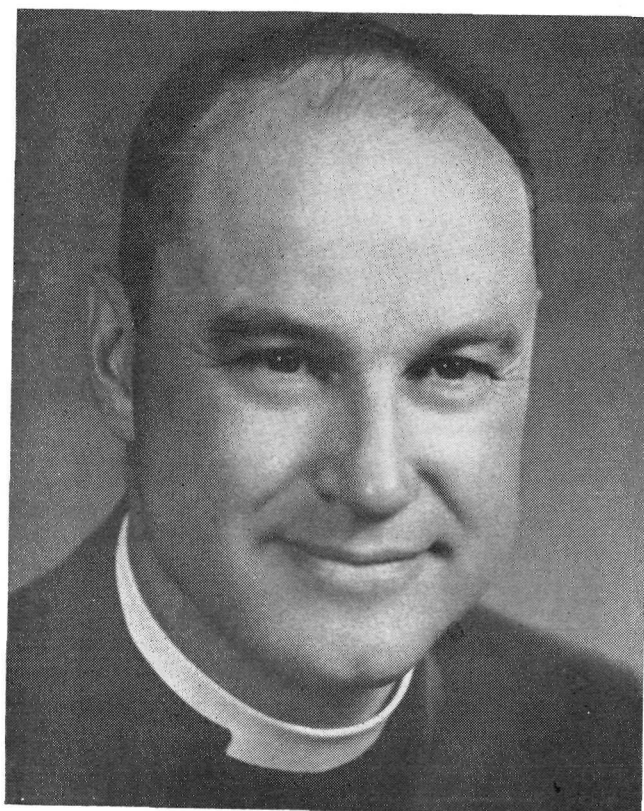


The **+ WITNESS**

DECEMBER 31, 1964

10¢



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in Christian faith" — Story on page three

Urban Ministry in St. Louis

Canadian Plan for Union

Growers Misuse Mexicans

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Story of the Week

New Approach to Urban Ministry Set for St. Louis Riverfront

★ A round-the-clock Protestant church center designed to minister to luxury apartment dwellers, harried office workers and tourists and urban derelicts will play a prominent role in riverfront redevelopment in St. Louis.

The center, sponsored by six Protestant denominations in the St. Louis area, will appear amid the towering apartment buildings of the \$45 million Mansion House complex on the Mississippi river in downtown St. Louis.

The complex of apartments, shopping facilities and tourist accommodations and the new Riverfront Church Center is scheduled for completion in 1966.

Representatives of the six church groups signed a lease agreement. The center will consist of a chapel, offices, counseling rooms, meeting rooms and an outdoor garden.

"This is the first time anything like this has been tried in the United States and maybe the world," said the Rev. J. Bruce Melton, a suburban Presbyterian minister, who is chairman of the church center steering committee.

"The church needs to be where the people are — in the heart of the city," he said. "We need a focal point in the urban area to express the Christian witness. The Christian faith

must be applied during the day in the business world and at night when crime, suicides and alcoholism are rampant."

A great need exists for a 24-hour church center, Melton said. Across the street from the church center will be the Jefferson National Expansion Memorial where at least 3,000,000 tourists are expected to visit each year.

No Tombstone

"The riverfront redevelopers originally asked the Metropolitan Church Federation to build a memorial to Protestantism," he said, "but the federation turned the idea over to the individual denominations.

"Six of us got together — the Disciples council of Greater St. Louis, the Episcopal diocese of Missouri, the Missouri conference of the United Church of Christ, the Presbytery of St. Louis of the Presbyterian Church, U. S., the Presbytery of St. Louis of the United Presbyterian Church, U.S.A. and the congregation of Third Baptist church. We decided we didn't want a tombstone to the past but a real, live, dynamic Christian ministry."

In downtown St. Louis there are 135,000 office workers, shoppers and other persons milling around in ten blocks, Melton said. "These are people with real spiritual needs."

"An office worker may go to my suburban church in Glendale every Sunday but during the week — eight hours a day, five days — he has nowhere to go," Melton said.

The center will provide a place for countless people to come under Christ's influence every day of the week, said the Rev. James E. Spivey of the Presbytery of St. Louis, United Presbyterian Church.

"A daily luncheon center supplying Christian literature for browsing and discussion, a coffee house open after sports events and the theater at night, and top-level Christian music and drama are but a few of the programs being planned," he said.

City at Night

During the evening hours in a great metropolitan area, the drama of human life continues to "unfold" but churches too often "fold up," said Spivey.

"Incidents of tragedy, heartbreak, crime violence, alcoholism, sickness and accidents are constantly present in the downtown area. This is a time when a ministry oriented to broad public service and people of all faiths or no faith at all is urgently needed."

Spivey said a night-time minister will be on duty to make the rounds of such places as police headquarters, hospital emergency wards and hotels. He would be in constant touch with telephone service volunteers who would inform him of persons reporting emergency problems.

Many European cities have developed this service and have prevented many suicides, deaths, and despondent, irresponsible acts of violence, Spivey said.

Another source for the ministry will be the 4,500 "cliff-dwellers" or residents of high-rise luxury apartments, he added.

The cooperating churches are underwriting annual costs which will run to more than \$18,000 for the chapel, \$15,000 for other facilities, \$5,000 for furnishings and an undetermined amount for the continuing program.

"We are leaving the door open for other churches to join with us," Melton said. "And we

hope that many of them will do so."

Bishop George L. Cadigan of Missouri, called the project a "bold new venture in the Christian faith."

"The Christian church," he said, "is just now beginning to perceive the privilege and responsibility of serving people where they labor. For too long, and for too many, the church has meant an 11 o'clock affair on Sunday morning. For the most part, the church has not known how to interpret the gospel to man where he is.

"It is where men and women labor and worry, earn and lose money, compete and love and hate, that the church must live."

Baptism and holy communion would be the two sacraments of the new Church. Confirmation, while not listed in the plan as a sacrament, is viewed as the completion of the rite of baptism and the means of entrance into full communicant membership in the Church. Baptism, either infant or adult, is a prerequisite for Church membership. No particular mode of baptism is specified other than "with water in the name of the Father and of the Son and of the Holy Spirit."

As is the practice now in the Anglican Church, bishops would normally be expected to confirm new members, but the task may be delegated to a presbyter.

The plan calls for the biennial general synod of clergy and lay delegates to elect from among the Church's bishops a primate, to serve as chief executive officer "for a term of not more than ten years."

Archbishops would be elected by the bishops of a provincial conference from among their number. No duties for archbishops are specified in the plan, other than presiding over annual provincial conferences.

Worship Services

In services of worship, local congregations could use either the Anglican Book of Common Prayer or the United Church Book of Common Order, "with opportunities for free and spontaneous prayer."

The statements of faith of the uniting Churches — the thirty-nine articles of the Anglican Church and the twenty articles of the basis of union of the UCC — would be "honored until the new Church has the opportunity for study and the re-expression of the faith in one comprehensive statement."

A diaconate is provided in the plan, although it is recommended that the Church undertake studies in great depth of

Anglicans and United Church Spell-Out Plan for Union

★ Complete details of an ambitious plan of union to merge Canada's two largest non-Catholic Christian bodies have been released in Toronto.

The proposed Church — "The Church of Canada (United-Anglican)" — would unite the Anglican Church of Canada and the United Church of Canada. The latter is itself the product of a merger in 1925 of Canadian Methodist, Presbyterian and Congregational bodies.

The new plan for union is the fruit of three years' work by committees of the Huron Anglican diocese and the United Church's London conference. It is now under study by national commissions of both Churches.

Episcopal, presbyterial, diaconal and congregational elements are all included in the plan. Emphasis on the priesthood of all believers is stated specifically and implemented in prescribed roles for the laity in both the overall governmental structure of the Church and in

such rites as the consecration of bishops.

Bishops, to be elected by diocesan presbyteries, could come from either of the uniting Churches. At the uniting service which would create the new Church, the plan provides that bishops would be consecrated by three Anglican bishops from outside Canada; a Polish National bishop, an Orthodox bishop, a Swedish Lutheran bishop and a Church of South India bishop; at least three clergy of Churches "now in full communion with the United Church of Canada and who can be regarded as jointly being bearers of the same tradition and spiritual inheritance," and one representative each from the two merging Churches.

Local congregations would choose their minister (presbyter) "from a list of names mutually agreed upon in consultation with the bishop." Local church property would be held in the name of the diocesan presbytery.

the ministry of the diaconate. A deacon could be either a candidate for the presbyterate (ministry) or an individual "who has undertaken such a ministry for life." A deacon could perform most functions of the presbyter except administer holy communion.

Spell Out Details

All ministers of both uniting communions would become presbyters of the new Church without reordination, though the plan specifies that this provision does not "prejudice any later decisions by the new Church regarding the ordination of women." The UCC ordains women to the ministry; the Anglican Church does not.

Other details of the plan follow:

Faith: Trinitarian; salvation by grace through faith in Christ's redemptive act. Old and New Testament contain "all things necessary to salvation"; the Church "must always be ready to correct and reform itself in accordance with the teaching of those scriptures as the Holy Spirit shall reveal it." Accepts Apostles' and Nicene creeds, but the Church "is competent to develop other needs, providing they are 'agreeable to the truths of our religion revealed in the Holy Scriptures.'" The Church is the visible community of God on earth; derives its authority from the revelation of God in Christ. Its function is to "serve its Lord in worship, in proclaiming the gospel, in its fellowship and service to all mankind."

Church structure: Local congregation at annual meeting elects elders (spiritual responsibilities), of stewards (temporal matters), one church warden, and representatives to the diocesan presbytery. Presbyter selects second church warden; presides over sessions of elders. Disputes between clergy and

congregation referred to bishop.

Ministry: Candidate for the ministry must give diocesan presbytery committee evidence of his call from God and his physical, academic and spiritual fitness. Training involves college degree plus three years of theological study. (Exceptions may be made "because of age or family commitments.") Candidate is ordained as a deacon one year before ordination to the presbyterate.

Presbyters ordained by laying on of hands by the bishop and three or more presbyters. Ordained ministers of churches in full communion with merging Churches eligible for admission to ministry of the new Church, "providing they satisfy the educational requirements."

Job of Bishops

Bishop: Symbolize "apostolic mission and authority within the Church; chief pastor to both clergy and laity; represents "unity and universality" of the Christian Church; part of his task is to "guard the Church against erroneous teaching."

The bishop would be responsible for discipline, ordination, appointment and authorization of ministers within his diocese; for general operation of diocese, its presbytery and courts. Has authority to excommunicate or suspend members from holy communion, and to intervene in disputes between minister and congregation. Chief ordaining officer of diocese; appoints presbyter to pastoral charge after consultation with committee of congregation; confirms members; ordains and supervises deacons.

A bishop would be elected by diocesan presbytery on nomination by presbytery or primate of the Church; consecrated by laying on of hands of at least three other bishops of the Church of Canada and by three presbyters. Must be at least 30 years of age.

THE WAY WE FIGURE

WITH TWO long week-ends coming up we think a number limited to news will be all people will have time to read this week. We'll be back with the usual division between articles and news in the first issue of the new year, with provocative articles by William Stringfellow and Benjamin Minifie.

General Synod: Make up of the bishops of the Church plus clerical and lay delegates selected by diocesan presbyteries and provincial conferences. Presiding officer is called moderator, layman or clergyman, elected by the synod for two-year term.

Synod determines boundaries of provincial conferences; sets policy of the Church; establishes and oversees boards and agencies to carry on various facets of the Church's work; promotes interchurch relations; and establishes "transfer committee to facilitate the movement of its clergy within the Church."

Provincial conference: Meets annually, presided over by archbishop; made up of bishops, clergy representatives of diocesan presbyteries and equal number of lay delegates. Determines boundaries of diocesan presbyteries; may make recommendations to general synod.

PLACE FOR WIDOWS TO LIVE

★ St. Mary's Church, Ardmore, Pa., plans to build a 10-story, 200-unit apartment for senior citizens. It will be called St. Mary's Towers.

The Rev. Hadley B. Williams, rector, said the cost of \$2.5 million would be financed by a 50-year government mortgage, and that the building would provide low-cost housing. He said the parish presently had 170 widows as prospective occupants.

Growers Misuse Mexicans Says Minister at Labor Hearing

★ A minister testified in San Francisco, at department of labor hearings that growers bring workers from Mexico to do stoop labor, but then violate the law by having them "nailing boxes and driving tractors . . ."

"No!" roared a tremendous chorus of about 400 growers in the audience.

"When did you stop?" the Rev. Philip H. Grice, human relations director for San Jose, Calif., shouted back.

"I speak the truth!" he said, amid scattered, angry shouts of protest. "If this is not an economic cartel that is rigged for the benefit of agricultural corporations, then I am not a responsible man!"

He left the rostrum with the audience in stunned silence.

Although his was the most dramatic scene, it was not the only time tempers flared during the hearings which lasted a day and a half longer than originally planned.

The original purpose of the hearings, which were also held in Washington, D. C., Miami, and Dallas, was to establish criteria for importing foreign agricultural workers into the United States to supplement the domestic farm labor supply (called a "Bracero" and usually from Mexico).

Instead, most of the witnesses addressed themselves to the need for "an assured supply of qualified, willing and able workers" if they favored the bracero program, or to "the poverty of farm workers and their lonely heart-breaking struggle for decency and respect" if they did not.

No grower or representative of large financial interests such as the Bank of America or the

Southern Pacific Railroad testified that farmers could do without the bracero.

And no labor union, farm worker or opposing group agreed that the braceros were needed for any more than five years, and most rejected the idea that any braceros were needed at all at any time.

Other witnesses cited the abuses of the present program, or the contribution agriculture makes to the California economy as the state's largest industry with a \$3.5 billion farm income each year.

Several points were made quite clearly however:

California growers are thoroughly convinced that domestic laborers are incapable of fully serving their needs.

They are extremely reluctant to increase wages above the present level which is between \$1 and \$1.25 an hour in California and less elsewhere in the nation.

Growers from California and Texas testified that they do not have enough domestic laborers, yet testimony from Washington and Oregon indicated that growers there are able to recruit from the southwestern states.

The hearings ended with labor department attorney Albert D. Misler denying a report in the San Francisco Chronicle that the government had already decided to import the Mexicans next year, but was trying to get growers to agree to a \$1.25 per hour minimum wage for all agricultural workers.

Priest is Fired

Pressure from Gilroy, Cal., Catholic growers has forced a priest active in the farm labor movement in the San Francisco

archdiocese to resign his post as co-chairman of the interfaith migrant committee.

Father Ronald Burke, who helped a Presbyterian minister found the committee in October 1963, said he resigned the office at his pastor's request, but will continue as an active member.

Sunday collections in the parish have dropped 20 per cent in recent weeks and a delegation of farmers asked his removal from the parish.

The IMC, with about 75 active members, conducted a summer school for Spanish-speaking children of farm workers, provided health clinics, and has shown films in Spanish on health and welfare subjects.

It cooperates with the Catholic migrant mission program, of which Father Burke is also a director.

TESTING CHURCH RACE POLICY

★ A Colored Anglican church warden is seeking to enroll his son at an exclusive all-white Anglican grammar school in Capetown to see whether his Church means what it says in opposing racial discrimination.

The warden, J. S. Thomas, has applied to have his boy admitted to St. George's School, which up to now has been exclusively for sons of European "gentlemen."

Thomas, a school teacher, said: "I want to see once and for all whether my Church is really prepared to accept non-whites or whether it says one thing and means another."

He asserted that "there's no legal reason why a Colored boy is unacceptable at a private church school."

The school's headmaster, Canon H. H. Peacock, reported that St. George's received "no application from Mr. Thomas yet," but said that "when it

comes it will be dealt with on merits."

Canon Peacock noted that while "our admission lists are open," the school has a "huge number" of applicants, with some seeking to enroll as far ahead as in 1972.

"It is impossible to say whether there will be room available for a late applicant," he added.

Admission of non-whites to Anglican church schools was urged several years ago by Dr. Joost de Blank while he was Archbishop of Capetown. But no non-white has sought to enroll at such schools until now.

BUFFALO CHURCHMEN AID STRANDED ETHIOPIANS

★ Nine Ethiopian students, stranded in Buffalo without funds two years ago, are now furthering their studies or working in the United States because concerned churchmen came to their rescue.

Three of the men were ordained priests of the Ethiopian Orthodox Church. Two of them, Father Gabre Mahdin and Father Liake Mariam, are studying at St. Vladimir's Orthodox Seminary in Yonkers, N. Y. Father Gabre Salassie is pastor of the Ethiopian Orthodox church in New York city.

Four of the students are enrolled at the State University College, one is at Lincoln (Pa.) University and another at Waynesburg College.

The men were brought to Buffalo late in 1962 by a sponsor who later failed to meet his obligations.

When they found themselves without finances or aid, they appealed to Bishop Lauriston L. Scaife of Western New York. The bishop is chairman of the joint commission on cooperation with Eastern and Old Catholic Churches.

After arranging emergency hospitality for the men, Bishop

Scaife was instrumental in placing the three priests with some scholarship help from Church world service, relief agency of the National Council of Churches.

The United Presbyterian Church undertook sponsorship of one of the students through its leadership training program.

Only days before their tourist visas expired, the other five were saved from deportation by Mr. and Mrs. Nelson Jonnes, now of Minneapolis but formerly of East Aurora. Jonnes, who had been a teacher in Ethiopia, and his wife turned to their church — the East Aurora Unitarian-Universalist Fellowship — for help.

All five youths were taken into homes of church members and enrolled in the local high school to improve their English before beginning college in September, 1963.

Last summer the students found work teaching Amharic, their native language, to peace corps volunteers bound for service in Ethiopia. With help from a sponsoring committee, which includes members of Unitarian Universalist churches in the Buffalo area, the students are now looking for jobs for the summer of 1965.

CHURCHES TO TACKLE POVERTY PROBLEM

★ The annual observance of the Church and economic life week, Jan. 17-23, will concentrate on ways members of local Protestant and Orthodox churches can combat poverty.

"Up from poverty through a steady job at a living wage" is the theme of the 1965 observance sponsored by the department of the Church and economic life of the National Council of Churches.

A leaflet, prepared by the department for local church use in connection with the observance suggests a number of points at which concerned

Christians can more effectively combat poverty.

Careful study of the causes of poverty and its effects on family and community life is recommended and the leaflet lists source material.

Church members are also advised to learn how "concerned citizens can help remove discrimination in employment through application of the civil rights act and similar state laws."

Support is recommended for minimum wage laws where they are needed to eliminate below-subsistence wages.

Another suggestion for local church action is the establishment of youth employment centers or other services related to job-counselling training or placement of youth or adults. Such ventures may be operated solely by the local church or can be done cooperatively with other community groups, the leaflet points out.

Cameron P. Hall, director of the department, emphasized that the observance should not stop at a one-week study, but should be a starting point for long-range comprehensive action programs by local congregations.

MISSION SOCIETIES TO MERGE

★ Two missionary societies of the Church of England are to merge to form the largest single Anglican mission organization.

Uniting are the Society for the Propagation of the Gospel, established in 1701, and the Universities' Mission to Central Africa, established in 1857. The new body will be called the United Society for the Propagation of the Gospel.

Its total income will be \$2.8 million annually and it will have a missionary force of about 1,000.

A special department of the new society, to be known as the

tropical Africa department will deal with the needs of Anglican dioceses in Tanzania, Zambia and Rhodesia. It will be under the direction of Canon J. S. Kingsnorth of the universities' mission to Central Africa.

Canon Kingsnorth said that "in the last few decades the Church as a whole has become far more deeply conscious of its missionary task, and there is now a strong reason for the different church agencies, which started through the enthusiasm of groups of individuals, to come together as the one agency of the Church."

MULTILATERAL FORCE IS DENOUNCED

★ Plans for a NATO multilateral nuclear force (MLF) were denounced at Haywards Heath, England by executives of the

Prague Christian Peace Conference.

A message issued by the conference's committee working party (executive body) to Churches around the world said the MLF proposal "awakens the deepest anxiety" and increases the danger of nuclear weapons extension.

Gathered to review the conference's second assembly held in Prague earlier this year, the executives also endorsed the position of the conference president, Dr. Joseph L. Hromadka, in protesting nuclear testing by the Communist Chinese.

The committee — made up of some 20 churchmen from Europe, Asia, Africa and North and South America — appointed special commissions to study issues dealing with theology, international relations, youth in the service of peace, ecumenical

problems, and problems of developing nations.

The committee's next meeting was scheduled in March in Bulgaria.

WANT A JOB WHERE IT'S COLD?

★ Newly-developing Eskimo communities are creating a need for many more churches and missionaries, Anglican Bishop Donald B. Marsh of the Arctic said in London at the completion of an eight-week tour to recruit workers for his diocese.

He said that at least two young married clergymen have agreed to go to the one and one-half million square mile diocese.

"For the first time in the Arctic," said Bishop Marsh, "communities have been formed with three or four hundred people living in each. As a result, the Eskimo is now having to adjust himself to a totally new way of life."

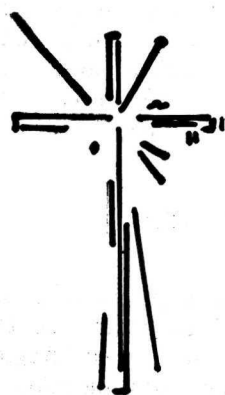
In an effort to educate the Eskimo, he said, the Canadian government has tried to change the Eskimo's nomadic way of life by providing wooden houses in small communities.

Problems of finding employment have developed, however, the bishop added, stating that it appears relief programs will be necessary for a considerable time.

He said that the establishment of churches and provision of pastoral leadership in the new communities is a pressing need as more and more Eskimo Christians are for the first time experiencing a normal church life.

EAST GERMAN OFFICIAL RAPS HIERARCHY

★ A high East German official sharply criticized the Roman Catholic hierarchy in the Soviet Zone for "keeping silent" on West Germany's



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readiness to participate in the multilateral nuclear force (MLF) in the North Atlantic Treaty Organization proposed by the United States.

Gerald Goetting, secretary general of the Christian Democratic Union in East Germany, and a member of the state council, spoke at a CDU meeting in Weimar. Originally a branch of the West German party of the same name, the East German CDU is primarily an organization which attempts to rally Soviet Zone Christians behind the program of the government.

Goetting said the East German bishops' "reserve in this vital question of peace will push them into ever greater isolation and estrange them not only from their own flock but also from international Catholicism."

The official charged that the Catholic bishops' attitude toward the CDU was in sharp contrast to what he claimed was the friendly attitude shown by Soviet Zone Protestant Churches which had "developed a positive cooperation with socialism during the past year."

Going on to note a recent pastoral letter in which the Evangelical Church in Germany (EKID) had warned against indecency in public entertainment, Mr. Goetting said West Germany's participation in MLF was "a much greater danger about which the Church keeps silent, however, and thus loses credibility."

The CDU meeting was attended by Lutheran Bishop Moritz Mitzenheim of Thuringia — well known for his open support of the Communist regime — who delivered a speech in which he denounced MLF as a danger to peace and went on to support proposals for negotiations between the two German states.

Heretic or Prophet?

Judge for yourself. Read

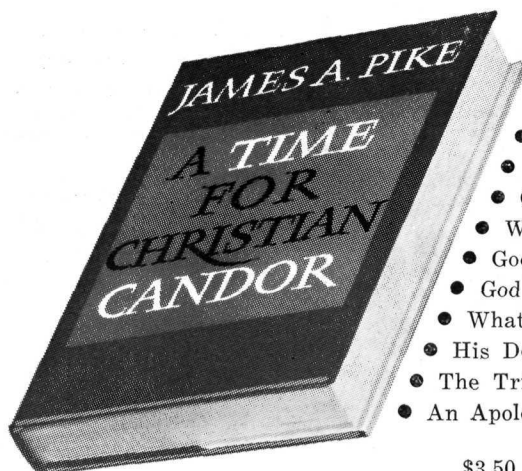
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TWO FAMILIAR HYMNS ARE DROPPED

★ Two hymns that have been sung throughout the English-speaking world for more than a century have been dropped from the new hymn book of the Anglican Church to be published in May.

Neither "Nearer, My God, to Thee" nor "From Greenland's Icy Mountains" will be in the new volume. Both are from the pen of the prolific 19th Century hymn writer, Lowell Mason.

"Nearer, My God, to Thee," which has become a favorite funeral hymn in some circles, was dropped because it was considered too sentimental and

"doctrinally vague," said Arthur Pollard, a lecturer at the University of Manchester who was literary advisor for the new hymnal.

The first verse is: "Nearer, my God, to Thee, nearer to Thee! E'vn though it be a cross that raiseth me, Still all my song shall be, Nearer, my God, to Thee, Nearer, my God, to Thee, Nearer to Thee."

According to legend, the hymn was played by the ship's band and sung by passengers of the sinking ocean liner, Titanic, as she went down in the North Atlantic in 1912.

"From Greenland's Icy Mountains," long a favored missionary hymn, was judged too "imperialistic," Mr. Pollard said, for the Anglican world-wide view of the church today.

Its first verse proclaims: "From Greenland's icy mountains, from India's coral strand, Where Africa's sunny mountains roll down their golden sand, From many an ancient river, from many a palmy plain, They call us to deliver their land from error's chain."

Even more out of step with today's philosophy of missions

is the third verse, which begins:

"Can we, whose souls are lighted with wisdom from on high, Can we to men benighted the lamp of life deny?"

Revision of the hymnal has been underway for seven years. A committee of Anglican clergy, laymen and musicologists has gone over the 663 hymns finally chosen and considered many others. Outside sources, ranging from Anglo-Catholic hymnals to Billy Graham anthologies, yielded 20 new hymns.

New arrangements and harmonies were prepared for some of the old hymns. Language was modernized in cases where obscurities existed, but the "thees" and "thous" were retained.

The new hymnal will be used by Anglican churches throughout the world, except in North America, where copyright considerations are involved.

Hymnologists recommend that hymnals be revised every generation to keep up with changes in meanings of words, development of theological thought and the sweep of world events. New editions also provide opportunity to include new works, and in some cases, new translations of the Bible in responsive readings, and other portions.

ANGLICANS JOIN NEGOTIATIONS

★ Anglicans in New Zealand have now joined Presbyterians, Methodists, Congregationalists and the Associated Churches of Christ in union negotiations.

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\$80,000 ALLOCATED FROM RACE FUND

★ As reported last week, the Church's executive council is again seeking \$100,000 outside the regular budget to be used in the field of race relations. It will be tapped, among other things, by clergymen and other Episcopalians who are caught in local situations demanding emergency measures.

It was announced at the December meeting at Seabury House that during 1964 more than \$80,000 was contributed by individuals for support of race-related projects across the country. As of December 1, total receipts amounted to \$80,111 with \$73,677 allocated for racial projects; only \$6,433 remains on hand.

In making the report, Bishop William H. Marmion of Southwestern Virginia and chairman of the department of social relations said that the largest single allocation — \$40,000 — went to the National Council of Churches' commission on religion and race.

The second largest sum of \$5,600 was divided between the dioceses of California, Los Angeles and Northern California, all of which initiated educational programs to help defeat Proposition 13, an amendment to the state constitution that called for the abolishment of fair housing laws in California. The majority of Californians, however, voted for the amendment in the November balloting. It presently is being contested for unconstitutionality at the state government level.

A sum of \$5,000 was sent, through the office of Bishop Duncan Gray of Mississippi to an inter-faith committee charged with raising funds for the rebuilding of bombed and burned churches in the state.

Allocations amounting to \$2,000 each were contributed to these projects:

Diocese of Pennsylvania, for legal expenses related to the Chester crisis.

Church of St. Edward the Martyr, New York, for the employment of a street worker for a church summer program.

Emergency summer youth program, initiated by Harlem and Bedford Stuyvesant churches in response to summer rioting.

Diocese of Washington, for experimental ministry to civil rights workers.

Other sums and projects for which they were allocated:

Human relations scholarships for Christian social relations training — \$3,500.

Diocese of Pennsylvania, to assist with the salary of an assistant to the bishop who was charged with racial relations work, \$5,000.

Diocese of Michigan, for participation in citizens for a united Detroit program, \$1,000.

St. Paul's Church, Akron, Ohio, for Episcopal participation in citizens committee on equal housing, \$1,000.

Diocese of Chicago for diocesan program of education in race relations, \$1,000.

Diocese of New York for diocesan program in race relations, \$1,000.

Albert Heffner family, which was expelled from their home in McComb, Miss., for cooperation with civil rights workers, \$768.

Youth division project of National Council of Churches for the United Christian youth movement summer race relations project, \$500.

St. Cyprian's summer project, Hampton, Va., an inter-racial project for seminarians, \$500.

Bonner's Lane Episcopal day project, a day-care program in the heart of the Negro ghetto in Greenville, N. C., \$500.

Interreligious committee of Rochester, N. Y., for purchase of food and housing for Mis-

issippi workers stranded in Atlantic City, N. J., \$200.

The Klunder Fund for contribution of support and sympathy to family of Presbyterian clergyman killed during a sit-in at a Cleveland, Ohio, construction site, \$100.

YOUTH PARTIES WITHOUT LIQUOR

★ An anonymous Episcopalian in Darien, Conn., has offered \$3,000 toward a project launched by local teenagers who want to show that liquor is not essential in the social life of young people in the area.

Nationwide attention has been focused on the social habits of young people — and adults — in this and surrounding prosperous suburban communities since the auto-crash death early this fall of a 17-year-old girl.

Several adults were arrested and charged in connection with serving liquor to minors at a house party and the driver of the crash car, who was leaving the party with the girl, subsequently was found guilty of negligent homicide.

The current project involves the renovation of a barn into a social club — liquorless — for teenage dances and parties. The effort was detailed at a meeting of young people and civic, social and fraternal organization representatives at the Noroton Presbyterian church.

The only string attached to the Episcopalian's offer was that the \$3,000 be matched by the young people. They expressed confidence they could raise the sum and promptly scheduled a dance to start the campaign.

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