

The **+ WITNESS**

AUGUST 5, 1965

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Editorial

In the World But Not of It

Articles

Deep and Deliberate Involvement

Stephen F. Bayne Jr.

Prayer Book Revision by Inertia?

Paul T. Shultz Jr.

NEWS FEATURES: People of Vietnam De-humanized. Prayer Book Trials on Way in England. Women of Iowa Parish Start New Set-Up

SERVICES

In Leading Churches

NEW YORK CITY

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THE WITNESS

TUNKHANNOCK, PA. 18657

Story of the Week

People of Vietnam Dehumanized By War Says Bishop Crittenden

★ Bishop William Crittenden of Erie charged that the people of South Vietnam are being "de-humanized" by the Vietnamese war.

In an interview in Sydney, Australia he told newsmen that members of some families "are fighting on opposite sides without knowing why."

He said that the South Vietnamese government recruits youths from other villages for military service—and the shifting war has often seen these villages taken by the Vietcong, who recruited the remaining males for duty. Thus, he added, the spectacle of brother fighting brother has developed.

In his statement, he said, "It is degrading. Their villages are being used as testing grounds for two conflicting ideologies."

Bishop Crittenden arrived in Sydney with the Rev. James M. Lawson of the Centenary Methodist church, Memphis, Tenn. They described the situation in Vietnam as "a civil war," primarily a social and economic problem rather than a military one.

In an address at the University of New South Wales, Lawson said that if general elections were held in both North and South Vietnam, Ho Chi Minh, the North Vietnam leader, would win.

According to the Methodist

churchman, Ho Chi Minh is regarded as the "George Washington of Vietnam" and the Saigon government does not have the essential support of its people.

Lawson added that he felt the people of Vietnam did not wish control by either the Hanoi or Saigon regimes.

He described American policy in Vietnam as being "tragically mistaken" and "based on unreality."

He also related the Asian crisis to the U.S. racial struggle and expressed fear that "the same deep-rooted prejudices that have been built up against the Negroes in America" may be applied by U.S. policy leaders "into their interpretation of foreign situations."

In an interview, the Memphis minister declared that "the great tragedy of Vietnam is the misery and suffering that 25 years of continuous war have brought to the Vietnamese villagers."

"We found that the villagers want neither the terror of the Vietcong nor the rule of the Saigon government," he said. "Thousands have fled from the Vietcong and thousands have fled from the Saigon government and from being drafted into the army."

Lawson charged that while Christian churchmen in Saigon

spoke to him "in terms of containing communism and halting the red threat," it was "only the Buddhist leaders who spoke to me of the suffering this war has caused their people. They saw clearly that the enemy is not communism but the misery and destruction caused by war."

"The military solution that America is offering to the complex problems of Vietnam is a tragically mistaken one based on unreality," the clergyman said, citing the viewpoint of military and newsmen that "even if America poured in thousand more troops it could not hope to win the war."

"The most optimistic estimate I heard," he said, "was that if America was prepared to pour everything into the war she might in 10 years be able to drive the Vietcong back to the 17th parallel. And even this would resolve nothing — it would create another stalemate."

Asked his opinion of future moves in Southeast Asia, Lawson said:

"I have learned a certain cynicism in the civil rights movement. It is quite possible America will step up her commitment in Vietnam, and so further compound the mistakes she has already made. The tragic thing I found in Vietnam is that both sides have become frozen in their interpretation of the situation in Vietnam, and there is now a feeling of utter hopelessness there."

Lawson also forecast that one

of the most likely results of further American commitment in Vietnam is that the National Liberation Front (the Vietcong's political wing) will be pushed closer to Hanoi and Hanoi closer to Peking.

"At present the NLF represents all shades of opinion," he said. "The U.S. embassy claims that it is now dominated by communists, but Buddhists say it is only 30 per cent communist in leadership. It is primarily a nationalist movement.

"In Hanoi, too, there are two schools of thought — one a pro-Moscow school of thought and the other a pro-Peking school. American intervention and certainly the bombing of North Vietnam has tended to strengthen the pro-Peking school in Hanoi."

False Statements

Lawson charged that the U.S. government and the state department had issued erroneous statements on Vietnam to justify the militaristic line there. He said that "if they printed the whole truth about Vietnam there would probably be a tremendous outcry against the government."

He also scored the Australian government's role.

"America today needs allies who will help give her a larger perspective," he stated. "We in America are often taken aback by the Australian government saying 'me too' to everything that America decides to do.

"I don't really trust a friend who always tells me what I want to hear, and the allies of America who think they must echo what she wants to hear are not really her allies at all because they are not helping her to bring to bear this wider perspective."

Lawson expressed belief that peace negotiations had failed so far largely because the Amer-

ican government had refused to negotiate with the National Liberation Front, and that "they and the Saigon government are the two most powerful forces in South Vietnam — and they must be consulted."

He said that peace could not be achieved overnight because the problems in South Vietnam are complex, but that the churchmen who had toured the area with him had found the

first prerequisite to peace to be a cessation of American bombing of North Vietnam.

The second prerequisite, he said, was that negotiations be sought with the NLF as well as with Hanoi and Peking; and the third, that the United Nations be asked to convene a conference of all the powers in Vietnam and other powers as well, a conference that could work towards a cease fire.

Prayer Book Experiments Start In Church of England in 1966

★ New forms of Church of England services are to be published before the end of the year and will become effective after May 1, the Archbishop of Canterbury told the summer session of the Church Assembly.

Provision for such services on an experimental and temporary basis is made in the Prayer Book (Alternative and other services) measure, overwhelmingly approved by the Assembly last July and written into law by Parliament last February. Until Dr. Ramsey's announcement, however, it was not known when they would be introduced and it is still not known what final shape in detail they will take.

The Assembly also took action in another legal direction when the two lower houses of clergy and laity gave general approval to the Prayer Book (further provisions) measure. This measure, inaugurated by the House of Bishops, provides for changes in the working of the present rubrics on baptism and holy communion, two controversial subjects in the church. More is likely to be heard about the provisions for holy communion as they affect other denominations and, in the form stated in this measure,

have already been condemned by some church groups.

Steps for the introduction of new services will be taken jointly by Dr. Ramsey and Archbishop Donald Coggan of York. In announcing them, Dr. Ramsey disclosed that a special informal conference of all members of the Assembly will be held next February to discuss proposals for alternative services. It will not be called upon to make decisions but, after the measure comes into operation on May 1, it will be possible for the convocations of Canterbury and York, which embrace the Assembly's three houses to begin the work of discussing and sanctioning the proposals.

Recommendations to be made will fall into two groups, Dr. Ramsey said. The first group consists of alternative services designed to legalize deviations from the Book of Common Prayer which are already widely used. The present Book of Common Prayer dates back to

It's Summer Again

So do not look for your Witness next week. There will be one dated August 19 and every other week thereafter until the middle of September.

1662. Revisions were made in 1928 and some have been followed since, but since the 1928 Book was never approved by Parliament these revisions are, in fact, illegal.

Entirely New

Dr. Ramsey said the second group consists of entirely new alternative services prepared by the Church's liturgical commission. It will include forms of morning and evening prayer with prayers and thanksgivings attached thereto, the litany, the burial of the dead and thanksgiving after childbirth. "The commission is working on other forms of service as well," he added.

It has been emphasized that this measure does not in itself revise the Common Prayer Book but does provide for creative new experiments in services and, it has been hoped, will lead to eventual legal revision. When Dr. Ramsey presented copies of the measure to Parliament last February, he said: "It is emphasized that every form of service or variation authorized under the measure must be reverent and seemly and neither contrary to nor indicative of any departure from the doctrine of the Church of England."

It was later stated officially in Parliament that at the end of the period of experimental use of the new services the Church would either revert to the 1662 position or return to Parliament for approval of the experiments.

The new Prayer Book (further provisions) measure given general approval by the Houses of Clergy and Laity provides for changes in the rubric on infant baptism so that parents can stand as godparents for their own children, provided there is at least one other qualified godparent.

Another change indirectly bears on the current "revolt" in the Church over infant baptism which has led to resignations by some priests who refused to carry out the rite unless parents were fully aware of what was being undertaken.

This change provides that if a clergyman "shall refuse or unduly delay to baptize any such infant, the parents or guardians may apply to the bishop of the diocese who shall, after consultation with the minister, give such direction as he thinks fit." In effect, this would enable the bishop to avoid a clash with the priest by arranging for the baptism to take place in another church or bringing in another vicar to perform the ceremony. Priests under the law will still be ordered to carry out baptism, however.

Holy Communion

Another change concerning the rubric on holy communion involves other denominations. It has already touched off controversy. This provides for the insertion of paragraphs in the present rubric whereby, to meet "occasional and particular pastoral needs," an individual baptized communicant member of a Church not in communion with the Church of England may be admitted to holy communion at the discretion of a priest. There is also provision for a baptized person in instant danger of death to be given holy communion.

Supporters of this measure in the Assembly described it as a great liberalizing gesture which softened the position over the admission of unconfirmed members of other Churches to communion.

Critics, however, said it was a "miserable, retrograde" step which gave bishops and convocations powers to stop the "admirable practice" whereby the

Church had always welcomed occasional visitors to communion.

Commenting editorially on the Assembly's general approval of this measure, the Church of England Newspaper wrote: "When Christians are growing together, it is a wretched and miserable thing that the Church of England should repel visitors from other Churches from its communion tables — and this under the guise of relaxing a rigid rule. Members of the Church of England meeting with Free Church friends during the next few days will hang their heads for shame at this week's decisions in Church House."

The gist of these critics' arguments is that whereas other Church communicants have always been openly welcomed to holy communion in the Church of England, their admission under the proposed measure will be "at the discretion" of a minister who, in turn, will be subject to the general direction of his bishop.

Electing Bishops

The Assembly session produced a surprise in another field when all three Houses rejected a proposal to change the procedural system of electing bishops. In the case of the bishops and the laity voting was narrow.

The proposal was contained in a report from the crown appointments continuation committee under Sir Henry Willink. This committee had studied the centuries-old procedure whereby leading Church of England dignitaries are appointed by the queen on the advice of the prime minister.

Last spring the Assembly accepted a motion that this system of crown appointments be continued but defined by fresh legislation with "as clear a distinction as possible being

drawn in the case of bishops between consecration and appointment."

The committee submitted proposals for a ceremony of acceptance to be substituted for the present ceremony of election, which has aroused considerable criticism. It contended that the continued use of the word "election" in regard to the appointment of bishops was misleading, though it was once appropriate centuries ago, and also felt its proposals might play a part in developing an improved relationship between church and state.

To the surprise of many, however, the Assembly rejected the proposal and adopted an amendment retaining, as one observer put it, "the archaic pretence of electing the crown nominee." A member of the house of clergy, the Rev. J. C. Wansey, said the committee was "trying to substitute one bogus ceremony for one even more bogus," because there was no possibility in it of anyone objecting to the appointment. "We are not quarrelling with the crown," he said, "but with the secular power behind the crown, in the matter of the appointment of successors to the Apostles . . . When a prime minister consults with the archbishops it means that the Church is placed in an inferior position. Anyway, we all know that the call to the episcopate is in fact, a trunk call from Downing Street".

The Archbishop of Canterbury said the question of modifying electoral procedures would inevitably come before the Assembly again. On the other hand the Assembly adopted without a vote another proposal from the Willink committee that archbishops and bishops should no longer be liable to the penalties of *praemunire*. These penalties, involving the forfeiture of lands and goods to

the crown, were instituted centuries ago for the punishment of archbishops or bishops who refused to confirm and consecrate a duly elected bishop. The committee describe these as "ancient sanctions wholly inappropriate, particularly in the ecclesiastical sphere."

BISHOP de BLANK HITS RACIAL POLICIES

★ At the invitation of the department of social relations of the diocese of Newark, some forty key personnel of the metropolitan area gathered in the English-Speaking Union in New York to meet Bishop Joost de Blank, former archbishop of Cape Town, and former metropolitan (presiding bishop) of the Church of the province of South Africa.

Bishop de Blank, who retired for health reasons 18 months ago and was appointed a canon of Westminster Abbey, is preaching during the summer at Trinity Church, New York. In an informal address he emphasized that since the days of Hitler's Germany the world had seen no more fertile breeding ground for communism than South Africa today. Hearing communism blamed whenever they fought for their elementary rights, not unnaturally the African people were coming to think that it must be good. Thus they were beginning to regard it with respect and admiration, since they were led to believe that it stood for the fundamental decencies for which they had for so long been struggling and striving.

Bishop de Blank urged American Christians to keep in touch with their African counterparts, so that the latter might realize that the South African government represented only a tiny minority of white world opinion. He also stressed the need for a complete

cultural and sports boycott, pointing out that it was absurd that teams should be permitted to present themselves as representative of South Africa when no non-white had been given any opportunity of participating.

Although doubtful of the practicability of complete economic sanctions, the bishop declared that there were other ways in which the United States and the United Kingdom might make clear their disapproval of the South African government's racial policies. In this regard he made special reference to the British Council of Churches' recent report, "The Future of South Africa," which he described as essential reading for all seriously concerned about world affairs.

Bishop de Blank pled for generous support of the South African defense and aid fund, which provides legal aid for those charged with political 'crimes,' and financial assistance for their families. Under the leadership of Canon Collins of St. Paul's Cathedral in London, founder of Christian Action, in the bishop's experience this fund had done more than any other for the victims of apartheid.

Bishop de Blank was also appreciative of the resolutions recently passed by the annual conventions of the dioceses of Newark and New York, both of which urged the American Church to take all possible action to express its unity with the Church of South Africa in opposition to racial discrimination. Such action he felt to be of vital importance for the future of the gospel in all Africa.

MAN BITES DOG AT THE FAIR

★ An ecumenical sign of the times was a get-together of Masons and Knights of Columbus at the world's fair — purpose? — brotherhood.

EDITORIAL

In the World But Not of It

THERE is no way out of the mess the world is in which does not involve a psychological reorientation.

International relationships are almost wholly economic. The state, to most contemporaries, is not an association of citizens whose chief aim is the furthering of moral welfare, but rather a mutual compact by virtue of which economic advantage may be wangled somehow, anyhow. Statecraft is today dependent upon business. As for business, it is motivated chiefly by greed. This greed is not peculiarly to be found in large capitalists. It permeates the entire social fabric.

We live and move and have our being, not in the search for intellectual or spiritual or, in any true sense, human values, but almost exclusively in terms of "material benefits," enjoyed or hoped for. As long as people value exclusively, or even primarily, luxury, ease and sensual pleasure, we shall have a porcine civilization. Now, such a civilization is not dangerous to animals who are nothing but animals. It is, however, always precarious when men are involved, because men have a quite considerable intelligence, or at least ingenuity, and this, enslaved to greed, renders the greedy mutually destructive. Mentality is ruinously dangerous unless devoted to ends greater than mentality — to spiritual ends. Men may with safety seek to be gods. They are too clever to be merely animals and live.

Christ knew that well. Jerusalem, over which he wept, foreseeing its destruction, "knew not the things which belonged to its peace." Spiritual ends were hid from its eyes. Therefore would there be not one stone left upon another. Christianity, too, has always known it, or the wisest Christians have, at any rate. And in the middle ages, whatever their faults, when the Christian religion made its best — indeed its only real — attempt to solve social problems, it did it by cultivating as the most respected ideal a sanctity which was distinctly not related to wealth — which, for the most part, could be attained only by the denial of the lure of wealth.

It did not permanently succeed in that direction of human endeavor away from pelf and

provender; but it made a mightily good try at it, and produced thereby a civilization which, to the mind of anyone who knows the middle ages, makes our own day seem a rather tawdry spectacle. But man reacted from Christ to Mammon, reacted violently, and the modern world was born. That modern world is approaching its inevitable fruition. The era of "enlightened self-interest" manifests at last an unlovely morbidity.

Eventually another day will have to come, when again life will be lived for truly human ends, when morality will be seen as more than a system of mutual back-scratching. We do not believe it will be brought to its dawn by attempts to remedy secondary maladjustments, while the greed-motivation remains untouched. The UN, however skillfully it tries, is unable to stop wars, which, as the apostle truly says, come from the lusts which corrupt men's souls.

Social righteousness will be furthered neither by Rotarianism, which seems chiefly an attempt to sentimentalize greed, or by Great Society programs, which try to remedy the vice by more widely diffusing it. Salving sores will never cure a disease of the blood. Let those who will, tinker with the machinery. Christ deals with more fundamental things.

What, then, shall the church do? She had better let our civilization go to the devil, who chiefly has controlled it for the last hundred years. She can, she must, warn it but, as in Isaiah's day, and Christ's, it is unlikely that a people will hear whose hearts have waxed fat, who are deaf and blind to high nobilities.

Let Christianity turn its attention to developing rebuilders, whose work cannot be done until the day of destruction is over. Let her people be in the world, but not of the world. Let them live for truth, for beauty, for the love of God, and let them pay the heavy price which our modern world exacts for these high privileges. "In the world," says Jesus, "you shall have tribulation. Be of good cheer. I have overcome the world." It is the worldly-wise who destroy themselves. It is the other-worldly who rebuild. This, which has ever been true, is now, and always will be. The job is to keep alive, not merely by word but in lives, the remnant who shall

build again Jerusalem in the day when it shall lie waste and desolate.

Is it not written somewhere that the Lord said, "Cast not your pearls before swine lest, having trampled, they turn again to rend you"? One

can love the worldly — rich or poor, whichever they are—but one cannot reform them: one can only convert them.

To do that we must be converted, first, ourselves.

DEEP AND DELIBERATE INVOLVEMENT

By Stephen F. Bayne Jr.

Vice-President of the Executive Council

CONSULTATION ON MASS COMMUNICATIONS FOR CHURCHES OF THE ANGLICAN COMMUNION WAS HELD IN LONDON, JULY 13. THIS IS THE SECOND PART OF AN ADDRESS BY THE FORMER EXECUTIVE OFFICER OF MRI

IT IS EASY to list some of the forces in the secular world which make communication, as Christians understand it, difficult. The daily newspapers themselves furnish all the raw material one needs. Certainly in western societies they must be designed to be read by people to whom the church is basically a group of institutions, the inheritance and property of a society which provides a place for them as harmless and perhaps even beneficial associations for the amelioration of the pain of life and the mild improvement of society. To revert once again to my example (Witness, 7/22) in this view baptism is a traditional ceremony by which one gains admission to one or another of these associations. It has no supernatural significance. The church is a human association which still believes in God, remembers him, and reaches after him. And baptism is the ancient ceremony which marks the beginning of that reaching.

Such post-Christian assumptions, if that is what they are, are bolstered by the divided church itself. Perhaps one could not expect the world to be shocked by a divided church. Certainly the church itself does not evidence any great amount of shock; and the world can hardly be blamed for taking division for granted. And division inescapably minimizes the significance of all that each church does. Whatever Christians may profess, the fact is that each church has its own eucharist; and therefore there are many eucharists, each one of a size appropriate to the church which possesses it. Equally is

this so with baptism, and every other Christian activity.

Again, the daily newspaper must live in a divided, nationally-organized world, in which it is imperative that men take sides. The activities of the churches must then be related to the national conditions and the national goals. In the west, it is clear that the standard of orthodoxy for the church is whether or not it is a bulwark of democracy, interpreted as that word may be by the nations of the west. And no doubt the equivalent is true of other areas of the world.

Still again, the daily newspaper can go no further than the secular presuppositions of the society in which it makes its living. If that society is ignorant of the category of the supernatural, or unwilling to use it, there is certainly no use in blaming the daily newspaper for dealing with the church and the Christian faith in purely natural and descriptive ways; and these categories of course eliminate the most important claims made by the Christian faith, indeed the only important ones.

Accept Limitations

THE CHRISTIAN communicator must wrestle with all these difficulties, and accept the limitations they impose. But this does not excuse us from a better obedience ourselves. And the fact is that often many of the world's presuppositions are echoed in the church. It is only within the last few years, and at that mainly because of the prestige of the Roman Catholic Church as an

historical institution, that ecumenical activity has become popular and respectable. Protest did not come with great force from within the church itself — we were inclined to accept the fact of division, and to start from precisely the same presuppositions as those of the world, that the church is basically divided, and that the question of unity was purely a human choice to be made according to various strategic factors. It was only the isolated voice within the Christian bodies which refused to accept those presuppositions, and insisted instead on the plain meaning of the Christian faith, that the one Lord could have only one body.

Equally have we accepted the limitations of nationalism. I think the church is deeply committed to the principle of nationality, just as humanity itself is so committed. But we have come a long way from this in our supine willingness to subordinate the essential unity of the church to the absolute national divisions which we have accepted in political life.

And we have added to those rivalries parallel rivalries of our own — those of partisanship, liturgical tradition, confessional positions of one kind or another, and the like.

Perhaps worst of all, the Church has tended to accept as final the arbitrary divisions within humanity based on the abundance of natural resources, the fortunes of history, the accidents of race, and all the rest of the long catalogue of natural divisions. Here as in the case of the divided church, we have been more aware of division than of identity, and our communication has reflected what seemed to be the appropriate attitudes to take — of pity, charity, generosity, or prideful leadership on the one hand, matched with begging, imitation, bargaining, or resentful protest on the other.

All this makes a lamentable catalogue. I have no doubt that there is very much to be said on the other side, of the sometimes-quite-heroic ways in which Christians have in fact communicated, and the gospel has in fact, been heard. But where this has happened, it has been in spite of these difficulties, and because of the much-greater fifth element in Christian communication which I mentioned in the last article.

The Way Ahead

IF the “deep and deliberate involvement” is to characterize our communication, we must first of all be guided by the great presuppositions of Mutual Responsibility. I don’t mean simply

accepting the program in its five simple elements. The kind of involvement we are talking about depends on the far greater assumptions which make Mutual Responsibility itself possible. I think particularly of four of them.

First, the priority of God. “The Church’s mission is response to the living God . . . it is he who moves through our history to teach and to save, who calls us to receive his love, to learn, to obey and to follow.” This is by no means a novel doctrine within Christianity. As it was put forward by the prophets it was indeed the summit of the revelation to Israel; and it certainly became the axis on which the whole of holy scripture turns. It is a doctrine peculiarly difficult for Christians to go on in believing in practice, when it is so abundantly clear, and taken for granted by the world, that the church is a human institution, and its mission basically one of church extension, to be managed by human wisdom and supported by human generosity. Since that is in fact the secular understanding of the church, the acceptance of the fact of the priority of God implies a revolution both outside and within the church itself. And we are not altogether ready to accept this revolution.

If it be true that the church’s mission is response, and that it is God who moves first, through our history, then the church takes a radically different view toward that history, and all that history’s institutions, including nations, wars, racial conflicts, scientific knowledge, etc. It would be ridiculous to expect the world to accept the church’s claim. But it is more than ridiculous for the church not to accept its own claim.

The second assumption grows out of the first, that the mission of the Church is inescapably one, because it is basically the mission of the one God. “It is he who moves . . .”: therefore, wherever the church is, and whatever it is doing, it can only be responding to the prior activity of God. And this fundamental unity must pervade any genuine witness and any genuine communication.

And the unity of mission in turn nourishes a new sense of the unity of the church. If the church has no mission of its own, but only the divine mission, then there is an inescapable drive to express this fundamental unity, through and beyond the historical divisions which we may take all too seriously.

The third assumption of Mutual Responsibility is that in fact all receive. The document speaks

about giving and receiving; and perhaps understandably places more emphasis on that dual relationship than it does on a prior relationship — namely that it is only God that gives anything, in the final analysis. I forget who it was that spoke of evangelism as one beggar telling another where food is to be had. This has its application to the whole complex question of who is giving and receiving.

I am not in any sense arguing against the “giving and receiving” emphasis of Mutual Responsibility. I am only pointing out that there is a yet-greater emphasis in the document, namely that we really have nothing of our own but only what God himself has chosen to give. This applies particularly to the church and its work. These are not our possessions. The church is not our property. Her accomplishments, her customs, her successes and failures, her faith, her sacraments — none of these things is in any fundamental sense the property of men and women. At most we are only trustees of the unimaginably great and single gift to us of the church. In the instance I have used, what a difference there would have been from the very start in the whole affair if it had not occurred to anyone on any side to feel that he had to be protective of what was “his” or “ours”. (The reference is to the rebaptism of Luci Johnson, subject in the 7/22 article — Ed.)

Why Communicate?

FINALLY, the “test of mission and of service,” which is the fourth element in the five-point M.R.I. program, must be accepted in practice as the test of Christian communication. Why do we communicate? What are our purposes? What is it that we are hoping to prove about the church, or the gospel? If one examines most Christian communication against the background of that test, it would fail. It is hopeless to expect deep and deliberate involvement with one another when the guiding motive of communication is limited to nothing more than image-making, information, self-respect, or even the building of greater understanding. All four of those purposes presuppose that in some sense the church is an end in itself. However thoughtfully or charitably done, even the most mature essay in greater understanding still is likely to presuppose the perpetuation of our own tradition as the end of our duty. Only when in fact we accept the rule that the church exists to witness,

to obey and to serve can our communication reach the level of the deep and deliberate involvement we seek.

Particulars

I CAN'T pretend to any wisdom in the practical area, and I take it that such wisdom is to be the responsibility of others in this consultation. I would only suggest some very simple rules-of-thumb, which I think might serve to guide us in our discussion of practicalities.

First, I think we need to define at least the major elements in communication, as I tried to do in the first section of this paper, so that we are always aware of the secular uses of communication, and also are equally aware of the peculiarly Christian dimension. This is a kind of general rule, which would govern all that I think about specifics.

Second, I would be inclined to examine every essay in communication to be sure that its primary reference is to what God is doing (or has done or unfailingly will do) in history. I think it is perfectly safe to talk about the church's work or life as long as it is made entirely clear that this work and life has value only to the extent that it is obedient to what God is up to. When the church and its characteristics are looked at apart from any sense of the divine purpose in history, then I don't see how we can avoid being condemned to pure competitive journalism.

Third, I do not see how any communication within the church can now avoid the steady test of its ecumenical bearing. Just as I was dictating the final draft of this paper, I happened to read a little column filler in the morning's New York Times. The filler was a release — unfortunately again from a Roman Catholic agency, but it could equally well have been any other — to the effect that X number of foreign (RC) missionaries had been killed in the Congo in the last five years. It was a curious little bit of information, and doubtless served the needs of the New York Times, mainly to fill a vacancy in a column. But one could not help wondering why this particular bit of information was felt to be important. Are the deaths of these people more important than the deaths of the missionaries of other Christian bodies? Far more significantly, were the deaths of these or any foreign missionaries more important than that of the immensely larger number of Congolese people who have also died in the last five years because of the civil disruption in the Congo?

The answer to my question could only be that it was felt desirable and somehow important to remind the reading public of the heroism of a particular association of foreign Christians. I don't at all question the heroism. But it would seem to me that any incidental benefit gained from such a story will be hopelessly lost in the incentive that story unconsciously gives to defensiveness, rivalry, and a continuance — even more defiantly — of division.

I would be quite prepared to say that it is useful for people to know what particular groups of Christian people are up to. But again I am sure that this is safe only when the fundamental reference of such a story is that of the Christian body as a whole, and of the single action of God.

Fourth, there should be a test of failure somewhere along the line, in whatever is communicated. To my mind, one of the basic problems we face in promoting the church's mission overseas is the incredible diet of success stories on which most of our people have been nourished. I would want to see every ounce of credit paid to the faithfulness and courage and resourcefulness of Christians in younger churches. But it is hopelessly unfair to those virtues not to make clear the problems and the failures which are also characteristic of the younger churches. And what I say about mission overseas is even more true about the church at home. I do not know how many people gave up the fight for faith on the day that Luci Johnson was baptized; but I think it would have put her conversion into a far more significant frame of reference had there been at least the indication that her baptism was not simply one more instance of the successful march of the Roman Catholic Church toward a perfect Roman Catholic world.

Anglican Guilt

AND HOW GUILTY Anglicans have been of this. I can never look at a map of the Anglican Communion without wondering what image it carries to the uninstructed majority of our colleagues. We cover most of the world in solid colors, making clear the territorial boundaries under the supervision of an Anglican bishop somewhere. Is this information of any conceivable usefulness to anybody, except it be simultaneously made clear that all that a territorial diocese signifies is that there is a bishop and a minority of practicing Christians — often a minority within a minority — who are our intimate brothers

in the single divine mission. There is no use hiding the problems or the difficulties. Indeed the only claim that can be made to success is against the background of the admitted failures.

Fifth, I don't see how we can avoid the fact that the best communication is always person-centered. We love to work in figures and statistics, because it is so much easier to build images with these than it is with the intractable persons. Yet it is very difficult to get involved deeply and deliberately with statistics. It is only possible to be involved with persons; and I think we do not make enough of this.

We use persons, in stories, films, speaking tours and the like. In this sense, the use of persons is the most common technique in Christian communication. But how much use do we in fact make of this potential encounter. In the use of speakers, for example, our own American experience has been that most often, a speaker is used simply to fill a vacuum on a program, or to discharge a limited amount of bad conscience. How seldom does this potential encounter go any deeper than that. How seldom do we exploit the presence of a person in our midst, or the issues of personal commitment and relationship which are awakened and illustrated by him.

And this is multiplied when we move to films — where it is so wonderfully easy to identify with persons, and yet so often so profoundly difficult to engage oneself with those persons and their situation in any fruitful way.

Or take even so simple an exercise in communication as intercessory prayer. This is Christian communication of a fairly deep order, when that intercession is informed and costly. But when it dwindles to nothing more than the recitation of names and places in a perfunctory way, then one almost wonders whether it wouldn't be better to skip that part altogether.

Our Common Purpose

FINALLY, all communication should try to meet the test of a common fortune and a common purpose. The deepest heartache in the Luci Johnson episode was that none of the communication suggested that baptism itself represented man's first step in responding to the incredible loving initiative of God in Christ. To Roman or Anglican alike, it is the Catholic faith that there is only one baptism, in which we can begin our blind and faltering answer to the love of Jesus. This is the root of the common purpose and the

common fortune of all those in his body. There was no word of this nor of the pain in his sacred heart at this witless mockery.

And this is characteristic of so much of our communication, which speaks of our generosity or our need or our faithfulness or our strategic position or our history or our worship or our whatever it is, without reference to the single act of divine love which alone validates whatever it is we are doing.

"Mission is not the kindness of the lucky to the unlucky; it is mutual, united obedience to the one God whose mission it is." I believe with all my heart in Mutual Responsibility and Interdependence and I rejoice in every halting step we are taking in that pilgrimage to become what we are. But we will go nowhere in that pilgrimage as long as there is any vestige left of "we" "they" in our thinking. There is no slightest trace of kindness or condescension in the church

as it really is. We are all beggars; we stand or fall together; the chain of the church's life is no stronger than its weakest link; we are what our brothers are.

I know that the form of the church does not now reflect this. We are still bound within our national and ecclesiastical boxes, and it is not plain to the observing world that the church's mission is one, wherever it is, and that there is only one hope and one love in which all must find their place. That is not plain to the church either, much of the time. But let us be certain that it is quite plain to God.

"Deep and deliberate involvement" is the test all communication by Christians must pass. That means that in whatever we write or say or picture or in any way make known to others, the first requirement must be that the wonderful and costly unity of humanity in Christ shall be the basis of whatever we say or do.

PRAYER BOOK REVISION BY INERTIA?

By Paul T. Shultz Jr.

Rector of Zion Church, Greene, N. Y.

TAKING A CRITICAL LOOK AT THE PROPERS IN THE "LESSER FEASTS AND FASTS"

GENERAL CONVENTION of 1964 authorized three years' trial use of this collection of holy communion propers. Almost one year of the three has elapsed and very little has been done about it. I have seen no discussion of it in the church magazines. The trial period will end in the fall two years from now. I fear that unless considerable attention is paid to it the 1967 Convention will authorize it permanently and we will find ourselves saddled with Prayer Book revision by inertia and default.

So the purpose of this article is to start a controversy, a debate, a discussion, a widespread appraisal of this study so that the good things in it may be accepted and the others rejected. Sure you are busy with many things that seem to you more urgent. But, unless you take a good, hard look at this study and register your reactions you may find it imposed upon you before you know it. The standing liturgical commission

has asked that every diocese appoint a diocesan liturgical commission to receive evaluations. If your diocese has one, send your reactions there. If not, send them direct to the standing liturgical commission. And write to this plaintiff! Try to test it. If you are a parson, try to get some lay reactions. Use it at weekday services. Reports of lay evaluation will be particularly helpful. After all, it's their church too!

Why the Book?

THERE EXISTS in the church a widespread admitted need for more variety and relevance in the holy communion propers. Likewise in the communion service itself — but that's another matter. "Enrichment" is the commission's word for it. There are occasions when the prescribed propers do not speak to the existential situation. Sometimes it's a Sunday and you have an epistle or a gospel or both that you might just as well

still be reading in Latin for all that the people of God in the pew are able to get out of it. Sometimes it's a collect too: e.g. Trinity Sunday! Again maybe there's a weekday service or a special meeting or conference and the range of the permitted propers from the Prayer Book includes nothing that really fits. Or perhaps you are faced with frequent or daily celebrations and the tedium of having to read the same thing over and over again. "Lesser Feasts and Fasts" attempts to meet the weekday parts of this problem. It does not venture into the perilous waters of the Sunday propers.

What Is It?

IT IS a three-pronged effort both to meet the needs of parishes with frequent or daily celebrations and also to provide more possible propers for a variety of special occasions. Each of the three prongs forms a separate section, each of which deserves evaluation apart from the other two. Each brings us a number of new collects, epistles and gospels. Taken as a whole you might say that the study smothers us with a lot of new material, some good, some bad, and some indifferent. It's a rank growth of weeds and flowers.

In the profusion of its variety the need for relevance remains unmet. Some passages are dragged in just to enable one to read something different. Some connections are forced, artificial and far-fetched. There is a pervasive biblicism that seems largely to ignore the fruits of modern biblical scholarship. There's a slavish bondage to the King James version that ruins some passages that otherwise might be intelligible and helpful. There's an over-loading of some parts of the year that gives one a feeling of lop-sidedness — a feast of propers one fortnight and a famine the next. There's a reluctance to repeat good passages. This disregards the fact that most of the people simply aren't in church every time the communion is served. And it overlooks the value of hearing something that says something even if you have already heard it half a year before. As, for example, the stories of the Good Samaritan and the Prodigal Son. They can bear hearing twice a year some months apart.

And yet, with all of this, there also are some real excellencies. The last proper in the book, "For Vocation in Daily Work", brings us in happy conjunction a collect, an epistle, and a gospel each of which is of surpassing worth. So what is needed is to sift the whole study, section by section.

Section one, pages 17-69, gives us some additional holy communion propers for eleven particular weeks of the year but does nothing about the remaining forty-one. The result is curious. Four additional sets of propers for the latter parts of Easter and Whitsun weeks each seems rather superfluous in view of the non-attendance at weekday services in most places especially in Whitsun week. On the other hand provision of propers for the Wednesdays and Fridays of each week in Lent is probably helpful. In general these are a considerable improvement over the Sunday propers for this season and might in some cases happily replace them.

In our parish a group has been meeting after the midweek service to evaluate the proper used and, as time has permitted, to sift other parts of the study as well. Their evaluations thus far have been submitted to our diocesan liturgical commission and are available for anyone interested. Some of their highlights: Yes for Lenten Ember Wednesday and Friday and Saturday — latter if epistle is read in either the Revised Standard Version or the New English Bible — and all three deserve a Sunday: No for gospels on Advent Ember Wednesday and the fifth Wednesday in Lent.

Too Confusing

THE LESSER HOLY DAYS and also the proposed revised calendar, pages 3-14, includes collects for a large number of "worthies" and here and there an epistle and gospel as well. If you look at pages 3-14 you will find them set forth in the calendar along with the names already in the Prayer Book. Different styles of type differentiate between those already in and those proposed who have a collect only and those who have epistles and gospels as well. If you can remember which type means what, it might be helpful. It all seems typically Anglicanly confusing.

My general impression is that parts are overloaded. If we are going to have this sort of thing — and the wisdom of this is debatable — it seems it ought to be spread more evenly over the ground. Also for those "worthies" who rate only a collect, the desired procedure is sometimes uncertain. In some cases it is clear that we are meant to use an epistle and gospel from section three but there are others where I am still trying to find out what we are supposed to do!

Some highlights from our parish group's evaluation thus far: No for Clement, John of

Damascus, Hilary, Antony, Fabian, Agnes, Vincent. Yes for Nicholas, Laud (with reservations), Wulfstan, Phillips Brooks (with enthusiasm).

Effectively to use this section means using Prayer Book Studies IX and XII and the first part of XVI which is not included in the hard-bound copies of Lesser Feasts and Fasts. This also is confusing but it is necessary if you are going to know something about the “worthies” and why you are remembering them.

What is really needed in this section is a re-study of the whole calendar both present and proposed. There are holy days in the Prayer Book now with subjects whose reality and relevance are questionable e.g. Saints Simon and Jude, Saints Philip and James. Some of these days have propers of uncertain quality. In contrast consider Thomas Cranmer and Martin Luther. They are far more meaningful. The book brings Cranmer to us in the proper for June 10, the First Book of Common Prayer. Martin Luther, however, is omitted.

A Proposal

A DRASTIC REFORM of the calendar might result in two classes of holy days:

- A limited number of days with complete collect, epistle and gospel.
- A number of days for optional observance, some with their own collects, others with a “stock” collect where you simply insert the name.

In the first, you’d include only the really most important commemorations. The resultant number might be smaller than is set forth in the Prayer Book at present. For two you’d have a number of suitable collects, epistles and gospels — something like what we find in section three of the book to which we shall be coming next in this appraisal — with clear instructions in each case as to which proper is proper.

In such a re-study and reform of the calendar the work done in preparing Prayer Book Studies IX, XII and XVI would prove of inestimable value.

Saints and Occasions

SECTION THREE, pages 154-190, consists of 27 propers — including alternates for various occasions. Part one, pages 154-163, is entitled “The Common of Saints” and contains seven propers i.e. martyr, missionary, theologian, etc., concluding with two for a just plain saint. Part two, pages 163-190, entitled “For Special Occasions”, brings us twenty possibilities for use “on

any weekday for which the Prayer Book does not provide an appointed set of propers”.

This is really helpful. It means, if you are not obligated to read something else, maybe here you can find something that people will hear. Some of these propers are really good and can provide welcome relief, especially when we are otherwise stuck with an inferior Sunday proper. As mentioned above, the one “For Vocation in Daily Work” is especially excellent.

In the first part — The Common of Saints — the one for a missionary has an indifferent collect with a good epistle and gospel. The first one for a saint is excellent all the way through but turns out to be a proper already in the Prayer Book for any saint’s day!

This whole section has real possibilities. All of its propers deserve genuine trial and some of them offer opportunity for real and permanent enrichment.

Conclusion

THERE’S some good stuff in “Lesser Feasts and Facts” along with some not so good. You have to dig for what is really worthwhile but sometimes your digging rewards you.

The book is difficult to manage. To use it smoothly you ought to be good at parcheesi or mah jongg or something like that — or else hire a guide to help you find your way around. For example, say it’s weekday Wednesday and you have a celebration coming up. First you check the church calendar for the year — and watch out for a displaced saint! — then you look at the Prayer Book in pages 90-225; then pages 226-257. If by this time you’ve found nothing obligatory, you can turn to Lesser Feasts and Fasts, first looking carefully at pages 17-69. If nothing turns up here, go on to pages 70-153. If you still draw a blank, you may now use most anything you want in pages 154-180.

This is parcheesi. But also remember if you do find something in pages 70-153 you may have to look for a gospel to fit somewhere in pages 154-163. Confusing, what? Good luck, and don’t forget per aspera ad astras!

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THE WITNESS
Tunkhannock, Pa. 18657

Women of Iowa Parish Join Men In New Plan of Organization

★ The women of St. Luke's, Cedar Falls, Iowa, is voting itself out of business in favor of a new plan of integrating all of the parishioners into the life of the parish.

This action came about at the June vestry meeting when that body voted to organize the parish into functioning committees which parallel the diocesan departments. A member of the vestry will serve as a committee chairman.

It has been apparent for some time that the interest of the women in belonging to a separate group has been waning, with only about 25% of the women taking any interest at all. This is probably true on the diocesan and national level.

When the diocesan convention voted to allow women on vestries and as delegates, St. Luke's churchwomen began an immediate study of their role in this new relationship.

The study produced a feeling that it was no longer necessary to maintain the group, but instead that the energies of the few really involved women should be channeled into the larger life of the church.

But the women did not just want to end the organization without a plan which would continue the major interests of the women as Christians. So the board met with the rector and worked out the committee system which would give every member a chance to be active in the life of the parish.

This move came at a historically significant moment at St. Luke's as the parish has sold and moved out of its original 100-year-old building. It will meet in temporary quarters until a building program can be carried out; offering the

parish as a whole a chance to re-think its reason for being.

At a special meeting, the women took the first step towards becoming one parish by voting to transfer certain monies from its building fund to the building fund maintained by St. Luke's.

These monies, amounting to more than \$600, had been set aside to be used in the kitchen. It was pointed out that the parish would only build a small kitchen anyway, as it would catch up with the 20th century and have its big dinners catered, probably in one of the existing community rooms in

one of the banks or at a local restaurant.

It seems rather poor stewardship to build a parish hall which is used maybe only once a month when a hall can be rented for a small amount and the church can utilize space for church school rooms or worship.

Some few women objected because of wanting to provide for "our kitchen", but the point was made that the parish exists as a unit, not as two groups one of which had ownership over a certain part of it. This is the whole idea behind the change.

The next step was for the president of the churchwomen to go to the vestry with the proposed new organization. This was favorably accepted by the vestry which is in reality con-

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A REPLY TO THE RIGHT

BY BURKE RIVERS

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publication of the radical right. Among them was an editorial by David Lawrence

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THE WITNESS

TUNKHANNOCK, PA. 18657

cerned for more than just the "temporal life" of the parish.

The committees will include: laity, education, social relations, evangelism, college work, mission, promotion, camps and conferences, institutions, stewardship, and housekeeping.

The committee of the laity will probably be the most active group at first for it will fill in the gaps where the churchwomen left off — programs. Instead of having separate evening programs for men and women, this committee will work out parish programs of interest to all.

Another step towards this unification will be making the United Thank Offering a family affair. This is done in many homes, but it is believed that it can be promoted in such a way that every family will have a blue box and every member of the family will learn to give thanks by using it.

St. Luke's has been a relative sleepy parish in its 110 years, and so it is not expected that all of a sudden it will catch fire. But it is expected that many who have hung back because they were not interested in a social club will have a chance to come forward in a worshipping community which will scatter into the world and witness to the love of God.

Already some other parishes in the diocese are interested in this type of organization for none want simply to dissolve the churchwomen without some plan of taking up the work.

St. Luke's parish budget will now include the "fair share" which is sent to maintain the diocesan organization. The budget will also send delegates to the annual convention.

PETE SEEGER TURNS AWAY WRATH

★ A polite answer was given here by folk singer Pete Seeger to critics who attempted to stop him from appearing before

the convention of the International Walther League, meeting at Squaw Valley, Cal.

Referring to old charges of "communist" made against him and revised by a minority group in the Lutheran Church-Missouri Synod, Seeger said: "I only wish the people who have said these things could be present so that they could hear us sing and join in these discussions. It is the only answer."

His remark came in response to a query from a Walther League panel.

Critics of the folk singer recalled his refusal to say before the House Un-American Activities Committee whether he was a communist. Seeger, who did not invoke the 5th amendment but appealed on the basis of the constitutional guarantee of free speech, was convicted of contempt of Congress but the conviction later was reversed.

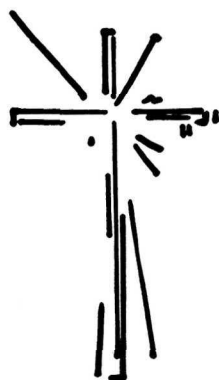
Missouri Synod youth leaders stood by the invitation for the singer to appear before the young people and the Church's regular convention this year seconded that stand, though it questioned the judgment of extending the invitation.

At the youth meeting, Seeger attracted a crowd of some 4,500 and was called back for three encores.

Also taking part in a panel discussion, he declared that his goal in music is "to show people what a big world this is . . . what wonderful people there are in this world and how we can all love each other as Jesus told us to do."

In response to a tribute paid to him by a delegate, he replied: "Look here, I know that all idols have feet of clay. I'm a sinful man just like everyone else."

"Really, I want to thank you



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for the inspiration you have given me here . . . in your discussions, Bible study and topic study. Think of all the 47-year-old men you know who have turned sour. It is enthusiasm like yours which keeps me going."

PRE-NUPTIAL PLEDGE ON BIRTH CONTROL

★ An Anglican vicar in the English midlands town of Smethwick has sparked another birth control controversy by publicly suggesting that all bridal couples should sign a declaration that they understand contraception and are prepared to practice it.

He is the Rev. John Rossington, vicar of Holy Trinity church, who reported a favorable reaction to his idea. The provost of Birmingham, the Rev. George Sinker, said: "I cannot say that I agree with all Mr. Rossington's ideas, but anyone who puts forward serious suggestions of this kind is doing a commendable thing."

Rossington outlined his views in the town's Anglican newspaper. He put forward three other ideas for "checking" the population explosion:

That income tax relief and family allowances be stopped after a certain number of children have been born; that sterilization be encouraged among those with "very large" families; and that the number of family planning clinics and other facilities for teaching birth control be increased.

A married man with two children, he added: "Already in our town there is not enough room for people to have proper homes. They have been crammed into box-like flats like chickens in a battery house."

Later, Mr. Rossington, who is 32, said: "I think the population explosion is something of a skeleton in the cupboard and

is being ignored. I felt I should air my views and see what the reactions were."

News Notes

Jacob Weinstein, Chicago rabbi, one of the team to go to Vietnam, said that the best that can be hoped for militarily is a "long, costly, dragged-out affair . . . ending probably in a stalemate, until both sides are just too dead tired. Meanwhile millions of Vietnamese people are suffering . . . paying with their lives."

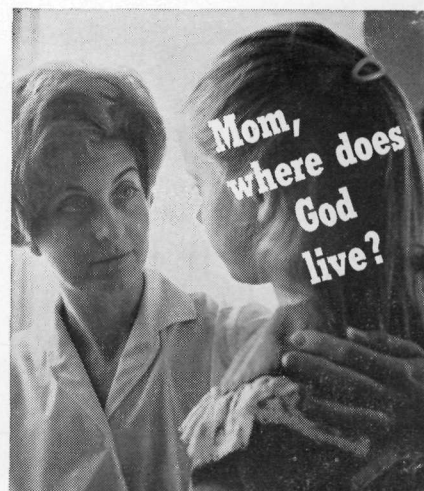
Robert Insko, rector of the Advent, Nashville, Tenn., becomes assistant professor of pastoral theology at Seabury-Western next month. Among other things he will be in charge of field work.

Raymond W. Albright, professor of history at Episcopal Theological School since 1952, died July 15. He came to the school as a member of the Evangelical United Brethren Church but a year later was ordained priest by the late Bishop Nash.

Dean Sturgis Riddle dedicated a painting of the nativity done by Jacopo Bassano, 16th century Venetian master, at American Cathedral, Paris. He also dedicated a lot of tapestry needlework, made by women of the cathedral congregation.

Robert T. Gibson, formerly rector of St. Clement's, El Paso, Texas, is now dean of Christ Church Cathedral, Houston.

Robert A. Magill got a lot of plugs when he retired this summer after being rector of St. John's, Lynchburg, Va., for 34 years. Convention of SW.Va., in a lengthy resolution spoke of "his influence and leadership, his warm friendliness and his multiple talents."



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Later the vestry recorded his many accomplishments, parish-wise and other-wise.

Ecumenical Center, headquarters of the WCC and ten other international church bodies, was dedicated in Switzerland on July 11. It cost \$3-million, with a lot of it raised in the US by Bishop Henry Sherrill after he retired as PB. He led a brief ceremony outside the building prior to the dedication service.

British Methodists, in approving a 24-member joint commission with Anglicans, spelled out issues they want clarified. They include what form of serv-

ice will be used for integrating the ministries of the two churches; open communion; the use of fermented wine; relations with world Methodism and other Free Churches; the appointment and functions of Methodist bishops; marriage discipline; the participation of the laity in church councils; and the work of lay preachers who have major roles in the Methodist Church.

England is having racial conflicts. Archbishop of Canterbury and other church leaders issued warnings some time ago. Methodists at their annual meeting in July were told to speak out for racial justice, one speaker saying that "extremists are shouting loudly but the voice of the church is a pathetic whisper." Only recently non-white immigrants have been terrorized by the appearance of an English counterpart of the US Ku Klux Klan, including cross-burning by hooded men.

Christian Leaders from Japan are presently in US to discuss with church groups and government leaders possible ways of securing a peaceful settlement in Vietnam. Heading the team of five is the Rev. Isamu Omura, moderator of the United Church in his country.

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MP 9:15, HC 9:30; EP Daily 5:15; C Sat.
4-5, 6:30 - 7:30 & by appt.

- BACKFIRE -

Albert A. Chambers

Bishop of Springfield

The special committee on Deaconesses of the House of Bishops met on May 17 and 18, 1965, in Evanston, Illinois, to "continue to study the place of deaconesses in our church" as we said we would in our report to the House of Bishops last October. We invited the Deaconesses to consult with us and were pleased that nineteen attended. We spent approximately eight hours in joint sessions with them and shared with them our conclusions; to which they gave general agreement.

Since then, individual members of the special committee have accepted specific areas of responsibility in order to expedite the preparation of a report to the House of Bishops, scheduled to meet in Montana in September. The committee will present a statement and several resolutions for adoption by the House of Bishops. We realize that the House of Bishops does not legislate, but if the House votes to accept, in principle, the statement and resolutions which we plan to present, we feel that a healthy clarification of the

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questions asked by Bishop Pike and others, will result.

We thought it would be helpful to all the members of the church to know that this special committee is preparing this report.

Russell F. Hanmer

Layman of Simsbury, Conn.

That was a most interesting ride along "Whose Highway?" with Dean Spofford last July 8 until the very end when the shattering crash of Rocky Mountain Latin, "mea maximus culpa," plunged me into cultural shock. When recovered, I went back and travelled the highway again, stopping short of the last three lines, and pondering the memory of some of the things the dean had pointed out.

At his crossroads station the dean hears the dispossessed, the disoriented, the con artist—the unlovable misfits of our otherwise great society — asking for help. Not many of us laymen are there to help administer the qualifying tests: the lawnmowing, the proofs of honesty, the gratitude expressed by attending a service. Not many of us would be helpful there because not many of us have the spiritual stature, the eminence in loving, which lets the sinner see in us his own condemnation. What everyone sees instead is our success and our judgment, and not many (can we?) can respond in love to that.

I cannot identify the dean's quotation, "... Lord, give me a sign which one you really are." It seems to demand more than the familiar, "... as you did it to one of the least of these my brethren, you did it to me." The latter imposes no obligation to discern the sheep among the goats, nor even to recognize the shepherd. Culturally delicate, I've never learned to smell the difference between sheep and goats anyway.

Stationed at that crossroads,

the fumes and litter of plunging mankind engulfing his church, the dean has doubtless met the Lord often and missed him a few times, too. He's there in the dustclouds keeping watch over his own. Thanks be to God, the dean is there, too.

Herbert W. Prince

Clergyman of Tamworth, N. H.

In his fine review of Ernest Harrison's book "Let God go Free" (7/22). Dr. Minifie rightly expresses his grave doubts whether improvements in the liturgy and worship of the church (moving altars, changing postures, modernizing words etc. etc.) touch the real problem of our times. He believes that the bishop of Woolwich and those who think with him expect too much from mere changes in worship and ritual. The real problem, he truly says, is man's loss of God himself.

It is most refreshing to hear this amidst the jargon of the day. Dr. Minifie goes to the root of the matter when he writes that contemporary man thinks "he doesn't need God any more". What with affluence, space mastery, modern medicine, social security and the supremacy of science man has come to believe he does not need God. Living in "vast urban complexes he is forever on the move, unrelated and rootless". These, not deficiencies in church worship, are the real problems of our day. God has been lost, or worse still, passed by as unnecessary in the material triumph of man.

Dr. Minifie stresses the necessity of God in an ordered universe and a meaningful life for man: "Without God I believe men cease to be human".

I hope the rector of Grace Church, New York, will expand this in future writing. Will he proceed from the need of man "to be related to the source of all grace and goodness" by telling us how? It is not enough

to say "God is made known to us uniquely in Christ". This means little or nothing to modern man. He wants to know how and why he should be God's man rather than his own: a lover and servant of God rather than of himself.

It would be good if Dr. Minifie has laid low the bogey of liturgical changes as a serious Christian problem of our times. Let us have the changes by all means, but do not count on them for church revival. Church revival and the renewal of Christians demands nothing less than a revolution of the will and spirit of man; nothing less than "our utmost for the highest".

How is man to become aware of God, become aware of his need of God, desire him, love him, live by his laws and rejoice in his ways? The Pauline answer: "God was in Christ reconciling the world unto himself" needs much amplification for contemporary man. Dr. Minifie is well qualified to explore and help with these questions.

John H. Woodhull

Layman of Buffalo, N. Y.

The Witness seems to me to be steadily improving. Your stable of new writers is excellent. By new writers I refer to the excellent Barbara St. Claire, the distinguished Dr. Minifie, and the Headmaster from Lenox School. These people write about phases that were previously neglected by the Witness—and I am pleased with the space their writings have occupied.

It has strengthened the paper. I want to repeat to Dr. Krumm what I told him two years ago—the time he has given to the Witness is time well spent.

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