

The **+** WITNESS

APRIL 20, 1967

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THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of one week in January and
bi-weekly from June 15th to September 15th
by the Episcopal Church Publishing Co.
on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine
sells for 10c a copy, we will bill quarterly
at 7c a copy. Entered as Second Class
Matter, August 5, 1948, at the Post Office
at Tunkhannock, Pa., under the act of
March 3, 1879.

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Story of the Week

Controversy in Religious Press Discussed at Editors Meeting

★ Two well-known Protestant leaders who are accustomed to finding themselves on opposite sides in many controversies found little ground for disagreement during a discussion on the place of controversy in religious journalism.

In what was listed as a "debate" in the annual meeting program of the Associated Church Press, Truman B. Douglass, executive vice-president of the United Church board for homeland ministries, and the Rev. Leighton Ford, vice-president of the Billy Graham evangelistic association, were in essential agreement although they arrived at their conclusions from different sources.

Douglass quoted Michael Harrington, Norman Mailer, Jean Paul Sartre and theologians and sociologists to support his belief that controversy is the "normal condition" of life in general and the religious community in particular. "Consequently it is folly to expect that life in this essentially controversial community can proceed without controversy," he observed.

Ford quoted extensively from the Bible, former presidential aide Bill Moyers and evangelist Billy Graham and concluded: "Any Christian who opposes controversy has enlisted under false pretenses!"

While Jesus "seldom deliberately sought" controversy, Ford said, his words and deeds often provoked it. "The gospel itself, preached with authority, is the greatest controversy!"

In their prepared texts the two leaders touched on various facets of the meeting's total theme, "The religious journal in a time of controversy."

Maintaining that the "religious community is a community with a built-in controversial element," Douglass defined the Church as "an arena in which people ought to fight like hell and at the same time love one another . . . Our purpose in all this should be to help people not merely to tolerate controversy but to set a positive value on it and to enjoy it. I think the highest office of a religious periodical may be to teach its readers to exult in controversy."

Douglass told the editors from a wide variety of publications that "unless you are willing deliberately to handle controversial material you are essentially repressive of freedom. Freedom is realized only when there are options to weigh choices and decisions to be made. Wherever there are options, choices and decisions there are certain to be differences of opinion."

Both Douglass and Ford

stressed the need for accuracy and honesty in religious journals handling of controversy. "Christians have to tell it like it is," Ford said. "We have to speak God's word as it is, for God has given the scriptures as a corrective to the distortion sin causes in our inner vision. And we have to describe God's world as it is."

Douglass commended as one condition "of the successful handling of controversy — adequacy and trustworthiness of description." If the journal cannot present the facts and the background of a question, "the treatment of the issue had better be postponed," he counseled. "When one plunges immediately into partisanship without having undertaken a disciplined and intelligible description of an issue, one's partisanship is immediately suspect."

Conversely, Douglass continued, "I believe that the religious journalist will be allowed great latitude in what he advocates or opposes as long as his fact-gathering and his fact-presentation are impeccable. I do not even think it is necessary to make an over-meticulous separation of reporting from editorial opinion if the reporting is competent and reasonably complete. It is half-baked reporting that raises the credulity question and turns controversy into contentiousness."

Ford raised the question: "Doesn't honesty also mean that the editor has to be willing

to check his own bias? None of us can really claim objectivity . . . It seems to me that a built-in human bias means that we have to lean over to be fair to the other side. This is only common sense. If you know I am biased, and yet I give you the other side, you're more likely to consider my viewpoint."

Another suggestion Mr. Ford produced generally strained and nervous laughter among the roomful of editors. "I'd like," the evangelistic leader said, "to see an editor come back sometime and say: 'I was wrong. I've investigated further and I've found that I made a mistake.'"

Ford also raised the question of "the place of dissent" within the church. "What about those voices we think are on a tangent? Is the religious editor under an obligation to relegate the dissenting voice to a letter to the editor? When we say we don't have to give both sides because we're an official organ, isn't it like saying 'I own the paper so I don't have to be fair?'"

In his address, Douglass denied that there were some issues which readers are "not ready" for. "I believe there is no important public issue which your readers — if they have the minimal literacy necessary to read your journal at all — cannot consider if it is presented to them in clear, precise and uncomplicated language. Indeed it is your presumed ability to do this that lays upon you a special obligation. . .

"You are a religious journalist because you are competent to expose a controversial issue in such a way that people can understand it and reach a decision about it. Having this competence, if you fail to use it you are betraying your profession and the Churches which have given you the privileges of an audience."

Among the issues Douglass urged the church press to deal with in a "direct, frontal attack" were the Vietnam war, the struggle for human rights and racial equality and the war on poverty. He also said: "I think you have to be fundamentally in favor of the sexual revolution to which many of our youths are committed as an

attempt to restore to life the qualities of spontaneity and joy . . .

"Similarly, you have to be for the turning of some young people to the wisdoms of the east, such as Zen Buddhism . . . We have to contemplate the possibility that there are better sources of truth and wisdom outside our culture which need to be explored."

Church Sponsors Birth Control Clinics in U.S. and Overseas

★ Store fronts, community centers, church basements — these are some of the unlikely places in which church-sponsored birth control programs are operating these days both in the U. S. and abroad.

Further, there are more of them today than ever before, as more and more Churches enter the field. The Episcopal Church's pilot projects and studies of family planning and population control today are typical Church efforts which reflect a trend toward working more closely with the government in this area.

Basing his comments on a position paper issued last fall by the House of Bishops, Presiding Bishop John E. Hines says that the Church supports fully the government effort toward population control at home and overseas and he asks American churchmen for a doubling of funds to help toward work in this field.

Here is a round up of some church-related activities in family planning: Rhode Island medical society makes study of problems of birth control with view to making recommendations for legislation. Dean Ronald Stenning of Providence urged such recommendations when invited to testify with other local church leaders.

Storefront clinic set up by local Planned Parenthood Association with government aid is now operating on funds contributed by a suburban parish outside Providence.

San Antonio, Texas, Good Samaritan Center has added family planning service to overall health service to community. Wilmington, Delaware, Christina Community Center now holds visiting clinic sessions monthly using a Planned Parenthood mobile clinic transporter and staff. Grass roots clinic has opened in church basement in Ecorse, Mich., a result of combined organizing by the parish of the Resurrection, Planned Parenthood and the U. of Michigan public health school at Ann Arbor.

Experimental Clinics

The pattern of participation and the organizing of such clinics differs according to the special need and the available resources of each community.

The Christina Community Center in Wilmington started its first birth control clinic in 1963 on a twice a month basis. The staff included a nurse, receptionist and physician. The clinic ran for nine months and stopped its service due to staff changes, high costs and patient load fall-off. In 1966, the local Planned Parenthood agency set

up a mobile clinic transporter and the first visiting clinic session was held at Christina. Clinics are now held on the third Wednesday of each month. Christina has found that a great need exists for education in order to establish the clinics usefulness securely in the neighborhood, since preventive health measures and planning are not part of the normal life patterns of the area. Another center which is making use of the Planned Parenthood mobile clinic is a nearby Presbyterian church.

The Good Samaritan Center in San Antonio added to its established medical clinic a comprehensive family planning service. The service includes medical aid, family counseling, advice on nutrition, child care and home management. Its program provides a means of adding a broader educational service for health, which is considered to be essential for informed family planning.

The Good Samaritan Center has had very few drop-outs. This is attributed to a plan for counseling each parent once a month for the first few months and then at intervals of from three to six months. The local public health service does not offer family planning but refers patients to the clinic with individual prescriptions and recommendations. The program has grown from 230 to 275 patients regularly under care since the beginning of 1966.

The Church's stand on the issue of birth control is based upon the Church's acceptance of the need for responsible parenthood and thoughtful consideration of population needs throughout the world. Plans are now under way through the executive council for an increase of aid to family planning centers and for a broadening of educational and informational serv-

ices in birth control by its various departments.

The Presiding Bishop's fund for world relief will increase giving through Church world service for population control programs overseas particularly in India and Latin America this year, and has projected plans for adding more funds each year of the new triennium.

The division of pastoral services of the department of social relations is working toward arrangements for the same kind of increased funding of projects within the borders of the United States. At present the division is concerned with studies of problems of family planning in the U.S. It plans to hold conferences on family planning in the domestic field and to explore the problem of responsibility of individual churches for family planning services. The division has been conferring with the Harvard center for population studies and with the dean of the Divinity School to study in depth family planning in the light of human and family values in our culture.

The overseas department is making family planning programs a special emphasis in studying the expansion of programs of community service overseas. The Rev. Almon R. Pepper, retired director of the social relations department, has now been appointed by the overseas department as its consultant on community services, particularly those for family planning.

Family Planning Aid

These plans for increased efforts to work for world-wide birth control programs are a direct result of the Church's most recent stand on population, poverty and peace which was issued by the House of Bishops in 1966 as a position paper. In part it states that: "As a result of the population explosion a

world crisis exists which effects all strata of society . . . Family planning is therefore not only for those who are poor but also for those who would accept social responsibility seriously. We therefore support the availability to all of legitimate birth control services within the United States and the creation overseas of pilot programs which may persuade people and governments that such programs on a larger scale are practical and effective. As a practical measure, we encourage substantially increased gifts to the Presiding Bishop's fund for world relief in 1967. The fund represents extremely modest support when compared either with the vastness of the world need or with the affluence of our people.

"But a strengthened fund would make it possible to initiate and strengthen programs for attacking root causes of hunger. By joining our efforts with other Churches with whom we are allied in programs of relief and interchurch aid through Church world service and the World Council of Churches, much could be done in agricultural and rural development, leadership training, teacher training and development of schools and education."

CHURCHES WITHHOLD KODAK PROXIES

★ Presiding Bishop John E. Hines has stated that the Episcopal Church is withholding proxies on stock shares in Eastman Kodak Co.

An officer in the company approved a training program for Negroes. This was later withdrawn by Kodak as not having been authorized.

Others who have not sent proxies to management for the annual meeting of stockholders on April 25 are agencies of the United Church, the Methodist

Church, New Brunswick Seminary of the Reformed Church, United Presbyterian Church, Associated Church Press, with several others likely to do so before the meeting.

Representatives of the Churches will attend the stockholders meeting in Flemington, N. J. to explain their action and to urge the Kodak management to conduct the training school.

On April 11 industrial and religious leaders in Rochester,

home of Kodak, formed a corporation to guarantee 1,500 jobs for unemployed Negroes. The group has promises from about 40 of the largest businesses in the area to hire the Negroes and to provide on-the-job training, remedial education and counseling.

Kodak is among the companies promising jobs but a spokesman for the new organization said; "We know what Kodak does with agreements—tear them up."

German, P. R., was the speaker. Presiding was the Rev. P. Thomas Anthony, coordinator of the pilot program in Puerto Rico.

The third day opened with a discussion of personal and community response to social change with Msgr. Ivan Illich, S. J., director of the center of intercultural formations in Cuernavaca, Mexico, the speaker. Chairman was Bishop David Richards of Central America. The Rev. Juan A. Franco, a pastor of the United Church gave the response.

After a free afternoon, another general meeting was held in the evening when a panel of students from the University of Puerto Rico presented different points of view on the political destiny of their country. Mrs. Robert M. Webb, acting director of the department of social relations, presided.

Following compline, the Rev. Raymond Maxwell, executive secretary of the division of world relief and interchurch aid of the department, presented *The Long March*, a film depicting relief and refugee operations of Churches in action together.

Dean Samuel Polanco of the university, who had been a delegate to the Church and society conference in Geneva last summer, presided at the meeting that opened the fourth day, when the role of the Church in a changing America was discussed. This too was a panel consisting of Dean Antonio Ramos of the Episcopal cathedral, the Rev. Samuel Silva, Evangelical Church and university chaplain, and Carlos Montes, a Roman Catholic layman.

In the afternoon there as a round table discussion of the role of the U.S. in Latin America, with various points of

Conference on Revolutionary Changes Held in San Juan

★ Eighty Episcopalians from fifty states held a conference, April 10-14, in San Juan, Puerto Rico, to consider the role of the Church in social, economic and political changes in Latin America.

The meeting was staffed by personnel from the Episcopal Church Center in New York; eleven from the department of social relations; Douglas Bushy, public relations officer from the department of communication; the Rev. Charles Wilson, associate secretary of the division of domestic mission, urban group, of the home department; the Rev. Laurance Walton, associate secretary, division of personnel, of the overseas department. Consultants were the Rev. Joseph G. Moore, the planning officer for the ninth province, and the Rev. Richard Johns, associate secretary of Christian education.

Bishop Francisco Reus-Froylan of Puerto Rico was the chairman and presided at the dinner which opened the affair, when Mrs. Charles S. Monroe, associate secretary of the social relations department, outlined procedures as coordinator of the conference. Douglas Bushy then

showed the film, *A Time for Risk*.

Bishop William Marmion of Southwestern Virginia, chairman of the department of social relations of the executive council, presided at the meeting the following morning when economic aspects of social change was discussed. The Rev. Arthur E. Walmsley, acting associate director of the department, spoke on what the conference hoped to accomplish and the Rev. Charles Frankenhoff, S. J. of the University of Puerto Rico was the speaker. Participants then met in one of five groups to which they had been assigned before leaving for Puerto Rico.

That afternoon, after two and a half hours of free time, another general meeting was held to consider social and revolutionary change, with the Rev. Edmond Desueza of the Dominican Republic the speaker. Chairing this session was the Rev. Francisco Ramos, chairman of social relations in Puerto Rico.

Political issues involved in a revolutionary approach was the subject of the general meeting that evening, when Chancellor Carlos J. Lastra of the Inter-American University at San

(Continued on Page Fifteen)

THE WITNESS

EDITORIAL

What About the Witness?

THE WITNESS has an Advisory Board with about 150 members. Last month we wrote to ask how the magazine could be improved. Said the managing editor:

"One of my jobs is to put the paper together each week and I often think that we would serve better with fewer long articles. Most numbers have at least one and however good it is, I wonder how many read it or just set it aside as a 'must read that' — then another Witness arrives. The answer might be to mix them up — say a couple of solid articles each month with the other issues featuring short articles and more news.

"Our biggest competitor, I think, is for people's time — there is more to read, see and hear than ever before, and we ought to do such a good job that the Witness would be 'must' reading for at least a few minutes each week.

"We will appreciate your views; a letter or if too busy then a note on the back of the enclosed card." The card, incidentally, asked them to send their annual dues ranging from \$10 to \$100. A large number simply said; "leave well enough alone." But there were other opinions expressed which we pass on to all our readers, with the request that you send to us at Tunkhannock, Pa., any ideas you have.

Quite a number wrote that they like the idea of a couple of solid articles during the month, with the other issues having only short pieces and more news.

"By and large I think the Witness is just about the one hope of the Episcopal Church." This rector also said that he gets the impression that the best articles are those specially written for the magazine and that he is not too happy about re-heated sermons.

Says a laywoman: "I agree with you that fewer long articles would be better. I do feel pushed for time but I am ever faithful to the Witness, you may be sure."

A clergyman, now retired, prefers short articles and suggests re-write jobs to cut down the length of the long ones. "I do not think of the Witness as a theological journal but a vital paper that reflects the minds of the liberals in our Church."

A churchwoman: "I appreciate your dilemma regarding the publishing of the meaty and long articles which are really the most important part of the Witness. It is true that there are times when we have to set an issue aside to be read later, but from my point of view I think this is something I would prefer to do, rather than have the number of good articles reduced."

These comments are all from women:

"You must keep going. It's good to have a P.E. paper that is never pompous."

"No doubt one reason for the success of the Witness, long my favorite, is your practical, up-to-the-minute outlook. Your suggestion that we are not taking time to skim, not to mention digest, the longer articles is, I fear, the plain truth. And yet some of them are of far too great value to pass over. Mixing them up may be the answer."

"I might be wrong but to me the Witness is Ok as is, though I'd be willing to see how it worked out to have the long article every other week. You are right about the competition for time. I like your un-stuffy attitude about things."

"The Witness is so good that I would be afraid to touch it."

"It is a must magazine just as it is."

"It is an extremely good weekly and I would change little if anything. When I have finished with my copies — I do read them, long articles included — I take them to church for distribution and I know that one person said he was hooked and sent in his subscription."

"I read almost everything and I think to run solid articles less often would mean that many would set it aside to read later. Each issue is eagerly waited."

One person, long a friend of the Witness, left the Episcopal Church and became a Quaker largely because of their peace efforts. She suggests publishing every other week which the Friends Journal does successfully.

We have a few bishops on our board, all of whom sent in their dues but only one made any comments, indicated maybe that bishops are very busy people. The one to write said he likes the magazine as it is, but added that if an article was more than a page and a half it usually got set aside. "It depends also on who

writes it" — adding a few names that he always reads.

A parson, who is not a bishop because he did not want to be, says; "I do value the Witness. It is the only Episcopal paper I take and naturally would be interested in more news, but I think you do a grand job and have over the years." He is concerned about Vietnam and race, and adds that he sees no difference between the attitudes on these issues between Christians and non-Christians. "I'm afraid that we have done a pretty poor job teaching people the basic truths of Christianity."

An Episcopalian who is an executive of a Council of Churches for a state; "I read short articles more often than long ones but I look at the long ones and skim them. The Witness does not need radical change since it serves a real purpose well."

A physician went to work with the number he received with our letter. He singled out two articles which were "Much too long since both could have said all they wanted and needed to say in just half their length — and yet both were very fine articles. There should be much more news of the Church at home and over the globe. But I am an ardent reader of your worthwhile periodical."

Another doctor, this one a Ph.D. in course: "Most Church stuff is too bland. Who gets excited about reading pious cliches and the same old attitudes? How about trying to become a journal for the expression of modern theology?"

Dig out the people who are thinking new. Offer them a medium of communication. Shake up God's frozen people. You might get clobbered, but you might bring life to the Church."

Says a rector: "I'm probably the worst reader and procrastinator on your list, but I wouldn't drink my morning cup if I'd not read the feature or more substantial articles in the Witness. Keep up the good work — present style."

A retired clergyman: "The balance between articles and news is very satisfactory. As for long articles, you print what nobody else will, like pronouncements on the war in Vietnam, and this is extremely valuable."

A rector urges a change in format and suggests that of another magazine, which is not P.E. "I suppose you do not want to be a copycat, but you do not have to worry — you can have any kind of format and it will still be the Witness."

Special issues a few times a year is suggested to deal with subjects that are largely neglected or forgotten by other news media. "An entire issue would give enough space to approach the topic thoroughly and fill some much-needed gaps."

That is about it, as of now. But we really want your ideas, plus or minus, so shoot.

And many thanks to all those of the Advisory Board who paid their dues, whether or not comments came with the check.

THEOLOGY & THE PROPOSED NEW LITURGY

By John M. Krumm

Rector of Church of the Ascension, New York

A QUICK SURVEY OF THE THEOLOGICAL IMPLICATIONS OF THE PROPOSED LITURGY

SHALL THE CHURCH have a new liturgy for the Holy Communion and if so what form shall it take are likely to be questions on the agenda of the General Convention in Seattle this September in view of the recently published *The Liturgy of the Lord's Supper* issued by the standing liturgical commission.* Since the commission has invited the response of the clergy and the laity to the proposed revision and has reserved the right to modify or even to with-

draw entirely its present suggestion in the light of the response, this article will attempt a quick survey of the theological implications of the new proposal as a stimulus for further discussion. Unlike the 1953 proposal, for which this is a substitute, no disclaimer is made that the new service represents no theological changes.

* *Prayer Book Studies XVII, Church Pension Fund, \$1.50*

That is realistic, for it would be difficult to make substantial changes in form and language and not reflect at least minor shifts in theological emphasis. Indeed some fairly major theological changes are here boldly suggested, and the very boldness of them is welcome as setting the stage for open and frank discussion.

It is apparent at once that the role of the Church as a social and corporate entity in the divine economy of salvation and especially in worship is heavily and repeatedly emphasized and underscored. At least five new occasions are provided in which congregational response is indicated. The Prayer of Intercession is rendered as a litany with responses required to each division of the petitions. The thanksgiving prayer after the Communion is directed to be said in unison. Offertory presentation sentences are divided into sequences of versicle and response. The congregation worshipping according to the new liturgy will have less opportunity for wool-gathering and more obligation to take part in the liturgical action by alert and full-voiced responses. What is more, the language of the rite itself is consistently emphasizing the corporate character of worship and no room is left for an interpretation of the congregation as a collection of autonomous individuals who happen to be simultaneously in one place for essentially private devotions.

The creed begins "we believe," and before the administration of the communion the officiant is directed to say, "Holy things for the People of God." A note in the rubrical section The Ministers of the Liturgy makes provision for con-celebration, an arrangement that makes it clear that the celebrant himself is representative of the whole company of the faithful and may associate other ordained clergy with him in his sacerdotal function. The additional provision in this rubrical section which directs that "lay persons from the congregation, appointed by the priest, should normally be assigned the reading of the Old Testament Lesson and the Epistle" reflects a concern to make Christian worship an act of the whole Christian body — clergy and laity together.

This unmistakable emphasis upon the centrality and authority of the Christian fellowship is an important and welcome corrective to a wide-spread individualism which has perverted the true teaching of the major Protestant reformers and made havoc of Christian witness and Christian discipline in many of the Churches

which, like Anglicanism, have felt the impact of the Reformation.

A Radical Change

TO THE PRESENT WRITER two other changes in theological emphasis are not, however, so welcome. The more revolutionary one is the proposal that The Penitential Order — a revised version of the General Confession, Absolution and what was formerly called The Comfortable Words — be made optional except on the First Sunday in Advent, Ash Wednesday, the First Sunday in Lent, Passion Sunday, and the First Sunday after Trinity. It is surprising that so little justification is advanced for this radical change in view of the fact that the commission includes among the appendices a document which makes such an option an obvious divergence from the rest of the Anglican Communion. An inter-Anglican committee, headed by the Archbishop of Uganda, was asked to prepare some guide-lines for liturgical revision which in the words of a 1958 Lambeth Conference resolution "could be taken into consideration by any Church or Province revising its Eucharistic rites, and which would both conserve the doctrinal balance of the Anglican tradition and take account of present liturgical knowledge."

In the report's specifications the committee included under the heading of The Preparation the following: "This section should not be too long but must be adequate for a congregation which may have no other opportunity of confession and **explicitly** and **liturgically** receiving God's forgiveness." (Emphasis mine.) Despite this, our own commission is bothered by "a serious query. . . regarding the redundancy, and hence the inappropriateness, of an absolution in a rite that is sealed in Communion." (page 35). The commission concludes "Hence the act of Communion may properly be taken as a seal of acceptance and absolution." The argument is also advanced that at other places in the rite the note of penitence is struck sufficiently often so that The Penitential Order is not always necessary.

Why should our American Church be asked to depart from the precise recommendations of the Inter-Anglican Committee, whose report is rightly given weight and emphasis by being printed as an appendix to the proposed revision? What real argument can be advanced for departing from an emphasis on the need

for explicit confession and explicit absolution as a prelude to the reception of the Holy Communion, an emphasis found in the practice of all contemporary western Christendom . . . Roman, Lutheran, Reformed, as well as in the rites of South India, Taizé, and others? The mood of our time may well be a mood in which the idea of sin is passe and such an explicit recognition of it as an act of confession may be embarrassing, but the Church's liturgy ought to reflect more than the passing mood.

It ought to reflect the balance and proportion of 2000 years of Christian experience, and the unmistakable impression one receives from a cursory study of liturgies is a recognition of the importance of confession and absolution as an indispensable element in the worshipper's approach to the Holy Communion. This recognition may not have been apparent in the earliest days of the Church when the Christian community was filled with the exuberant sense of release from the worst elements of sin's power, but this mood cannot be said to represent our present situation. The 1928 Holy Communion rite may indeed contain too many references to the prevalence of sin, and the language used to make this point may be too melodramatic and personal, but the pendulum has been given a swing too far in the opposite direction by the standing liturgical commission's proposal.

Another Theological Change

THE OTHER theological change which is somewhat dubious has to do with the Anglican theology about the presence of Christ in the eucharist. The work of Charles Smythe and C. W. Dugmore make it clear that Anglicanism developed its own distinctive emphasis in its understanding of this point. Smythe shows that the continental reformer, Thomas Bucer, was influential here on the thinking of Cranmer. Dugmore traces this line of teaching farther back to the sacramental views of St. Augustine of Hippo. It decisively repudiates the whole idea of transubstantiation insisting that the essential transaction takes place not within the elements themselves but, by means of the elements, through the working of the Spirit within the heart of the faithful communicant.

This view is represented in the 1928 service by two passages one of which is eliminated in the proposed revision and a desperately confused passage substituted. The two key pas-

sages in the present rite occur, one in the Invocation on page 81: "that we receiving them [the reference is to "gifts and creatures of bread and wine"] . . . may be partakers of his most blessed Body and Blood." The other passage is in the Thanksgiving after Communion, which the commission's proposal retains: "thou dost vouchsafe to feed us who have duly received these holy mysteries with the spiritual food of the most precious Body and Blood of thy Son." The locus of the Body and Blood is in the heart of the believing worshipper and communicant, although the means whereby the Body and Blood are conveyed are the physical elements employed by God's Spirit to feed and to nourish spiritually.

This makes the mystery of the eucharist similar to the mystery of all sacramental experience — both natural and supernatural. Nothing substantial happens to the cloth of a flag when it becomes the means by which a patriot is reminded of his country's traditions and heritage. It is the means by which a spiritual experience is conveyed and insured. The point is made in the Article XXVIII of the neglected Thirty-nine Articles: "The Body of Christ is given, taken and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is faith." Article XXIX states it negatively, "The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat or drink the sign or Sacrament of so great a thing."

What does the new language proposed by the liturgical commission mean in the light of the clear Anglican teaching cited above? Here is the new proposal:

" . . . bless and sanctify us and these holy Mysteries with thy Life-giving Word and Holy Spirit. Fill with thy grace all who partake of the Body and Blood of our Lord Jesus Christ."

The first sentence is satisfactory, though not so clear as the present language, but the second sentence is either hopelessly confused or is a reflection of the teaching of St. Thomas Aquinas. The Angelic Doctor in his defense of Transubstantiation argued that the worshipper — no matter how indifferent or lacking in faith

— actually received the Body and Blood of Christ, not just the sacrament or sign of it.

If, however, the worshipper received faithfully and believingly, he received a kind of spiritual bonus, an added grace. Is this what the revisers of our rite are trying to suggest? The Anglican tradition teaches that only by grace is the grace of the sacrament received, only those who receive in faith and in belief are partakers of the Body and Blood of Christ (cf. Articles XXVIII and XXIX above). How then can we be asked to pray that those who partake of the Body and Blood may also be “filled with grace” when they have already

received the supreme grace of Christ’s own life and energy? If this is just a slip, it is a slip of dangerous consequence.

There will be many other questions raised about the new rite — questions of details of language and style. Many of us feel, however, that the proposal is happily free from the infelicities of style and language which made the former proposal quite unacceptable. The 1966 proposal is worth discussing seriously. For that very reason, the two departures from Anglican theological tradition and teaching which we have been considering deserve to be pointed out and discussed and corrected.

ARE THERE TWO GOSPELS?

By a Special Correspondent
of the London Times

A DIVISION IN THE CHURCH THAT IS EXTREMELY DEEP

THERE are today, and perhaps have always been, two utterly different attitudes to the hell that men have made of the world. Both claim to be Christian. Each of them is typified by a Baptist preacher, both Americans: Billy Graham and Martin Luther King.

Two sides of one coin? I think not. They reflect a division in the Church that probably goes deeper than any historic denominational dispute. The very nature of the faith is at issue. This dispute runs right through every denomination.

It is between those who believe that faith saves men from a lost world and those who claim that it sets men free and therefore totally commits them in God’s name to changing the world until it has more nearly become the Kingdom of God.

No one who has heard Billy Graham preach can doubt that he is concerned almost solely with the conversion of individual men, who all need saving from sin; men who must totally accept their need of forgiveness by Christ.

What happens after that is a new quality of personal life which, if enough people share it, will incidentally also make the world a more tolerable place. But that is not the object, and if it fails to happen no one is deeply disturbed.

This type of religion has its Catholic version too. Are not most sermons at mass concerned with how to “save your soul”, with a catalogue of religious and moral requirements appended. This type of belief ultimately says “no” to the world. It affirms that we must get through this world, unspotted — washed in the blood of the Lamb — in order to attain to better things hereafter.

Christian Revolution

MARTIN LUTHER KING rejects this position in words and in action. He believes that we — the Church — are required to proclaim and implement the new humanity of which Christ is the pattern. The result is a theology and a program of Christian revolution.

Christ is King, it proclaims, and we who are the Church are required to turn a hope into a reality. God’s humility today is shown in his willing dependence on us to achieve — or sabotage — his purposes.

In simplest terms the difference is between those who believe that personal faith alone is of ultimate importance, and those for whom this personal faith is a stepping stone to a life of total commitment to the whole human family. And that this must mean political commitment.

It was William Blake who asked the question: "Are not politics and religion the same things?" Much, if not everything, depends on our answer.

To those who say "yes" to Blake's assertive question, religion as traditionally understood is of secondary importance and can indeed be regarded as a real menace to Christian obedience, if instead of effecting radical social change, it prevents it. Faith demands love in action, the Good Samaritan lived out personally and corporately. Whenever men are crucified, Christ is re-crucified and, in solidarity, the Church, at these points, should itself be crucified, its institutions and its individual members. Wherever man's inhumanity to man is in evidence the Church must be engaged in combat, never in its own interests but for other men, all other men.

The Church's Mission

OUR "yes" or "no" to Blake will radically affect our understanding of what the Church's "mission" is. To Billy Graham it is preaching salvation to men who desperately need to be saved. To his critics, this in isolation is worse than useless. The hungry, they will insist, can only discover Christ in the form of bread, the imprisoned in the form of freedom, the unemployed in the form of work. The ultimate saving has already been done by Christ.

This is not just a difference between radicals and conservatives, although in part it is that too.

Ultimately the proponents of personal and instant salvation do not believe that man has been given the task of radically changing the world. Christ will return and do that in his good time.

Meanwhile men must make the best of whatever social order they are born into, often being prepared to defend the status quo with tenacity.

Not for them the words of Fr. Trevor Huddleston in *Naught for Your Comfort*: "It is for the Church to proclaim fearlessly, in and out of season, the truth of the gospel: and to recognize that that truth is revolutionary and that it is a most powerful solvent of traditional social ideas."

In Hitler's Germany many preachers went on proclaiming the "pure gospel" which in no way disturbed the merchants of death. But a few Christians stood by a persecuted Jew. This was a criminal offense. Some paid with their lives. Here are two different faiths. For Martin Luther King in America today it is the same problem:

"White man, accept every Negro as your equal and act on it. You might get killed." Some have. "Black man, love your White neighbor as you struggle for justice. Love him even as he tries to do you down. Christ demands it."

On Vietnam, Billy Graham, American Christian leader that he is, told the British press: "I have nothing to say that could be helpful." To which those on the other side retort: "If, at this moment of history, that is so, then you have nothing to say in Christ's name on any subject."

Preaching about the world at midnight Martin Luther King put it this way: "If the Church will free itself from the shackles of a deadening status quo . . . and will speak and act fearlessly and insistently it will . . . fire the souls of men, imbuing them . . . with ardent love for justice, truth and peace. Men . . . will know the Church as a fellowship of love that provides light and bread for lonely travellers at midnight."

Yes, Virginia --- There is a McLuhan

By William B. Spofford Jr.

Dean, St. Michael's Cathedral, Boise, Idaho

WE RECENTLY received a letter mailed from Rhodesia in three days, and that included the time taken for the government there, rebellious as it is, to censor the contents. It takes longer, apparently, to get stuff from New York City or Washington, because of a pile-up in Chicago. Most of this is junk-mail, according to postal authorities. So the P.O. department has asked for another increase in first-class mail rates, but left the third-class stuff alone.

Marshall McLuhan has brought out another book entitled *The Medium is the Massage*. Each morning, therefore, I, with all of my friends, have the massage-like, therapeutic exercise of scaling these pieces into the circular file. The stuff that comes at home, of course, then has to be burned in the outdoor fireplace, and it serves as good starter for last fall's leaves which, just now, are getting raked out of the garden beds. In the office, it just piles up in the waste-basket until the sexton takes it out somewhere.

The thesis of McLuhan is that contemporary

man, thanks to audio-visual devices such as radio and tv, is no longer oriented to reading but to seeing and hearing in more dynamic modes. And, says he, the in-put and the method defines what kind of humanity, for good or ill, I and you are.

But still there is a whale of a lot of reading matter that gets channeled into the post office works and onto my desk. The major part of it, I dare say, is churchly, because "communication" — personal, gutsy, packing a punch and designed to get me to do something about "things as they are, and not as I would wish them to be" — is so important. I suppose, without it, I wouldn't ever get in the main-stream and see this parish and its works in terms of the broader picture. Certainly, my social work school, my seminary, my college and my prep school keep me well informed of their financial needs, as do the colleges and armed forces branches with which my five sons are affiliated and the three academic institutions in which my wife matriculated. Each one seems to need more financing and more adequate buildings.

Two or three General Conventions ago, the Church began its own communication medium known as the *Episcopalian*. It's a good magazine, which communicates well. It was designed to sell the "broader picture" and to make extraneous all of the other "house organs" issuing from national headquarters. Ha!

Since that time, things have escalated. We now get, also, Church and Race, Church in Metropolis, Social Relations News, Findings (Christian Education), Ecumenical Bulletin, and M.R.I. Reports, sponsored by divisions, departments and sub-groups of the Executive Council. The rationale, as told to me by an officer of the Council, is that the *Episcopalian* can't carry all of the data needed, or in such depth as to really communicate needs, challenges, goals and programs. But, as I recall, the purpose of the national Church magazine was to do just that . . . the one, great bundle approach.

Each of them reviews books, sets forth the same resolutions or memoranda of the Council and national Church, cross-fertilize each other's articles and present a pot-pourri of interests, causes and drives. As a result, I feel thoroughly massaged and discover, as times goes by, that I don't really read any of them. I file these, carefully, because somewhere, sometime, some group might ask me to make a speech and I

would need grist for the mill. But, until that day arrives, it is easier to just put them away and read books and watch CBS reports.

So, I guess what I'm pleading for is some kind of coordination and centralization in this communications business from "up-there". I don't think you are getting through with the present system.

But enough! The mail just came and I have to do my over-the-shoulder, back-hand shot into the waste-basket, and then settle down to do this week's copy for the *Cathedral Chimes* so that the faithful parishioners can keep their shooting eyes in shape!

Sharing Lord's Supper Through Baptism

By Albert S. Lawrence Jr.

Associate Rector, St. James, Lancaster, Pa.

THE MATTER of open or guest communion in the Episcopal Church may well be one of the most significant matters to come before the General Convention in Seattle next fall. If Church unity is ever to become a reality certainly it will be delayed until the various branches of the Church find a common basis for understanding what constitutes eligibility to receive the Lord's supper.

The joint commission on ecumenical relations will report back to the House of Bishops that baptism is the only requirement for receiving the holy communion. The 30 member Episcopal commission consisting of ten bishops, ten priests and ten laymen and headed by Bishop Robert F. Gibson, Jr. of Virginia has issued a cautious yet precise statement. It said in part: "Those who in other Christian traditions than ours have by personal profession of faith and personal commitment affirmed their status as members of the body may on occasion be led by their Christian obedience to wish to receive communion in our Church."

"We believe that they may properly do so where the discipline of their own Church permits, not only at special occasions of ecumenical gatherings specifically looking towards Church unity, but also in circumstances of individual spiritual need."

The report emphasized that those who are

"members of the body" of the Christian Church are those "who have been baptized in the name of the Father, the Son and the Holy Spirit."

One immediate result of the acceptance of this report at Seattle would be the clarification of the meaning of the apparent requirement of confirmation before communion. The rubric on page 299 of the Prayer Book states "And there shall none be admitted to the holy communion until such time as he be confirmed or be ready and desirous to be confirmed."

It is unfortunate that in none of the revisions in the Prayer Book since 1549 was this rubric dropped. What has resulted is that the Church has a rule which looks like a universal principle when in fact its real meaning relates only to 17th century England. It was a domestic rule adopted by the Church of England intended for members of its own household. Under Cromwell before the restoration of monarchy confirmations were infrequent due to suppression of the established Church. When Cromwell's rule ended measures were taken to correct the situation. The clause "ready and desirous to be confirmed" was added simply to meet the Puritan objection that without it thousands of unconfirmed members of the English Church might be excluded from communion. Those who drew up this rubric could not have foreseen the later divisions within the Church and consequently no exclusion of those not belonging to the Church of England was ever intended.

Seen in its correct historical context, therefore, the rubric offers no support for those who would make of it a universal principle which forbids the non-confirmed from holy communion. The sole requirements for receiving the sacrament ought only to be baptism, repentance and faith. This very helpful and much needed report of the joint commission should end any confusion once and for all.

The commission's report can also be a big step towards Church union. Baptism is the one commonly held and universally valid sacrament of entrance into the Christian Church. No less a spokesman for the Roman Catholic Church than Cardinal Augustin Bea, head of the secretariat of Christian unity, has said: "A baptized person, whoever he may be, is not the same person as a Moslem, Buddhist or Brahmin. A baptized person is our brother in Christ, and

we must strive to let him share not only the graces the Lord gives him in virtue of baptism but also all the other great graces which Jesus has placed in the hands of the Church, especially in the great sacrifice of the holy mass and of holy communion." (The Unity of Christians, p. 81)

If, then, by baptism one is baptized not merely into membership of a branch of the Christian Church but into the whole Church and all its branches, let us not make the lack of confirmation as Episcopalians understand it a bar to holy communion. Let us remember that at the holy communion it is the Lord's table, not ours. He is the host. If any baptized Christian who acknowledges Jesus as Lord and Saviour desires out of "individual spiritual need" to receive God's strengthening power by the means Christ provided then let us welcome that person, not exclude him.

Inner City is the City

By Philip H. Steinmetz

Staff of Massachusetts Council of Churches

THE CONCERN of the Christian Church is for the whole community. It is not limited to the small band of believers we call a local congregation. It is not limited to the human needs of the small town or suburban neighborhood, or any segment of society. God loves the world, not just the part of it we prefer.

Our present world is dominated by the city, whether we like it not. I for one do not like it, and have spent my life trying to get away from and stay out of the city. But I am caught up in it and am committed to serving where the action is. Right now the action in the upper Pioneer Valley is in a staggering effort to make a change for the better in the life of the whole city of Holyoke.

As in every American community, Holyoke is a city of walls. There are walls between those who have money and social position and those who only wish they had. There are walls between those who are addicted to drugs and alcohol and those who fear such addiction and shudder at its costs. There are walls between Negro and White, between Protestant and Catholic and Jew, between men and God.

For four months last fall we had a brief and disturbing break in some of these walls through a ministry launched by the diocese of Western Massachusetts through St. Paul's church, Holyoke and in concert with the United Methodist church of Holyoke, South Hadley and Granby. That ministry paused for a while with the departure of the Rev. Richard D'Onofrio, who was its agent, when he became rector of St. John's Church,

Roxbury. But it is continuing in a new night ministry involving a dozen men.

Moreover, a serious and responsible effort is afoot to channel a significant part of the strength of the Churches in outgoing service not aimed at building up Church membership but at bringing people face to face with their neighbors and their common needs before God. No one really knows just what is happening or will happen, but we all feel the hand of God upon us.

MEETING AT SAN JUAN: —

(Continued from Page Six)

view presented by delegates, with the Rev. Herschel Halbert, associate secretary of the division of Christian citizenship of the department of social relations, the chairman.

Following this session the fifth and sixth meetings of the small groups were held, after which they presented their finding to a committee which prepared a report.

This was presented the following morning at a plenary session at which the Rev. Arthur E. Walmsley presided.

The conference ended with Holy Communion celebrated at noon in the main meeting room of the hotel where delegates, guests and staff stayed during the five days.

The conference was held in response to the statement by the House of Bishops on population, poverty and peace, which called upon all Episcopalians to consider the crises in relationships between developed and developing countries.

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'New Morality' View Toward Sex Held Creating Mental Ailments

★ Pre-marital sex relations growing out of the so-called "new morality" have greatly increased the number of young people in mental hospitals, a psychiatrist reported in Rochester, Minn.

Liberalized dormitory rules and more lenient attitudes toward sex have imposed stresses on some college women severe enough to cause emotional breakdown, according to Dr. Francis J. Braceland, Hartford, Conn., who cited reports from university and college psychiatrists.

Braceland, editor of the American Journal of Psychiatry and former president of the American Psychiatric Association, spoke at the opening session of a three-day convocation on medicine and theology.

He said the area of change and stress facing young people is one of the "most fertile fields" for collaboration between theology and medicine, especially between college psychiatrists and chaplains.

"It is obvious now that the effective practice of medicine cannot ignore man's emotional or spiritual problems," declared Braceland, who is senior consultant of the Institute of Living in Hartford and clinical professor in psychiatry at Yale University. "They are inextricably woven into his very being," he said. "They influence his actions, his life and the symptoms he presents to the doctor. The cry for help, the quest for security, the reach for the alleviation of guilt — all have physical and emotional accompaniments. They all must be dealt with by knowledgeable people."

He predicted that moral problems "will be raised at every

step of the way" as medicine advances.

As an example, he asked, "When is it morally justifiable to use a person for experimental purposes?"

Another "ticklish problem," he said, might occur in the replacement of worn out or injured bodily organs.

Other problems, concerning both physicians and theologians, will occur in family planning, population control, the easing of abortion laws and the use of LSD and related psychedelic substances, he said.

In collaborating, the clergyman and the physician should approach each other in a spirit of humility, he suggested.

Another speaker, J. Robert Nelson, professor at Boston University school of theology, said the chief contribution of the Christian faith, or the church, toward healing is "the insight and motivation needed to show people that the meaningful life of love, or human concern, requires constant struggle to remove the causes of human misery and premature death."

Southeast Asia Policies of U.S. Condemned by Mass Protests

★ Massive opposition by Church people of the United States to government policy in Vietnam was predicted by three of the nation's religious leaders, supported by a noted historian.

Condemning the U.S. role in Southeast Asia were Martin Luther King, Jr., civil rights leader; John C. Bennett, president of Union Theological Seminary; Rabbi Abraham Heschel, professor of ethics at Jewish

He rejected a suggestion by Harvey Cox, Harvard theologian, that the Churches withdraw from the medical, clinical and hospital field. "Leave all this to the welfare state," he says, "and let the Churches concentrate on problems of social justice." To which I respond, 'A pox on Cox.'"

He suggested that Cox fails to see the connection between the Christian concern for social justice and the concern for health.

Seward Hiltner, professor at Princeton theological seminary, told delegates that the Bible does not give preference toward "religious" means of healing but recognizes that "all appropriate means of healing are from God."

"Thus," he said, "the unprecedented knowledge and skill of modern medicine are also from God."

"Health is to enable," he said. "It is not in itself the object of the enablement."

Methodist Bishop T. Otto Nall of Minnesota welcomed the 400 physicians, clergymen and others attending the convention, which was sponsored by four national Methodist agencies in cooperation with the Rochester Methodist Hospital and the Mayo Clinic.

Theological Seminary of America; and Dr. Henry Steele Commager, professor of American history at Amherst.

More than 3,000 persons, overflowing the pews, choir lofts and public rooms of Riverside church, attended a rally sponsored by the national committee of clergy and laymen concerned about Vietnam.

"If the war continues much longer," Bennett said, "we shall



BRUTON PARISH CHURCH

One of the finest examples of the colonial church in America, this building has been in continuous use since 1715. In its wooden belfry, added in 1769, hangs Virginia's "Liberty Bell" which rang out the news of the victory at Yorktown and still rings for Sunday services. The walls and windows of the church are original and the interior has been restored to its eighteenth century appearance. From 1674 to 1688 the great-grandfather of Martha Washington, the Reverend Rowland Jones, served as the first rector of the parish. Four Presidents of the United States worshiped here and a number of illustrious patriots were among its vestrymen. We are proud to include this famous church among those insured by the Church insurance companies. In serving our churches we not only provide all types of coverage for church property and personnel at advantageous rates, but our profits accrue directly to the pensions of the clergy. If your church is not taking advantage of these services, write for complete information.

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have the greatest conflict between the churches and our government that we have ever had in time of war."

"Perhaps a new spirit is rising among us," declared King as he called upon clergymen to lead a peace offensive. "Surely this is the first time in our nation's history that a significant number of its religious leaders have chosen to move beyond the prophesying of smooth patriotism to the high grounds of a firm dissent based upon the mandates of conscience and the reading of history."

"It is our duty as citizens," Heschel told the crowd, "to say 'no' to the policy of our government that leaps from folly to madness and liquidates our consciences spiritually."

In his address, Commanger referred to U.S. involvement in Vietnam as "a product of moral and psychological obsessions and of a body of political and historical miscalculation."

The historian called on the U.S. "not to impose our will on mankind, but to help mankind towards peace and prosperity and progress."

"Our power is not primarily military," he said. "It is material, it is technological, it is scientific, it is intellectual. It might even be moral."

In a 55-minute address, King outlined five proposals aimed at halting the war in Vietnam. In addition to an end of bombing in North and South Vietnam, the churchman called upon the U.S. to set a specific date for removal of all foreign troops from Vietnam in accordance with the 1954 Geneva agreement.

Earlier, at a press conference, he had speculated that massive demonstrations involving civil disobedience and a national boycott of the war might be needed to change the policy of the U.S. government which, he

charged, is the "greatest purveyor of violence in the world today."

ANGLICAN DEANS HAVE MEETING

★ Deans of cathedrals of the United States and Canada gathered in Grace Cathedral, San Francisco, April 7-10 for their annual conference.

The meeting brought together some 75 clergymen of the Anglican communion in sessions that involved ecumenical overtones and attention to secular and scientific concerns of the world to which the Church ministers.

CHURCHES UNITE FOR EQUALITY

★ Project Equality in Minnesota, the broadest and most inclusive interreligious action ever undertaken in this state, has been launched.

Twenty-seven religious bodies and organizations, representing more than 70 per cent of the state's religious community, joined hands in the program for racial justice.

Their goal is to get congregations and religious institutions in the state to review their practices toward hiring minorities and to use their purchasing power to end discrimination in employment.

The project was launched by the council on religion and race on behalf of the 27 Protestant, Roman Catholic, Jewish and Eastern Orthodox bodies and organizations cooperating in the council. The program is an outgrowth of the Minnesota conference on religion and race, held in 1964.

While minority groups are not large in Minnesota, the rate of underemployment or unemployment among them is as high or higher than national averages.

Others supporting it are the Minnesota Rabbinical Association, the Eastern Orthodox Clergy Association, the Unitarian Universalist Association of Minnesota, the Minnesota Council of Churches, the Greater Minneapolis Council of Churches and the St. Paul Area Council of Churches.

As the first step in project equality, the religious communities will be urged to analyze their present hiring procedures.

In the second stage, they will concentrate on the employment practices of their major suppliers of goods and services. In the third and fourth stages, they will contact construction, insurance, banking and real estate firms serving them about their employment practices.

Business firms and institutions contacted will be asked to "take specific but reasonable affirmative steps to hire minority persons."

Those businesses which cooperate with project equality will be listed in a "national buyers' guide" to be supplied to all religious congregations and institutions participating in the program "for their use in helping them to determine their future purchasing decisions."

Statements of support were issued by Protestant, Catholic, Jewish and Eastern Orthodox leaders of the state.

CANTERBURY URGES END OF BOMBING

★ The Archbishop of Canterbury declared in an interview that he longed to see the U.S. take the initiative and halt the bombing of North Vietnam immediately.

"We cannot exclusively blame one side only," said Dr. Ramsey. "We deplore the bombing, we also deplore the cruel things done on the other side; but there has to be an initiative. There

has to be a break-through, and I join those who long to see America take the initiative by stopping the bombing."

Asked if he would like to see the Americans stop bombing forthwith, Dr. Ramsey replied, "Yes, I would."

The Anglican primate was interviewed on television by BBC. He was asked to comment on the possibility of the North Vietnamese taking advantage of an end to U.S. bombing to put in more men and supplies and kill thousands of American soldiers.

He replied that from accounts available from the North the flow goes on to the South irrespective of the bombing. "Risk an initiative," he added. "It really would be a good thing to make, and the Americans can make it."

Dr. Ramsey said it did not seem that either side was winning in Vietnam or that "justice is on its way to the top." He believed that communism was a great evil but, he said, "the National Liberation Front is not purely a Communist movement: it is also partly a nationalistic movement, and there is strong nationalistic feeling in Vietnam that wants to get rid of foreigners."

When he was asked to state, from the Christian's point of view, whether it mattered that the part of the world embracing Vietnam became wholly communistic, Dr. Ramsey replied: "Well, Christians certainly regret a part of the world going Communist, but it has to be weighed against other factors and, of course, a factor is the people of a country choosing the regime that they want to have."

SECRETARY OUTLINES JOB OF CHURCH PRESS

★ The executive secretary of the Associated Church Press called on Protestant publications to be more frank in discussing

and analyzing the "ailments of the Church and the world."

Alfred P. Klausler, the first full-time executive, said that while there is a "healthy confrontation" with religious and social issues in much of the Church press today, there is need for more discussion and interpretation.

He also urged editors to "tailor their editorial product to meet the needs and desires of the growing youth population."

Generally speaking, he said, the "editorial content of the Protestant publication today demonstrates a thorough awareness of the critical situation which the Church and world face."

He noted that editors "are making a valiant effort to relate Christianity to the complex problems confronting the average Christian" and that "few editors give easy answers to the questions disturbing the concerned Christian."

Along with this engagement in the "sticky mess of our time," he said, another good sign of the Protestant press is that "few, if any, editors advocate the establishment of denominational ghettos."

There is, he observed, "a deeper ecumenical concern and a more gentlemanly attitude toward other denominations and Church groups."

In urging a deeper analysis of world issues, Klausler asked that editors take a positive approach in facing up to problems disturbing western civilization and "indeed all of humanity."

"Editors are keenly aware of these puzzling dilemmas but all too often they are prevented from airing them publicly," he stated. "Perhaps this is caused by a fear of the loss of subscribers or by the threat of reprisals from groups who prefer not to be disturbed."

Regarding religious issues, he said that "if the Church is in trouble, then the Church magazine or newspaper should say so in a frank and honest and, obviously, positive way. Non-religious publications are certainly discussing the Church's problems in an open manner."

"The Church journal should go the secular publication one better. And it can because it has the theological insights and understanding which the secular journal cannot possibly hope to emulate."

Klausler observed that too many Church editors are not meeting the challenge presented by the lower age median in this country. "All too often," he said, "Church publications seem to be addressed to an age group which has fond memories of past glories and triumphs."

"The below-25 group does not live in the past," he reminded the editors. "It lives now and it is getting ready for the coming years when it will have the power. There must be far more intensified journalistic efforts paid to this new generation which has burst on the scene."

Editors, he added, must be dead serious about translating theological concerns into language which youths can understand.

A breakfast held for the delegates under auspices of Religion in American Life, an interreligious group promoting church and synagogue attendance, was addressed by Stanley I. Stuber, director of Association Press in New York.

He urged religious public relations to give less time and space to denominational promotion and more to the "great causes of the present generation — peace, anti-poverty, social justice and the whole area of better race relations."

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