

The **+ WITNESS**

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10¢

Editorial

Negotiate a Settlement

Articles

Poverty and the Church's Role

George H. Laib

The Meaning of Holy Communion

Benjamin Minifie

NEWS FEATURES: ---- Church Leaders Urge
Negotiation in Southeast Asia. Poverty
Circles the White House

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Story of the Week

Vietnam Peace Negotiations Urged by Church Leaders

★ Negotiations for peace in Southeast Asia are being urged in messages to President Johnson from religious leaders.

Bishop Reuben H. Mueller, president of the National Council of Churches, in a wire to the White House said that the interchurch organization welcomes Mr. Johnson's "repeated statements that the purpose of the U.S. government actions in Vietnam is not to accelerate war but to open the way for negotiations and peaceful settlement."

The wire recognized the "tremendous complexity" of the Vietnam situation and urged "continuing efforts" in behalf of "honorable and effective negotiations."

"We feel," Bishop Mueller said, "it is imperative that all parties involved live up to initial agreements already entered into conducive to peace with justice, and that they exercise the utmost restraint by ceasing infiltration and subversion and deeds which threaten to escalate the military action into a wider war which would benefit none and do vast harm to all."

In seeking a peaceful settlement to the conflict, the wire continued, the NCC urges use of facilities of the United Nations "and other channels that will be most effective for the sake of the people of Vietnam, the best national interests of all

and the peace of the world — hopes which we as Christians share with the people of other faiths and men of goodwill everywhere."

"You and other leaders in our land and in other countries involved are in our prayers that you and they may be enabled to lead us all into the paths of peace and justice and freedom."

Dr. Daniel Niles

An East Asia Christian leader called for the intervention of a "great power" having good relations with both the U.S. and Red China to "take initiative in setting up negotiations seeking settlement of the Vietnam crisis."

Dr. Daniel T. Niles of Ceylon, a Methodist clergyman who is general secretary of the East Asia Christian conference, declared that negotiation is the "only way in which settlement can be arrived at."

Settlement talks, he said, should be "initiated almost immediately . . ."

"It is wrong," he added, "to forget the people in Vietnam, whether in the north or south. It is they who are paying the price of war."

"To speak of war in purely political terms, forgetting the human element, is impossible. It is equally wrong for great powers to test one another and to measure their strength

against each other in somebody else's country.

"It is also wrong, as everybody knows, to think that war can solve any problem at this time and certainly not the problem in Vietnam."

The Asian clergyman was in Geneva, Switzerland, for conferences with World Council of Churches leaders.

Pope Pleads for Peace

Pope Paul, in an obvious reference to the crucial situation in Southeast Asia, made an impassioned plea for peace, warning that after a promising easing of tensions, the world "seems to be returning to discord and conflicts."

The Pope did not mention Southeast Asia by name, but his meaning was unmistakable when he said: "Once more humanity must fear for the fate of peace. Once more, clouds threaten to return and thicken over noble nations already so sorely tried by the said situation in which they find themselves."

Declaring that "international institutions capable of preventing the use of force should be strengthened" — meaning, apparently, the United Nations — Pope Paul said "we turn to all interested men on whatever side they may be so that innocent populations may be saved from new trials and new tears."

Methodists Speak

Continued unilateral military action by the U.S. in Vietnam was opposed by four officials of the Methodist board of Chris-

tian social concerns who urged President Johnson to explore every possible means of ending the conflict through the United Nations.

They warned that "further unilateral military steps . . . may widen and even escalate the present war."

"We make this plea," they said, "both as churchmen dedicated to the pursuit of a just peace and as citizens of a country which has repeatedly spoken and acted in behalf of peaceful solutions to international conflicts."

The church leaders' appeal was in line with a stand taken by the Methodist general conference last April that "governments of all nations, and especially the great powers, should utilize to the fullest extent the avenues of the U.N. for the peaceful resolutions of international conflicts."

Signing the plea were Bishop A. Raymond Grant of Portland, Ore., board president; Bishop Charles F. Golden of Nashville, vice-president; the Rev. A. Dudley Ward of Washington, general secretary; and Herman Will, Jr., also of Washington, associate general secretary.

Unitarian Leader

The head of the Unitarian Universalist Association called upon President Johnson to seek immediate negotiations for peace in Vietnam either through the United Nations or a re-convened Geneva conference.

Dana McLean Greeley, president of the association, sent a telegram to the President, Secretary of State Dean Rusk and Congressional leaders.

His plea read: "We must not risk war. Urge immediate, peaceful negotiations through the United Nations or a re-convened 14-power Geneva Conference.

"Covet moral leadership for the United States which unilateral aggression or retaliation will not achieve."

Poverty Circles the White House For 25 Miles Research Shows

★ An official of the council of churches of greater Washington charged that more than one in five of the inhabitants within 25 miles of the White House is living in poverty.

The Rev. Charles Ellett, director of the council's department of research and planning, said poverty is the lot of 600,000 persons in that area.

This would mean that of nearly 3 million persons one in five is part of a family where the annual income is \$3,000 or less, a federal yardstick in determining poverty.

The data would appear almost incompatible with other statistics for the Washington metropolitan area, which has the highest income bracket for any metropolitan area of more than 1 million persons, with the median family income standing at nearly \$12,000. The metropolitan area, making up most of the 25-mile radius, contains 2.3 million persons.

Most of the poverty, it was indicated, would have to come from Negro families living in Washington, which has the largest percentage of Negro population — 48 per cent — of any city over 50,000 in the U.S. But a large percentage of these have incomes over the \$3,000 mark, it was said.

Metropolitan Washington's Negro population is approximately 25 per cent, or 575,000 of the total of 2.3 million. In other words, of the Washington area's 575,000 Negroes, slightly more than 400,000 live in the city limits and the remainder live in the suburbs, principally in Maryland.

Whatever the actual figures, poverty is evident, some of the most glaring examples being within a mile of the capitol.

One spokesman at a Council of Churches conference — Ralph Fertig, director of Southeast Neighborhood House — suggested that church members in the suburbs have a role in determining whether "the great society will be a Christian society."

He said suburban members from Virginia and Maryland could have more of a voice in seeing that legislation and funds for fighting poverty are available than those living in the District of Columbia, who have no vote.

The council was informed of projects maintained under auspices of member churches:

A neighborhood program of tutoring, legal aid, consumer advice, day camp, and sometimes free food, with St. Philip the Evangelist Episcopal Church cooperating with Southeast Neighborhood House.

A study hall for underprivileged students, run by Ingram Memorial congregation, an inner city church. Volunteer instructors come from nine sister churches in the suburbs. The 225 children who have been tutored have organized singing and sewing groups, as well as scout troops.

Formation of a non-profit housing corporation, incorporated by the deacons of the 15th Street and Georgetown Presbyterian churches. Presbyterians, Inc., will buy and rehabilitate slum housing and rent apartments at low cost to families for which it also will administer literacy programs, youth activities and counseling.

A day care center, run by First Baptist church of Deanwood, a section of Northeast Washington. This is for the children of working mothers.

Poll Shows Anglican Concern Over Infant Rite of Baptism

★ On the basis of a poll involving 341 clergymen and 727 laymen, the Church of England Newspaper reported that it found major concern about the Anglican practice of infant baptism.

While the poll was nationwide in the sense that it reached all corners of England, it contained the opinions of only 341 of the 17,000 full-time clergymen in the Church.

The journal undertook the sampling following the resignation of two pastors in December over the infant baptism issue and the announcement by two others that they would not carry out the ceremony in their parishes.

Deep concern about the practice of infant baptism in the secularized society of the 20th century was expressed by several Anglican clergymen who attended an ecumenical conference at Swanwick, Derbyshire, in January.

The questions posed in the poll and the answers of clergy and laity follow:

Q. Are you satisfied with the present practice of infant baptism within the Church of England?

A. By the clergy: No, 295; Yes, 42. By the laymen: No, 552; Yes, 169.

Q. Do you think there are good biblical reasons for baptizing the children of confirmed church members?

A. By the clergy: No, 46; Yes, 286. By the laymen: No, 286; Yes, 402.

Q. Do you think infant baptism should be administered only to the children of confirmed members?

A. By the clergy: No, 121; Yes, 201. By the laymen: No, 402; Yes, 267.

Q. Do you think it right to

require godparents to make vows on behalf of infants?

A. By the clergy: No, 155; Yes, 172. By the laymen: No, 410; Yes, 269.

Q. Do you think the Church of England should altogether cease baptizing infants?

A. By the clergy: No, 239; Yes, 47. By the laymen: No, 455; Yes, 268.

To epitomize: participating clergymen are not satisfied with the Church's practices on infant baptism, but they do not believe in abolishing that practice; they believe (6 to 1) there are good biblical reasons to baptize children of confirmed members and hold (2 to 1) that such ceremonies should be held only for children of confirmed members. Also, Anglican clergy are split on the vows said by godparents (172 for, 155 against).

Laymen polled are overwhelmingly opposed to current Church practices involving infant baptism but are equally opposed to abolishment of the rite; they feel there is good biblical reason for infant baptism for children of confirmed members (402-286), but hold the vows said by godparents should be stopped (410-269). Also, they oppose restricting such baptism to children of confirmed members.

In an editorial comment on the poll, the newspaper said the prompt and widespread response might be held to suggest that infant baptism is of more concern to many members of the Church of England than any of the 'big subjects' such as Anglican-Methodist relations, religionless Christianity, MRI, and other areas "which are commonly believed to be of first importance."

"... The fact that lay people hold strong convictions

on the subject suggests that a move to reinstate this sacrament of the gospel to its proper place of importance would be timely and welcome. The question of baptismal discipline should be considered at a higher level."

Coincidental with publication of the poll, the Rev. George Forester, vicar of St. Paul's, in the London suburb of Beckenham, since 1963, confirmed that he had carried out his threat to resign his post because he no longer agreed with the Church of England about infant baptism.

Forester is 37 and the father of three children. He recently led a party of ten people over 21 to the Assembly of God church in nearby Bromley and baptized them by total immersion.

He declared to pressmen: "I have resigned of my own free will, and there has been no question of a row with the bishop. In the New Testament baptism is administered only to believers. The ten people I baptized at the Assembly of God church were believers who expressed a wish for it."

Critics of the present Church of England practice have expressed distress at what they call "the indiscriminate and often almost unmeaning use of baptism." They contend that babies should be named and blessed in church but only when they are old enough to "know their own minds" should they be baptized.

GRAHAM SAYS U.S. IN MESS

★ Billy Graham called for prayers for President Johnson to help him lead the U.S. out of the "mess" the country is facing in South Vietnam.

Speaking at his week-long crusade in Honolulu, the American evangelist said the U.S. "is on the horn of one of the greatest dilemmas in its history in Southeast Asia."

Bishop Cadigan of Missouri Hits Harassment of Clergymen

★ "Harassment of Christian ministers" by the "radical right" was assailed by Bishop George L. Cadigan of Missouri.

Speaking in Christ Church Cathedral at his installation as president of the Church Federation of St. Louis, he said he felt compelled to speak of "the growing threat of extremism."

"It is a disease requiring — if not surgery — at least therapy in depth," he asserted. "While it is never pleasant for a Christian to be called a Communist, fellow traveler or dupe — or to receive crude mailing pieces or anonymous telephone calls — the right wing's real danger is elsewhere.

"It is the confusion engendered by the extremists in the area of public concerns, their stimulation of latent prejudices, their incitement of the distrust of government, the distrust between neighbor and neighbor and their passionate drive to eliminate almost every important Congressional act of the last half century."

Bishop Cadigan said the "harassment of dedicated teachers, librarians, shopkeepers, statesman and clergy does not bode well for the health of any community and the spirit of a free society."

"Those with whom we are not in accord are not meant to be read out of the church," he said. "But all of us, and particularly we who are clergy, must listen to each other. Whether we are liberal, moderate or right, we must care for each other."

Turning to what he called "the second disease challenging the churches — alcoholism," he said that St. Louis lagged behind other major cities in dealing with the problem.

Bishop Cadigan proposed a

new kind of mission for the churches — a "ministry to the influence group" of the community. "When a crisis, precipitated by a crippling strike or racial tension, breaks into riotous proportions, ministers could help with the problem. Better still, their influence could be used to eliminate those problems which precipitate crises."

He called for more interpretative reporting of the theological revolution, the ecumenical movement and the meaning of National and World Councils of Churches, rather than reporting of "church house-keeping details." Such interpretation would also be a ministry, he said.

The Episcopal leader urged the denominations within the federation to "test the entrenched structure and laws where they seem to suffocate and inhibit grace."

WOMEN WINNERS IN MINNESOTA

★ Elective offices in the diocese should be filled without regard to sex, delegates to the convention of Minnesota decided.

A resolution approved by delegates asked that the constitution and canons of the diocese be amended "so as to make it perfectly clear that women are eligible to serve in all elective bodies of our diocese."

It noted that women are seldom, if ever, elected to the diocese's governing bodies. The diocesan chancellor has ruled that there is no Church statute or canon which prevents the election of women to parish vestries, to the diocesan convention or the Bishop and Coun-

cil, which governs the diocese between conventions.

Another resolution directed the diocese to enter into no contracts involving capital funds with any firm or organization which discriminates against any person on the basis of race, color or creed.

The convention also instructed the diocese's Bishop and Council to open negotiations looking toward making the Anglican diocese of New Guinea a companion diocese with the Minnesota diocese for a three-year period. Funds to assist the New Guinea diocese are provided in a \$1.4 million advance fund plan accepted by the convention.

CANADIANS PROTEST U.S. POLICY

★ Canadian Prime Minister Lester Pearson has been urged by 15 Toronto clergymen to protest current U.S. policy in Vietnam.

The clergymen urged Mr. Pearson to work for withdrawal of foreign military forces from Vietnam — North and South, neutralization of both areas and a plebiscite to determine the kind of government wanted by the people.

"This attempt (bombing of Viet Cong areas) by military advisers in Washington to abandon diplomacy for arms, and thereby scuttle hopes for a peaceful settlement, confronts the Canadian government with a challenge to its moral courage and concern for the security of the Canadian people," the petition stated.

"As a member of the Western alliance and as a member of the 1954 truce commission established by the United Nations to supervise democratic processes in Vietnam and to preserve its stability, Canada has a special obligation and opportunity to initiate steps which may halt the escalation toward ultimate nuclear conflict."

EDITORIAL

Negotiate a Settlement

PRESIDENT JOHNSON, referring to the American military reprisals in North Vietnam, said, using the best style of campaign oratory, that we "love peace . . . but we love liberty the more and we shall take up any threat, we shall pay any price to make certain that freedom shall not perish from this earth."

If the military actions were the result of free choice, rather than the result of being sucked into a trap of our own devising, we would be in a better position to evaluate the questions of freedom involved.

Freedom for what? Freedom for whom?

Who is it that is seeking the protection of the U.S. military in South Vietnam? Certainly those who are gaining advantage from it. But those "who feel frustrated," as The New York Times puts it, "by American power—nationalists, Communists, Buddhists and probably the majority of the peasantry, who simply ask to be left alone—want the Americans to go."

This is the chief reason — since we have only a client government seeking our aid, at the rate of 500 million dollars a year — that the fighting in South Vietnam has shown no results. Bombing points in North Vietnam produces more military satisfaction, but there is no basis for supposing that it will gain popular adherents in South Vietnam. Some of the freedom wanted in South Vietnam is freedom from American intervention.

One may be sure however that Mr. Johnson is not taken in by his oratory; certainly no one else should be.

Insofar as there is any scheme in our military reprisals they are grounded in the assumption that mainland China, under the control of the Communists, must be contained; that if it establishes a hegemony in Southeast Asia in the place of that formerly held by the French, British, and Dutch, there will somehow come into being a threat to the United States. This is never spelled out, but that the assumption exists, and that it is fostered by the military, is difficult to doubt, even though it is obscured by euphemistic references to freedom.

There can be little doubt that mainland China will indeed establish this hegemony regardless of anything we may or may not now do — such are

the stark realities of history — but the fear which this engenders, and more particularly, which it is used to engender, is based not on an evaluation of real dangers but on the psychic effects which the communist-phobia has had on American life. The result is paralysis for anything except righteous retaliation.

The day of white European hegemony—either directly or indirectly by way of the North American outpost — on the continents of Asia and Africa is patently over. No campaign slogans by Mr. Johnson will change this. And this is true whether that hegemony is sought by white socialists of the Soviet Union — the "Great Russians" who dominate it — or by the whites of the capitalistic "free world".

The translation of this realization into political terms, unavoidable though it be, is hazardous and difficult. It was accomplished by de Gaulle in the French withdrawal from Algeria even though he had come to power on a program of maintaining French power there. De Gaulle was able to survive this reversal; whether others can do so must be a matter of concern.

Negotiations for a settlement in Southeast Asia is the only possible solution for South Vietnam, a settlement which, unfortunately for our emotions, will have to accommodate the realities of the existence of mainland China.

President Johnson will be able to do what de Gaulle did if the domestic political situation will enable him to accomplish it without bringing about his own undoing. This is the real problem of South Vietnam — not the military or political technicalities in Asia. Here is the real threat to freedom.

Senator Fulbright of Arkansas, Senator Church of Idaho, Senator Mansfield of Montana, Senator Morse of Oregon, and Senator Gruening of Alaska, among others, recognize the need for a negotiated withdrawal of Americans from the Asian continent. If more people, inside and outside the Congress, can be given the courage to support their convictions in this matter then eventually freedom will survive where it is most needed. Mr. Johnson needs support so that he will gain the freedom to get out of the trap in which he, and so much with him, has been caught.

It is not too late to negotiate. It is much too late for anything else.

POVERTY AND THE CHURCH'S ROLE

By George H. Laib

The Author is an Episcopal clergyman who is presently a caseworker for the public assistance division of the Cincinnati welfare department. He was formerly on the staff of the Sheffield Industrial Mission, England

ONE OF EVERY FIVE Americans can be named "one of the least of these," if having an adequate amount of life's goods is the standard. And although we now hear much about people who live on a poverty-level, they can remain just statistics until we perceive the resignation, the dependency-feelings, the hopelessness in the lives of our fellow-Americans, and until we see the unpainted walls, the peeling plaster, the picture-less rooms, and the damp, dark, smelly staircases which make up their environment.

Running through the lives of nearly all the people with whom I talked as a caseworker is the theme of a low educational level. Ignorance, the inability to read or to write at all, or well enough to compete in our literate society handicaps these fellow-citizens in a tragic way. And when I talked to the numerous men and women of quite alert and bright minds, who seemed condemned to a menial job, or to no job at all, through lack of education — and also racial discrimination — I was made to feel ashamed that we, our prosperous and progressive country, had allowed this.

Another recurring theme is the broken home. Most of the adults I talked with had come from broken homes, and they, in turn, had broken marriages in their history. Divorce is too expensive for many, and so is less common than separation. A young couple told me, "Everyone in this building (housing eighty families) is either separated or talking about it." Many boys and girls enter marriage having experienced no adequate home life, no example of self-respecting and respectful parents sharing their lives together. Responsibility, trust, ability, and willingness to listen — these factors often are missing so that there is only a small chance for a good marriage. And then unemployment and economic need often acts as a wedge prying the

couple apart. The stage is set for conflict, infidelity, separation, and illegitimacy.

Not of the Church

STILL ANOTHER consistent theme in the lives of relief recipients is the lack of any relationship with a church. Although there are religious pictures in quite a number of homes, the church, as most people see it, is not interested in them or relevant to their struggling life. A few people acknowledged membership in store-front churches, but expressed no great satisfaction in them. Three or four others occasionally attended a "main line" church, but said their clothing made them feel anxious.

These factors suggest the magnitude of the problem. Add to this the statistic of the economic advisory committee of 1960, during President Eisenhower's administration: "One-half of the births in the U.S. are in one-sixth of the families having one-tenth of the national individual income." We can not turn our backs on information which suggests that one of every two children is reared in underprivileged circumstances.

What is the Church's role in relation to low-income people? As Jesus Christ, who was humble enough to wash the feet of the disciples, sought to heal the sick and the blind, to teach, to counsel, to show boundless love for all men, so we as the body of Christ, the Church, are to bear witness to him. Jesus involved himself in the world and took the role of suffering servant. He came not to be ministered unto, but to minister. The role of the Church then is to minister to those who are in it, and to live for those who are not in it, by seeking them out and serving them. It is to engage the world as fully as possible in order to reconcile man with man, and man with God. It is to be a servant of the world.

One People

WE CANNOT SPEAK of low-income Americans as "those people." We are one people, we are bound together so that their plight is our plight. When we pray the Lord's Prayer and say "Our Father," we declare our corporate involvement with all people, and with the afflictions of illness, ignorance, loneliness, injustice, discrimination, and unemployment. When we pray that "Thy kingdom come . . . on earth as it is in heaven," we are asking for the elimination of the ills of our society. A responsibility of the Church is to work actively toward that goal.

Engagement and action-centered programs may create anxiety, and risk censure of a parish or a diocese by elements of the public who desire no change in the status quo. But this is to be expected, and is in keeping with Christ's own experience of the way of the cross.

There are several areas where engagement may be made, but we are concerned here with the field of social work and its institutions which minister to low-income people.

Our government is now launching a broad attack on the roots of the problem of poverty, and I believe there is much hope of improvement over the years. I believe the Church should actively support the program as it deals with education, discrimination, housing, and employment, and do all it can to maximize its effectiveness, and correct inefficiencies. Only this kind of massive program can bring adequate solutions to this long-standing ailment of our society.

There is also a need to act as "watchdog," to insure that existing laws regarding discrimination and equal opportunities are enforced. The concern of the Church for justice can be strongly implemented by delegating task forces to investigate alleged unlawful practices.

Urban Areas

IN EVERY URBAN area, as well as in many rural sections, there are many tasks which may not be touched by the new programs, which are crying out for "takers." Perhaps the most important work is that of organizing neighborhood residents into effective and articulate groups. A trained community organizer, supported by funds from a diocese or perhaps from a group of parishes, can attempt to build a vital community council which gives residents an effective voice in their affairs. The great value in this is the sense of dignity and self-respect which comes

from their being able to choose what help is needed, rather than having others decide what is good for them.

Here are some additional suggestions of ways the Church can serve, with the assumption that the diocesan department of social relations will be a major resource in the planning of action.

On Diocesan Level

THE DIOCESE, through the social relations department, using "task forces," can explore the local situation by inquiring, for example, through the welfare department, the courts, the probation office, the city hospital, the board of education, about the needs and problems. The local league of women voters may be a good resource.

Suggested questions concerning the welfare department are: What percentage of minimum needs are given clients? What is the average caseload of the caseworkers? What are the educational requirements, and how helpful is the training program, if there is one? What is the salary scale and what is the rate of turnover of caseworkers? Inefficiencies waste not only enormous sums of money, but cost us untold losses in possible rehabilitation of welfare recipients.

An examination of industrial schools for boys and for girls may reveal lack of adequately trained staff, inadequate facilities, and other defects. Inquiry may lead to a discovery that the general hospital is unable to care for patients adequately. There are forgotten places in a city, such as the workhouse, or the jail, where facilities, staff, and aims and goals may be far from acceptable standards. Probation officers may have an excessive caseload, with the resulting inattention that undercuts the purpose of parole.

These and many other areas of our social fabric do not come to the notice of the average citizen very often. He may accept these institutions as necessary evils, and dismiss them as the concern of someone else. It is my belief that unmerited praise may be heaped on a public agency or on its leadership by citizens who do not know or care to know some of the glaring failures, because they can feel less guilty if they can assume others are performing an outstanding job.

On the Parish Level

PARISHES, or groups of parishes, in attacking a problem, can, in fact should, plan with social work and educational agencies in the community to

make a cooperative attack, remembering that the Church must not be seduced into becoming primarily a social service agency, with amateurs doing the jobs which require the training and skill of professionals.

Here are suggestions among many kinds of things. Study rooms may be provided for youngsters to use in the church building to do homework. A tutoring service can be offered, or a nursery school program which can assist in preparing small children for kindergarten. Space and volunteers can be provided for a health clinic or for a planned parenthood clinic. Perhaps with diocesan aid, if necessary, staff can be provided for a counselling center in the neighborhood to work with couples having marital problems, or difficulty with children, or to help those contemplating marriage. A parish might organize a visiting program to old people or to blind people in the community, as well as learn what visiting needs might be met in a local mental hospital.

Still another service can be rendered if a parish — or a diocesan — committee undertakes a study of building conditions in a low-income area, and pursues a plan to effect improvements.

On the Individual Level

BY VOLUNTEER WORK, individual lay people may serve neighborhood houses, Y.M.C.A., Y.W.C.A., boys clubs, and other groups attempting to serve the community. And in some parishes there are Church members who have access to — or are themselves — people in the power structure of the city. A concern for needed changes can be discussed with them. While many things the Church can do are in the nature of band-aid treatment, people who can affect the power structure may be able to treat the causes of the conditions.

Needless to say, a parish does not need to be located in a low-income area to render valuable service. In fact, a part of the problem is that churches existing in areas of a city having the greatest needs usually are themselves lacking in many of the resources of personnel and financial support which their suburban counterparts have. Parochialism is a disease the Church must eliminate.

What of the worship needs of people? The people whom I met do not seem organization-minded, and the possibility of their coming to a Church building may be remote. However, if the church shows its genuine interest in a neigh-

hood, informal groups meeting in the homes of people may evolve into worship units, and the reconciling power of God may be channelled in this way as people grow in trusting and appreciating the concern of the Church. We can hope that the reluctance to enter the Church building could be overcome and that at least some people would come into the worshipping fellowship.

The Church as servant is the Church vibrant with life. In serving others for the love of God, we find ourselves. In working with men and women and boys and girls who presently do not yet enjoy the abundance of America, we can come to share the hope, and the affection that grow out of a relationship based on genuine love and kindness.

"Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

Renewal of the Church Through the Parish

By William B. Gray

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

SOME WORDS in a letter from a friend who is working in the midst of God's people in the ghetto of an inner-city have given me pause to consider again the ministry of the Church in the middle-class community where I am working.

"... I have another family now, a family which gives me so much, which loves me so much and which I love so much, that I am almost in a sense dead to my former life, living a new life in the body of Christ... I should be able to see myself as part of a larger family of Christians stretching around the world, but in reality my vision is limited to a small corner of ————. In that little corner the Baptist, the Methodist, the Roman Catholic seems nearer to me than the Archbishop of Canterbury or indeed the Episcopalian in a neighboring town.

"This is one of the curious turnings in that tremendously exciting adventure sometimes called 'the renewal of the Church.' While on the one hand an astounding number of young theological graduates are seeking to work in non-parochial ministries, finding creative new ways to reach the world, there are on the other hand those of us—and I make bold to claim that we are

not less competent intellectually, not less radical in our thinking — who are discovering new wonders and new life in the geographical parish.

"I believe that we are on one of the theological battlelines, at one of the points where tremendously creative thinking and work is being done. I am unable to think of a greater intellectual challenge than the parish ministry in the year 1965."

There it is, the challenge of 1965, the parish ministry. From the center of middle class America, I've looked with wonder on my brethren, the clergy who are deeply involved in the mass of humanity, black and white, who live in slums; or the red ones on reservations; or those who live in the non-Christian world.

It has seemed to me that that is where the work of the Church is being done; there is where the love of Christ for the world is being witnessed to; there is where the Church is relevant.

For a few moments I can almost delude myself into believing that there is where a priest can see results as if we are supposed to see results from our ministries.

Yet, I know that in the inner-city, in the non-Christian world, on the reservation, there are no clear results, just more heartache and more challenge. And, maybe more excitement and more appreciation.

What is it that leads some of us to identify ourselves with the larger family of Christians stretching around the world; finding that the far away seems closer than the near? Why is it that the parish ministry does not pose an intellectual challenge to some of us who aren't privileged to knock on doors of high-rise low income homes?

Perhaps this is where we need to realize mutual responsibility and interdependence. I cry out to my brother to recognize that I am part of his family, too; and I want to help and what can I do? And I need his help.

Middle-Class Ministry

HOW CAN WE middle-class Christians be shaken from complacency; from what sometimes seems to be an attitude that "what's in it for me?" is the criterion for action. Can we have empathy without experience; can we live in our own comfortable ghettos and really imagine what it is like to be poor?

Perhaps this is the challenge of the middle-class ministry and thank God there are bright

spots. A few days ago one of our parishioners called. She had seen a television program on Appalachia and she wanted to do something; she wanted to become involved.

We discussed some possibilities and when I said that I felt that it was almost impossible for the gospel to be heard here; impossible to break through the complacency, she caught me up: "I've heard a number of priests say that recently, but it is not true. Just because you don't see the people jumping to carry out your favorite project doesn't mean that they do not hear." And she was a living example. It took a good tv program, coupled with some years of thoughtful, growing Christianity, to provoke her to action, thoughtful action which could be possible for her.

Maybe we can all discover new wonders and new life in the geographical parish; maybe some of us will have to continue to reach out to new areas. I'm sure that Christ can use both, but in so doing, I'm also sure that we need each other, we who minister in homogeneous economic areas.

God is working among all his people. Today, I think, that this might be more clearly seen in the inner-city and on the mission frontier because we have so long neglected the inner-city while we continue to serve the overseas mission with a pittance.

There is so much to be done because it was so long left undone; people who were unloved and rejected will be seen responding to love and acceptance. Only the love of Christ will be able to salve the embittered; to heal the sick; to help the broken become whole.

But we've got to visit the sick, and the broken in the suburbs and middle-class communities; we've got to find a way to communicate in these areas by loving and revealing. God works here, too.

I don't think that we can break through by building bigger and better buildings; with church-as-usual attitudes. Perhaps we cannot do it at all, but surely if we but turn our middle-class missions over to Christ, offering to him our hands and our minds, he'll do his work.

Christians awake! salute the happy morn . . .

The renewal of the Church is a tremendously exciting adventure for all of us and hopefully we'll help each other to awake before some of us succumb to an endless sleep; benumbed by our own desire to make sure that there is something "in it for me," regardless of what's in it for the next person.

THE MEANING OF HOLY COMMUNION

By Benjamin Minifie

Rector of Grace Church, New York

THE SACRED DRAMA HAS AT LEAST FOUR MEANINGS WHICH ARE HERE PRESENTED

THIS IS a meditation on the meaning of the holy communion or the Lord's supper. What does it mean in its fullness, this central act of Christian worship, this ancient rite and ceremony which goes back to the founder of our faith himself and the night before he died? I have the feeling that some churchmen, churchmen of many years' standing, find the communion service too long and too involved.

Let me suggest that the sacred drama has at least four meanings. To begin with, it is a service of remembrance. As we say in the great prayer, we, thy humble servants, do celebrate and make here before thy divine majesty the memorial thy son hath commanded us to make, having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension . . .

We speak of the name of Jesus as being above every name. He stands, we believe, at the great divide of history. He is what we mean by God. He is the summation of all goodness. He is the one we rightly call the saviour and deliverer from sin and death. But if the knowledge of his name and the meaning of his life are to be kept alive, it is important, it is necessary and essential, that we his faithful people do this over and over again, in remembrance of him, who is God's mighty act in history. What God has done for us, this holy life which has been lived, this cross that was borne, this grace and truth that are by Jesus Christ our Lord, these must never be forgotten or allowed to fade from the memory of man.

In our national life we are constantly reminded of whence we come, of names like Washington and Lincoln and Jefferson, yes, on every coin minted and on every postage stamp. The past is precious to us. We are what we are today because of what they were and what they did

yesterday, and it is meet and right that we should cherish the memory of such men.

We do so as Americans, and we do so too as Christians. We do that which Jesus himself told us to do. We break the bread on the holy table in remembrance of and in thanksgiving for this life which was offered and given for our sakes, this life in which God and man are reconciled.

Done With Thanks

THIS BRINGS US to the second meaning of the service. As you know, it is called by many names, the holy communion, the Lord's supper, the mass. Now and then it is also called the holy eucharist, from the Greek which means thanksgiving. It is the holy eucharist, an act of thanksgiving to God for, as the Prayer Book says, the innumerable benefits procured unto us by God's coming to us in Christ.

Haven't you noticed the recurrence of this theme as the service moves on to its climax? The minister says, Let us give thanks unto our Lord God . . . It is very meet, right and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God. And again later, we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving.

There are many church people who seem to get so little joy out of their religion. To see them you'd never suspect this is a victorious faith by which we boast a man can overcome any circumstance, any tragedy or failure. Somehow they seem to have missed the good news of it. The gospel is not a sad story. It's true that we speak of Jesus as a man of sorrows. But also he said, these things I have spoken unto you that my joy might remain in you and that your joy might be full.

Yes, there is a cross of suffering at the heart

of it, but you cannot get through the New Testament without feeling that the dominant note is one of sheer joy and invincible hope. Salvation is now available for every man, new life, the life God means us to live. In Christ death has lost its terror. In him is the knowledge of the love of God at the heart of the universe. No wonder they were thankful, and no wonder the service in which this Jesus is especially remembered is a service of thanksgiving.

It has a third meaning, this service to which we come often. It is a service of remembrance and of thanksgiving. Furthermore, it is a service of sacrifice. The focal point of the church is not the pulpit or the font or the lectern. It is the holy table or the altar, and from olden times an altar has always meant a place of sacrifice.

Making Sacrifices

FORGETTING about the church for a moment, is it not accurate to say that there are two occasions in particular when people are moved to make sacrifices?

First of all, if you love another person very much, you are willing, indeed you are glad and eager, to make sacrifices for him. The young man in love with a fair maiden, the mother of a child, any person who cares deeply for another, wherever there is love or caring that bears any resemblance to the genuine article — there is sacrifice, there is the offering of the best possible gift. Nothing is too good for the beloved.

There is another time when all of us are moved to make sacrifices. It is when we have hurt a friend or a person we are very fond of, and then afterward are sorry for it. We want to make amends if we possibly can. I think this is a normal human instinct.

A man loses his temper with his wife, and goes off to work slamming the door behind him. A boy takes out his frustration on his dog and kicks him without much provocation. Or a woman gossips about her friend in a moment of weakness.

In situations like these there is often a feeling of remorse and regret afterwards. We feel sorry and ashamed. We want to make it up to the other. Perhaps the husband sends flowers to his wife, and the boy buys the dog a bone. In truth, these are sacrifices to atone, if you will, for the wrong done.

Now, as a matter of fact, the sacrifices we make in the communion service have much of the same meaning. Is it not because all bless-

ings come from him who is the author of life, and we would show forth our love and devotion that we bring gifts to God? We sing his praises in hymns and anthems. We lay offerings on the altar of him who has bestowed upon us time and talents and treasure. We present ourselves, our souls and bodies, unto him in loving response. Yes, ours are sacrifices to him who first loved us.

I think there is also something of the motive of atonement in the sacrifice we make in church. Our gifts are meant in part to atone for the wrong we have done, the sins of our hands and lips and imaginations. There is nothing unnatural in this, a moral man wants to make reparation, if it be possible, for the hurt he has done to another. But the truth of the matter is that nothing you or I might ever bring and lay upon the altar could atone for the sin of the world in which we are all involved, the corporate evil in which we all share. Hence it is that we refer in this service to the one true, pure, immortal sacrifice which was made once and for all on Calvary.

It has been said that a man cannot feel he is forgiven, he cannot accept forgiveness, until he has made restitution. And here we believe God has done for us what we cannot do for ourselves. This was for us, this was to take away the sin of the world, and because of this we are enabled to believe that even we can be forgiven, no matter what we have done. Yes, there is an element of sacrifice in this ancient service.

Meaning of Sacrament

AND THEN last of all this is a service of holy communion, as we call it. From the beginning Christian men and women have believed that Christ was with them as they broke the bread together in remembrance and thanksgiving. This has been a meeting place of Christ and his people in all the generations.

We speak of it often as the sacrament of the Lord's supper. Putting it simply, a sacrament is any material thing that carries with it a spiritual meaning or presence. A ring given in marriage is sacramental. It is more than a piece of metal. It is a symbol of unity. Even more it stands for and conveys to us the loving faithfulness of the one who gave it to us. So, too, bread and wine here are more than bread and wine. They are associated with the sacrifice of the death of Christ, of this one who cared to the uttermost, through whose life and death and resurrection we have entered into the knowledge

of the love of God and the meaning of life. The bread and wine become unto us the sacrament of this self-giving one, a sacrament being — again—any material thing which carries with it a spiritual presence.

We see God who is spirit everywhere using material ways and means to come to us and bless us, through our daily bread, in the beauty and loveliness of earth and sky, through other persons who have blessed our lives and raised us up, in the fulness of time in one who came as a man, in flesh and blood, the Lord Christ himself.

This is a sacramental world in which the spiritual uses the material, hallowing and transfiguring it. And in this service bread and wine,

broken and poured out again as of old, become the vehicle and the means of the spiritual, the sacrament of Christ himself, who said, This is my body which is given for you. This is my blood which is shed for you.

Thus we speak of the real presence of Christ in the Lord's supper. He is not an absent host who invites us to the feast. He is not a dim, remote figure out of the far past. He is the risen, triumphant Christ, whose spirit is alive and present in his Church, and we come that he may dwell in us and we in him.

This is a service of holy communion even as it is a service of remembrance, and of thanksgiving, and of sacrifice.

- NEW BOOKS -

E. John Mohr
Book Editor

THE TRUMPET SOUNDS, by Anna Arnold Hedgeman, Holt Rinehart & Winston. \$4.95

It is, I suppose, burden enough for any person to be a Negro in America, but to be a woman, on top of that, and endure the compounded discrimination that a woman who is a Negro so often does makes it really tough.

A glimpse of how great such a burden is has now been made known in a remarkable memoir of her own life by Dr. Anna Arnold Hedgeman.

Anna Hedgeman has an eminence among Negro leaders in America unique for a woman. Anna Hedgeman has a biography of accomplishment among American women unique for a Negro.

Dr. Hedgeman is now coordinator for special projects of the commission on religion and race of the National Council of Churches, in which capacity, incidentally, she was chiefly responsible for impressive participation of the main-line, predominantly white denominations in the march on Washington. She has come to this strategic position after distinguished work as a school teacher in the deep south, long before the desegregation decision, where she bore the full brunt of racism there while helping to raise up her people; then as a community leader in Harlem and elsewhere in New York City, where, among many

other things, she broke the racial barrier in employment in the major department stores; subsequently in the campaign for the first fair employment practices legislation and then in the Truman administration; later as a member of the cabinet of the mayor of New York, until she resigned in disgust over the apathy and negligence of the Wagner regime.

The book is more than a memoir of a remarkable career. It brings into focus the present racial crisis by its documentation of how long and how dignified the struggle of Negro citizens in both the north and the south for full citizenship has been and by its reminders of how crucial has been the role of the Negro in American history, and, most of all, by its testimony that this nation was built by Negroes as well as whites and belongs as much to them as anybody else. No white man can begin to comprehend the depth of the immediate events without the perspective that this book provides through the experience of Anna Hedgeman.

For Christians the book has a particular significance: Dr. Hedgeman is among the few major Negro leaders and spokesmen in the nation who are concerned for and articulate about not just the integration of American public life, but about how, beyond that, reconciliation can be wrought somehow amidst the trauma which both white and Negro citizens now suffer in their present alienation.

Anna Hedgeman is an authentic pioneer of that reconciling work; this book is witness to that.

— WILLIAM STRINGFELLOW

New York Attorney and member of the Witness Editorial Board.

PROTESTANT CHURCHES AND REFORM TODAY, edited by Wm. J. Wolf. Seabury. \$3.95

A Roman Catholic theologian, Hans Kung, has written a popular book, *Second Vatican Council*, in which he discussed the reforms needed in his own Church, and then suggested that representatives of the Protestant Churches go and do likewise, and point out the reforms needed in their respective Churches.

The present book is an attempt to answer that challenge. But it does not come off, with one exception. Dr. J. Lynn Leavenworth, speaking as a Baptist, does a most creditable job. But the other "young theologians", while they say some interesting things, miss the main point of being specific about the changes which must take place in their own denomination in order for it to be an integral part of the coming Great Church.

— OSCAR F. GREEN

The reviewer is chairman of the division of Ecumenical Relations, Diocese of California.

MARRIAGE TODAY

By

Albert Reissner

Psychoanalyst of Brooklyn, N. Y.

A Reprint as a pamphlet of his lecture at Trinity Church, New York.

25¢ a copy \$2 for ten

The Witness

Tunkhannock, Pennsylvania

Government's Expanding Role Held Irreversible Fact

★ Church-related health, education and welfare agencies were advised by a leading Christian educator to accept the "irreversible fact" of government's expanding participation in the field.

Gerald E. Knoff, associate general secretary for Christian education of the National Council of Churches, addressed a gathering of educators and church agency officials at a dinner held in conjunction with the 1965 annual meeting of division of Christian education in Louisville, Ky.

The annual meeting, attended by some 2,000 Christian education specialists, was devoted to examination of ways educational programs of the church can be made more relevant in a time of rapid social and technological change.

While there are dangers "in the concept of a benevolent welfare state," Knoff declared, "a good case can be made that there is yet need for its expansion in our country."

Church agencies should not "deplore" government's health, education and welfare activity, he said, but should deal with the fact of this activity "creatively and for the good of the future."

Church-related and other volunteers should "confess that the best efforts of any one of us at outreach have been unavailing," he said. "We have not reached, in our group activities all put together, more than a fraction of our children, youth and adults."

The churchman said that voluntary agencies should be grateful for "the dedication of the government worker," take "initiative in finding new types of service in the same pioneering spirit that was characteristic of those who founded our

agencies," maintain freedom to seek new ways of service and "nudge . . . more massive establishments, such as the church and government" to meet new needs.

At a public mass rally during the educators' meeting, Samuel Southard, professor of pastoral care at Southern Baptist Theological Seminary, stressed the obligation of the Church to "speak out" on problems of society.

The voice of the Church is being heard today, the professor said, either "with courage and conviction or with complacency and compromise."

As an example of the effect of Christian criticism of an aspect of culture, Southard cited the effective campaign against gambling in Kentucky.

The drive had success, he said, because there were churches that "proclaimed love and judgment" in defining gambling as a sin and applied this love and judgment "to the world as well as to the Church."

Also, he said, the effort featured interdenominational cooperation by ministers and was joined by laymen who were "as committed as ministers to end legalized gambling."

Concerning the voice of the Church on civil rights, Southard said that "the segregated Southern establishment is being challenged by the same forces that shook the place of gambling in Kentucky society."

At this point, however, he said, cooperative action against segregation remains only partial. The "uncertain voice of Southern churches," he added, can be traced to lay attitudes toward race, with some pastors unwilling to actively oppose laymen in their own congregations who favor segregation.

CATHOLIC AGENCY UPHOLDS BIRTH CONTROL

★ The Catholic Council on Civil Liberties has called on the U.S. Supreme Court to rule unconstitutional Connecticut's century-old law against birth control.

In a brief filed with the Court, the council argued not from the standpoint of any moral issue involved but from one which held that invasion of privacy into marital life is unconstitutional under the 14th amendment.

The unprecedented action of a Catholic group upholding the convicted officials of a birth control agency was no surprise; it had been announced in August at the Catholic Council on Civil Liberties' annual convention in Boston.

The agency said it "does not of course speak for the Church, nor purport to do so, but hopefully it speaks from a Catholic point of view."

Its brief held that the state of Connecticut has no right to forbid married couples the use of contraceptives in birth control.

Attorney Robert B. Fleming of the University of Buffalo law school, in filing the brief as *amicus curiae* (friend of the court), contended that Connecticut "has no competence in the intimate premises of mutually agreeing spouses."

The case, which the Court has agreed to examine, stems from the arrest and conviction of Dr. C. L. Buxton of Yale University's School of Medicine and Mrs. Estelle T. Griswold, director of New Haven's Planned Parenthood League clinic and executive director of the Connecticut League.

They prescribed the use of contraceptives to two female patients and were arrested, thus providing a legal framework for a test case.



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NEWS FROM AROUND THE WORLD

Executive Council, meeting as we go to press with this issue, is having a "special order of business" at the instigation of Presiding Bishop Hines. At the December meeting, in considering raising \$100,000 outside the regular budget for race work, a resolution was adopted in a closed meeting which provides that clergymen must obtain the permission of the bishop of the diocese where they are doing civil rights work supported by the fund. The Presiding Bishop, in a letter to Council members, asked for more discussion since there is widespread feeling in the Church that the regulation passed in December could be used by bishops to keep Episcopalians out of civil rights programs — the Delta Ministry project in Miss. sponsored by the National Council of Churches, for example. It is one of the lively matters to come before the February meeting which will be fully reported here next week by our Mr. Mohr.

Massachusetts, meanwhile, through its standing committee, has asked the Executive Council to repeal its December resolution and adds that the diocese "wishes to go on record as declining to be associated with the stand which the Executive Council has taken in the name of this Church." The ruling is called a "serious mistake" by a number of Mass. clergymen because it "misrepresents the attitude of the Episcopal Church on civil rights, not only to our fellow members of the National Council of Churches but also to the world at large."

Council Of Churches in Britain is advocating an "apartheid tax" on all air and ship tickets involved in emigration to the Union of South Africa. The proposal is contained in a re-

THE WITNESS

port published February 16, which states that "it is not for the Churches of Jesus Christ to advocate a policy of total sanctions enforced by a naval blockade." But the report, based on a year of study, makes plain that the Churches of England will be urged to bring pressure to bear on the British government to "disassociate the United Kingdom from apartheid in act as well as in word." An advance summary of the Council's report had stirred angry reactions in pro-apartheid Dutch Reformed circles in South Africa. They charged the Council with interference in political matters. However, the South African Christian Council, which has spoken out strongly against apartheid, has upheld the right of the British Council to speak its mind on the apartheid issue, since circumstances in South Africa "would affect the peace of the world." The Christian Council of South Africa represents all the major South African Churches, except the Dutch Reformed and Roman Catholic Churches.

North Carolina diocese at its convention in Raleigh voted to permit women to serve on vestries and to eliminate all reference to race regarding membership on its executive council. Committee on race was dissolved and all racial questions hereafter will be referred to the bishop and council. Presiding Bishop Hines was on hand and urged the diocese to throw off any "provincial and parochial spirit" and to regard the "frontiers of your neighborhood as limitless."

Protestants in Spain continue to experience the ups and downs of an ecumenical see-saw. Last September, Protestant leaders hailed what they described as a considerable increase in toleration for Protestant activities. They reported that many Protestant churches which had been closed were opened. However,

complaints are now being heard that this favorable situation — paralleling the ecumenical overtones of the Vatican Council — is being reversed—temporarily, at least. The current situation was summarized in a memorandum recently addressed to the World Council of Churches by the Evangelical defense committee which represents nearly all the Protestant denominations in Spain. The report claimed that 26 Protestant places of worship have been waiting for five months to hear from the department of internal affairs on their applications to reopen, or transfer to new premises, or to pass from a clandestine to an official status. Meanwhile, it said, delays of from eight to 18 months have occurred in cases of non-Catholic couples seeking authorization to marry.

Ecumenical Church is planned for Halewood on the outskirts

of Liverpool, England, to be shared by Anglicans and Methodists. All facilities of the 250-seat church will be used by the two congregations, except for separate Anglican and Methodist vestries. Sunday morning services will be held separately, but evening services are expected to be alternately Anglican and Methodist, with frequent jointly-sponsored ceremonies. Bishop Clifford Martin of Liverpool, whose building fund will pay for the church's construction, described the plan as the "most exciting project in the diocese since I became bishop 21 years ago." He said the project was symbolic of "positive action to further the cause of Christian unity." A joint Anglican-Methodist committee has been formed for construction of the church, expected to be ready in the summer of 1966. Meanwhile, newcomers to the district are being visited by a

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joint delegation to welcome the residents. Previously it was reported that Anglicans and Methodists will erect a joint school near Blackburn.

Bond Of Friendship it was called in Rome when Pope Paul received two representatives of Ecumenical Patriarch Athenagoras as "dear brothers in Christ." The two were president and secretary of the Pan-Orthodox Conference held at Rhodes, Greece, last fall. Attended by delegates from eight Orthodox patriarchates and six self-governing Orthodox Churches, the conference was largely concerned with unity

discussions between Eastern Orthodoxy and Rome. The delegates at Rhodes voted to postpone any collective approach to Rome for unity talks until the close of the Vatican Council. At the same time, however, the conference authorized individual Churches to continue exploration with Rome on means for establishing new relations to minimize or end the centuries-old schism between Rome and Orthodoxy.

A Delegation of the Christian Peace Conference in Prague, Czechoslovakia, was received by Anastas I. Mikoyan, chairman of the presidium of the Supreme Soviet of the U.S.S.R. Purpose of the delegation, headed by Professor Joseph L. Hromadka, dean of the Amos Comenius Theological Faculty, was to present the Soviet leader with a copy of an international peace appeal adopted at the second All-Christian World Peace Congress. The appeal handed to Mr. Mikoyan consisted of three typed pages. It called for peaceful cooperation among nations, general disarmament, and united efforts to combat poverty and hunger in the world. The Russian leader, in obvious good humor, greeted his visitors by

remarking that "unfortunately for you, I am an atheist." However, he praised the role of Church organizations in promoting peace, declaring that they "can do a lot" in this field. He went on to allude to the part played in the fight for peace by the Russian Orthodox Church during world war two and said this had "helped a great deal in opposing the Germans." Commenting later on the delegation's meeting with Mr. Mikoyan, which lasted 40 minutes, Professor Hiromadka, said it had given "great prestige" to the Prague movement. He noted that only once before had a government leader — Premier Jozef Lenart of Czechoslovakia — received the movement's leaders. During their subsequent visit to the Moscow patriarchate, the delegation heard Patriarch Alexei express his own "satisfaction" over the audience given the group by the Soviet leader.

Clergy And Laity in the diocese of Virginia were on opposite sides over allowing women to serve on vestries. Clergy were for it, 97 to 20. Lay delegates said no, 92 to 82.

Roman Catholics are 7,143,343 in number in the New York metropolitan area — which includes the eight jurisdictions of New York, Brooklyn, Long Island, Bridgeport, Newark, Trenton, Camden and Paterson.

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--- BACKFIRE ---

Massey H. Shepherd Jr.

*Prof. at Church Divinity School
of the Pacific*

Thank you for a very fine and stimulating issue of *The Witness*, February 11th. I especially hope that Henry Breul's article "Churches Should be Taxed" will have a wide circulation.

He has raised some very important questions for all of us — questions that we need to consider in the light of Mutual Responsibility's call to self-examination of our structures and priorities. It is an arresting and incisive piece of writing.

Allen F. Kremer

Clergyman and College Lecturer

My brief article in *The Witness*, February 11, 1965, needs an "apologia." This means a defense or explanation.

The article as submitted had asterisks surrounding the one paragraph written in the "first person." The intention was that this be a paraphrase of the Preacher — Ecclesiastes — who was an obvious skeptic. This was meant to be an objective, not a personal "apologia."

Carol S. Davis

*Assistant Program Director
of Windham House*

We are most appreciative of the generous attention *The Witness* has already shown to Windham House, and are wondering whether we may appeal to that generosity again.

Windham House, which as you know is owned and maintained by the Episcopal Church, is available as a residence next summer for persons taking graduate work in one of the New York City Universities (Union Theological Seminary, Columbia University, New York University, etc.)

The House is open from June 30 to August 13, to both women

and men. Preference is given to Episcopalians, but students who are not Anglican are also welcome. Room and board is offered at the non-profit rate of \$20. a week. Information about scholarship aid may be obtained from the Executive Council.

Because this encouragement for graduate study is a non-profit service of the Church, and because it should perhaps be more widely publicized than our limited facilities allow, we wonder whether you will be willing and pleased to publicize this information in *The Witness*?

Thank you for your most courteous consideration. We look forward to hearing from you.

Nell T. Willcox

Churchwoman of Dunkirk, N. Y.

I have just read Father William B. Gray's article, "Holy Communion before Confirmation". I am truly concerned over these "open communion" statements from those to whom we should look up and trust. It does seem to me that somebody was not taught or has forgotten and so I challenge the statement that "every baptized person is a member of the Church."

Every baptized person, if properly administered with water and in the name of the Trinity, becomes a Christian. With instruction those baptized Christians later are admitted into the fellowship of the One,

Holy and Apostolic Church, whose business it is to teach and prepare those thus received to in turn go out as faithful stewards

We are taught also that there are two sacraments necessary to salvation, but also that "not discerning the Lord's body we eat and drink damnation to our souls."

Now what of "open communion" and why the divisions of today? The Greek Church administers the sacrament and baptism at the same time to infants. Rome, whom Constantinople cast out and even, I believe, does not recognize today, has a first communion at about seven years of age when "the age of innocence has passed" and with compulsory confession.

We Anglicans push our age of innocence to about the eleventh or twelfth year and without confession of sin.

By way of observation I saw a small child at the altar rail with his mother — a trained nurse — snatch at the chalice when he heard the words of administration "this is my blood" and in desperate fear cry out. "don't drink that blood, if you drink blood it will kill you."

I even question the advisability of children trailing with their parents to the altar. It is not sacred to them — they have left nothing for which to prepare or to strive to obtain.

An Open Letter to a Friend About the Holy Communion

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

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