to the fellowship. It had a beginning and it had an end! There was no division, no dividing of cells, no growth. Why? Why?

Fifty Bible fellowships, many household fellowships, yet all but three or so have failed. Was it the mobility of the people? I've come to the conclusion after 10 years, that the urban church is a reception center. Failure used to trouble me, but now I know that our Lord never asked us to be success-

ful. He only asked us to be faithful. The Sower sows whether the seed falls on stony ground or thorny ground or whatever. God lets his sun shine upon the just and the unjust. We never know whether even the most passing contact (in fellowships which died) may not mean the difference between eternal salvation and eternal lostness.

23. Some years ago, in the midst of failure after failure, when I was trying to decide whether to move to suburbia, or take a drink, or escape to Florida, I ran across a passage in a household fellowship meeting. It all happened during a group meeting at Theodore and Beaubien. We were studying the story of Philip and the Ethiopian Eunuch. The Ethiopian Eunuch was going down from Jerusalem to Gaza.

He was traveling down that desert road men travel without God. His soul was parched. He was a member of those "multitudes," those transients who moved from place to place. The Bible was not enough, nor were religious programs, nor tract racks. He ran into Philip, or Philip ran into him at the Lord's

command. Philip instructed him, baptized him, and so far as we know, never saw him again.

24. He saw Philip no more, but he went on his way rejoicing. And all at once I took courage, I took heart, God had commissioned me to devote my life to the lonely crowd that moves across the land like a swarm of bees.

Like Philip, I was cast in the roll of instructing, perhaps baptizing, and kissing them goodbye, praying that God would send them on their way rejoicing.

The only thing the Lord asks us is to be faithful, and being faithful means going where souls are, with the good news on our tongues and love in our hearts. The old time pastor who climbed every stair, visited every apartment with the personal love of God in his heart, is what men need today. The inner city needs shepherds who care for their sheep, for the sheep who have nibbled themselves lost.

E. CONCLUSION

25. These are my conclusions. I hope you will give them weighty consideration, and deal with them in the spirit of love.



Canon Robert D. Bohaker

26. First of all, the Inner City Church is the great missionary church of our day, and that church and that ministry needs your earnest prayers.

This segment of the Church is not prospering like the green bay tree.

This front line division needs a service of supply. This forward echelon needs your prayerful support. 85% of the growth in population today is in the urban area, 50% in suburbia, 35% in the inner city. Sixty million souls will be living in our "Strip Cities" by 1975.

We need to rethink the whole of our domestic missionary story. Urban work in every Diocese is of such import that it ought to either be made a division of its own, or put under Domestic Missions. To be last in the Social Service Commission of a Diocese or a National Council is a crime. It is the Mission of the Church at home in our day and age.

27. Secondly, our seminaries should give our young theological students a good background in urban sociology. "Our seminaries concentrate all their efforts on the ammunition that will be used by the priests, but pay little attention to the future targets."

We need trained men with a passion in their hearts who will go into every home with no other thought in mind than to let men know that God really cares for them.

28. Thirdly, the Church must take part in urban redevelopment programs in dozens of cities, or else hundreds of thousands of dwellers will be stranded in churchless Saharas for the next century. The problem here is really not political but administrative. We clergy need to sit down with "city planners" and administration, and let them know what we feel and think. Then they are most cooperative.

29. Fourthly, the inner city church, being autonomous, needs funds for the man power that is needed to visit the sick, and to make block visitations. The parish is its world. It must become indigenous.

But where are the funds to come from to send missionaries into the neighborhood?

We need Diocesan support, national support, foundation support. Perhaps, foundations will soon realize that one of the most important aspects of their work, if the general welfare is to be improved, is the support of those churches which have remained in the inner city, be they Roman Catholic, Protestant or Jewish.

It would take the income of 5 million dollars if the Protestant Episcopal Church in the Diocese of Michigan was to do its job in the inner city. If we have 12 of the 174 Protestant Churches in the inner city, and it would cost us 200 thousand per year to do a reasonable piece of work, think what it would cost if all Protestant churches were to do what God wants them to do.

The cost of inner city work is staggering. It ought to be done on an ecumenical basis, but until we reach that state of grace, we must go forward in our Lord's name. The Diocese of Michigan gives roughly 200 thousand to the National Council for work in the world.

We give another 200 thousand for work in the Diocese. We need another 200 thousand if Bishop Emrich's hand is to be strengthened in this work among the poor.

30. Fifthly, no man can go it alone. Would the Commandant of the 101st Airborne think of sending a lone paratrooper into enemy territory, and leave him alone unsupported? So, no minister should be sent into an inner city church alone. We need manpower. We need priests, supplementary ministers, auxiliary priests, perpetual deacons, lay readers, consecrated women.

If the Cathedral, or any other inner city church had the number of ministers on her staff as there are ministers in Troy, Ohio to minister to 10 thousand souls, each of our churches would have 16 clergy, plus a host of supplementary ministers, priests, deacons and laymen to help in this great task of reclaiming the lost.

31. Sixthly, I believe the inner city churches should have a suffragan bishop whose primary responsibility is to look after the priests and that these priests of the inner city should live in the community in the area in which they work. The Episcopal Church is so structured that they could live in the vicinity of the larger Episcopal Churches, where together they could say Morning and Evening Prayer, and where a celebration of the Eucharist could be a daily part of their lives. You cannot allow a lone inner city priest to live alone. He will lose the battle as surely as a lone soldier on the frontiers of enemy territory.

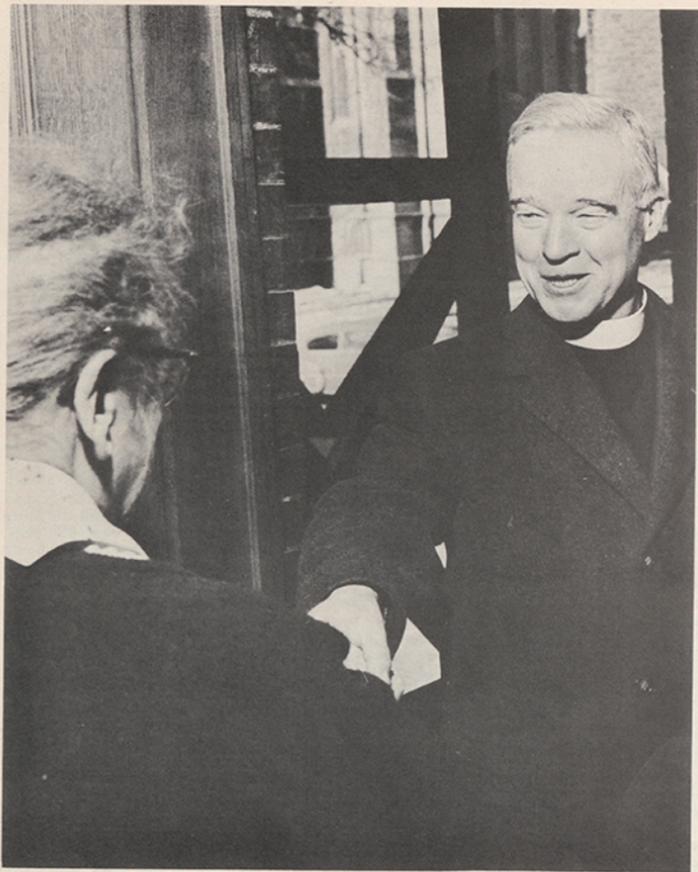
32. Seventhly, it is impractical I suppose, to even suggest that the properties and endowments of the inner city churches be vested in the Episcopate.

No general asks his forward echelon to take a vote as to whether they will make an advance here or there. The general makes the decisions and the faithful soldiers and servants obey. The smaller churches should enter into federation with the larger, or they should enter into a "lend-lease" agreement with the Diocese and the clergy should be put on "detached" service from the Diocesan House or Cathedral Church or some other major church. This is a very important principle: that is, the principle of assignment and detachment, assignment to the Diocese, and "detachment" to the local missionary frontier.

33. Lastly, we need a new spirit, a new point of view, a new vision of what God wants us to do in our day. We need a power from on high, a new fresh Pentecostal spirit that is concerned, that cares, that loves the poor, the downhearted, the outcast.

"Lovest thou me," saith the Lord. Well, if you do, show me! Feed my sheep.

34. The situation is desperate both here at the Cathedral and in every one of the 174 Protestant urban parishes left behind. The situation is desperate in Philadelphia, Chicago, Los Angeles, and in all of the 17 major metropolitan centers.



Canon Howard McClintock

THE OPPORTUNITIES ARE GREAT! *The harvest truly is plenteous! We need commitment, manpower and money. You can help! God will grant you a special blessing if you help his poor, his neglected, his lost! Why don't you help us now? Next year may be too late!*

Let each of us do a "Parish Life Study", based on the principals of depth psychology as suggested by Walter Kloetzli in his brilliant book: "Urban Church Planning." Mulenberg Press, 1959.

Let us strengthen Bishop Emrich's hand by raising a fund of \$5,000,000, and, or \$200,000 each year, for work amongst the poor, the lonely, the outcast.

● "As stimulating reading on the subject as I've seen. It is not filled with despair, but shows forth the spirit of the living Lord. I like it beyond measure." The Very Rev. John B. Coburn, Episcopal Theological School (Cambridge, Mass.).

● "Surely this document should be published and have as wide a circulation as possible in our introverted Church." The Rev. Theodore Wedel, Warden, Washington Cathedral College of Preachers (Wash. D.C.).

● "I was delighted to find reinforcement of my own conception of the task of the Church in the urban situation." The Rt. Rev. Frederick J. Warnecke, Bishop, The Diocese of Bethlehem (Pa.).