

The + WITNESS

APRIL 10, 1962²⁶

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THE REV. WOLCOTT CUTLER

At the E.P.F. Booth at Detroit General Convention

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7:30, Evening Prayer.

Story of the Week

**Japanese Anglicans Protest Tests
And Urge Similar Action Here**

★ A protest by Japanese Church members against the proposed U.S. nuclear tests within the atmosphere has been received by national officials of the Episcopal Church in a letter from Nagoya, Japan.

The appeal urging that Episcopalians "firmly oppose your government's plans for nuclear tests within the atmosphere" comes from members of the Holy Catholic Church in Japan in several congregations of the diocese of Mid-Japan. It is signed by all who attended these churches on Sunday, March 25, and by six clergymen and the diocesan bishop, the Rt. Rev. Paul Y. Kurose.

The Nippon Seikokai is the third largest Christian body in Japan, has one-tenth of the Christians in that country.

Circulated also among all parishes of this Anglican branch in Japan, the letter is addressed here to all members of the Episcopal Church. Copies were sent to the Presiding Bishop and other officials. A similar letter sent to the Archbishop of Canterbury and members of the Church of England asks them to act responsibly against the British government's decision to make Christmas Island available to the United States for tests in the Pacific.

Conducting the tests, warns the letter, will intensify the

world crisis as well as increasing the danger of radio-activity, becoming a "hostile act against the whole human race."

The full text of the letter is: "To the Protestant Episcopal Church of America,

"In the midst of the present world crisis we members of the Holy Catholic Church of Japan (Anglican) firmly believe that we have a special mission of reconciliation to work for the realization of peace within the world. We consider that we must make more positive efforts for peace than we have in the past and we wish to appeal to all our brothers in the Lord to cooperate in this cause.

"We believe that it is our mutual responsibility to oppose the recent decision of your government to resume nuclear tests within the atmosphere. We are convinced that the continuation of tests will not only increase the danger of radioactivity but will steadily cause the intensification of the world crisis through fear and mutual distrust of the people of the world and will be an hostile act against the whole human race. Therefore, we are strongly opposed to nuclear tests by any government under any circumstances.

"Furthermore, as Christians, we believe that nuclear tests will not only be an indiscrimi-

nate act of hate against all men but will be a planned act of destruction against God's creation. At the same time as we express our great respect for those in your country who promptly rose up against the resumption of tests, we earnestly desire that you who are our brothers in the Lord will exercise your rights as citizens of your country to firmly oppose your government's plans for nuclear tests within the atmosphere."

Official Episcopal position on this subject is the resolution adopted at the Church's 1958 General Convention.

It urges that "Christians press through their governments, as a matter of the utmost urgency, for the abolition by international agreement of nuclear bombs and other weapons of similar indiscriminate destructive power, the use of which is repugnant to the Christian conscience. To this end governments should accept such limitations of their own sovereignty as effective control demands."

ISSUES IN DISPUTE

MORE are to come even though the feature was omitted this week to make room for E.P.F. articles. Here are a couple of hot ones coming up: "Is Believe in the Virgin Birth Necessary?" and if that proves too tame maybe "Can a Christian be a Communist?" will stir you up a bit.

Missionary Andrew Roy Describes Impact of U.S. in Far East

By Amy Lois Seasholes

Formerly, General Secretary of EPF

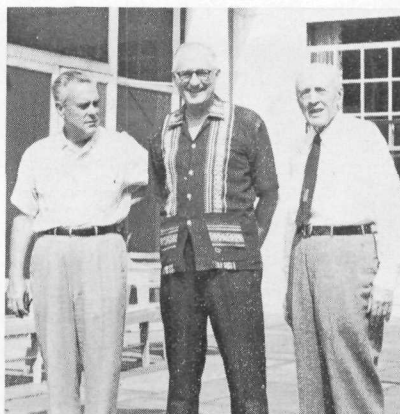
★ Besides the Orleton Farms Conference described in Margaret von Selle's article, the EPF has a conference in September at Seabury House. This year's dates for the Seabury Peace Conference are September 4-6. At last year's conference Miss Estelle Carver of the diocese of Western Massachusetts was the chaplain and Dr. Andrew T. Roy, a Presbyterian missionary in Hong Kong the leader. Dr. Roy based his three addresses on material from his then unpublished book "Rim of Asia" (Friendship Press). His general theme "Reconciliation in Areas of Tension" was developed in three talks. For those who could not be present to hear him, we are pleased to include this summary which was prepared by Miss Helen Gillette.

Refugees were the subject of the first talk. Into Hong Kong floods of people pour out of Communist China; some go on to new homes in other countries, many remain in the city, and some return to their homes. Thirty eight million of these refugees are living in South Korea, Okinawa, Taiwan, and on Hong Kong and neighboring islands, forming a significant point of contact with the East. Travel back and forth from Hong Kong and the mainland is constant and Hong Kong people can act as lubricants between the two worlds or as sand creating friction at every point. Everything depends on what the Christians do for they form a large enough minority to influence decisions. More could be accomplished if they were unified in understanding that Christ is in every sense, the

way, the truth, and the life. The Church is not revealing in action what it expresses in words.

The United States is responsible for decisions affecting the life and future of the Far East, while still so provincial that we teach little of the history, language or life of eastern areas. In this age we need to study world history, economics, and sociology. As a nation we fail to face real issues. We study Khrushchev and space developments, we push students into science, we extoll freedom and democracy when we need to work on the needs and desires of man and the reconciliation of our differences.

In Hong Kong there are over three million refugees. Five hundred thousand of them still live in all kinds of makeshift dwelling places, in stairways and on roof tops. These people the tourists do not see. Constant construction of new homes and schools cannot keep up with their needs. There are not enough jobs, there is not enough food. But it is a heart-



LEADERS at Seabury Conference of E.P.F. are the Rev. Lawson Willard, rector of Trinity Church, New Haven, the Rev. Andrew T. Roy, missionary to the Far East, and the Rev. J. Nevin Sayre of the International Fellowship of Reconciliation

warming as well as a heart-breaking place. The Chinese and the British police the city providing beautiful law and order. Narcotic addiction is sixty percent of the local crime. The public health record is good and the death rate is lower than that in the United States. There are three thousand lepers, only three hundred of whom are in the leper colony. The city is neutral, with no separation of Communist activity. The Church must also be neutral politically. The biggest bank and three newspapers are Communist but there is free trade as well as academic freedom. Students from all parts of the East, including Communist China, attend the Chung Chi (Christian) College. Chinese initiative is responsible for Hong Kong's development as an industrial center.

Hong Kong's greatest problem is the refugee. Freedom from the absolute loyalty and collectivism of life in China is demoralizing because it leaves men with nothing. The disillusioned Communist will not accept Christianity, which he has been taught is not intelligent, so he is empty. These people need food, clothing, housing; but more than that they need something to live for, a community to belong to, a job that is decent, and socially significant.

Church At Work

A new work begun by the Church World Service combined with all Protestant welfare and relief committees now is turning the interest of refugees from themselves to others under the leadership of an American born Chinese, getting one group to help another, until now ninety-three projects are growing rapidly. In one case opening a small cafeteria for dock workers led to the growth of other services, permitting employment of more and more refugees as food workers, then baby sitters to

allow the mothers to work, establishment of an employment agency and scholarships for children, and even the writing and production of plays. Answers must be found, with the Church functioning as a gyroscope to keep the work on the right track.

The United States finds itself in the midst of a dilemma in trying to aid countries badly in need of help and wanting it, but inevitably resenting gifts.

Foreign aid interferes with national life. Building large armies with the best and latest equipment absorbs land needed for food. Money to accomplish good must be transferred into life. It should be used to create group activity and solve problems, thus to produce self respect and new life. American aid administrators hurt the pride of the people though our nation aims at building up their national pride. The result of imposing our "way of life" is a people boiling inwardly and smiling outwardly, an unhealthy hypocrisy. Our wealth requires us to approach these problems with humility and love, not with mere tolerance.

How can we change? We can move more rapidly from relief to rehabilitation; give better training to personnel, with more training centers, especially in industrial management. We must learn to relate the spiritual with the material aid. Our education program must seek community gain rather than individual to create a chain reaction of love and sharing. Americans in these countries, even the missionaries, tend to spend only their working hours with the people, rushing away from them to spend their leisure with American friends. Our religion should show in the extras . . . in the unrequired friendly action. When we want fullness of life for Asians as much as we want to breathe, we can help



LEADERS of E.P.F. who were at conference at Seabury House are the Rev. J. Nevin Sayre and Mrs. Arthur Sherman, formerly director of Women's Work of the National Council

them. The Church with its training can supply the key.

What Asians See

Our total life is now impinging on the life of Asians and Africans and we are all involved in interpenetration by way of tourists and servicemen. The way these people live abroad is making or breaking mission teaching; they represent Christianity as well as America to the people who see them. Wrong attitudes on race problems in this country produce more treasonable effects than do Communist leanings. We see in Korea many thousand American servicemen surrounded by a half million prostitutes. South Korean churches teach prohibition of smoking and drinking, etc. but Americans from the country whence the Christian teachers came do all these things and Koreans do not understand.

This problem is even more dramatically displayed in Okinawa. Military installations are beautifully designed and maintained like country clubs. Im-

mediately outside their limits are a series of busy streets. First comes a street of pawn shops, next a street of barrooms, then one of cabarets and finally the street of houses of prostitution. Thus the servicemen there demonstrate American culture and Christianity.

The Christians in Taiwan and in Korea as well fear the World Council of Churches. To them it represents higher criticism and ecumenical ideas which they distrust. They could understand reunion in terms of reuniting the broken body of Christ, and American churches are now presenting it thus in conferences and cooperative projects.

There are two main issues, first is power necessary to effect change? The Communists say that rearrangement of power structure is the only means of producing the desired society. The East-West power struggle is touching everything and everyone throughout the world, but man is the real subject and people must be considered and helped as individuals. Second, is hatred necessary? Communists say that permitting the landlord, the banker and the farmer to meet at the



CHAPLAIN ESTELLE CARVER chats with Hong Kong missionary, Andrew T. Roy

altar destroys the relationship that brings revolution. Our discussion with Communists should be kept to these points — the issue is the nature of God, not atheism. Do we really believe love to be the law of life? That love can change the world? That the innocent will suffer rather than liquidate the guilty? The world would have understood Jesus had he said we must change our method and liquidate Pilate. Instead he shielded Judas and forgave Peter.

Annual Meeting

The annual meeting of the Fellowship is held in a different city each year and to it, as to the Orleton Farms and Seabury Conferences, interested persons, not members of the Fellowship, are welcome, if adequate notice is given. This year's meeting will be at Emmanuel Church, Baltimore, the weekend after Easter.

From time to time the EPF publishes pamphlets suitable for tract racks and these can be secured from EPF, 9 East 94th Street, New York 28.

Because the number of EPF members in any one locality is likely to be small, the Fellowship seldom attempts to carry on any other activities alone but individual members participate actively in Fellowship of Reconciliation projects and other pacifist undertakings. However, the Fellowship does not forget that it is an Episcopal Fellowship, working in, on and through our own Church. It seeks to send a speaker (or a team of two) to each of our seminaries once every three years to present the theological bases of pacifism and the information necessary for possible future counselling of conscientious objectors. It also awards two scholarships each year to each of our eastern seminaries.

Reconciliation in World Affairs Debated at Orleton Farms

By Margaret von Selle

Conference Coordinator

★ After two well attended and interesting joint Midwest conferences of the EPF with the diocese of Southern Ohio, held in the spring of 1960 and 1961, the date for a third such conference was set for December 1-2, 1961.

The theme "How can the Church exercise its Ministry of Reconciliation in International Affairs" succeeded in bringing together both pacifists and non-pacifists, clergy and lay people in a soul-searching experience. The 41 members who attended were almost equally divided between the two groups from which they were drawn. Among the thirteen clergy were Bishop Roger Blanchard, Bishop Wm. Appleton Lawrence, The Rev. John Nevin Sayre. The speaker chosen by the diocese was the Rev. Clement W. Welsh, editor of Forward Movement publications, Cincinnati, Ohio; the choice of the EPF was Rev. John Heidbrink, on the staff of the Fellowship of Reconciliation, Nyack, New York. Three of the clergy brought their wives. The Rev. Oscar Seitz brought with him six students from Bexley Hall and the Rev. Frederick Wells, Athens, Ohio, was accompanied by a student from Ohio State University.

The conference began with lunch on Friday, followed immediately by the addresses of the two speakers.

Mr. Welsh, who spoke first, emphasized that the search for solutions to the practical question of war and peace would have to be grounded on facts and rooted in truth; action for the Christian must rest in the doctrine of creation, in recogni-

tion of man's emergence in a changing and evolving universe, hostile and threatening to the individual.

"Our thinking about war and peace, then, must be done with an inspired combination of Christian hope and secular humility." Pointing to the need of "knowing our world better — nature, life, mind — and its intricate laws and possibilities", he believes that "one aspect of our humility in these matters must be our willingness to select the lesser evil when action is called for since we are not yet able to choose a perfect way."

In contrast John Heidbrink attempted to show that the paralysis in regard to opposition to war which has affected the Church from the time of Constantine is due to the fact that "there is no longer anything to call 'world', because "state, economy, art, rhetoric, superstition, and war had all been baptized"; that although "the incestuous relationship of Church and state is being dissolved", there still exists the Constantinian subordinate relationship between them, "officially until this time". (The Church) "has thereby shown itself to be incapable, not accidentally but constitutionally, of making visible Christ's lordship over world and Church."

He spoke of "the great Niebuhrian fallacy," "— immoral means and moral ends—" calling it "the natural child of American pragmatic thought alien to the Christ and his revelation." He urged that the Church require through its teaching and instruction the risk of faith, that "she be that community which draws the world to it, not it to the world",

(Continued on Page Fifteen)

THE WITNESS

EDITORIALS

Let's Have a White Episcopalian Issue

THE WITNESS shares the reaction of one Negro—not an Episcopalian—who read the recent articles in *The Episcopalian* magazine for March entitled *The Negro Episcopalian*: “I didn’t know Episcopalians came in colors.”

The notion, evidently, behind these articles was that by reporting to the Church at large that a few parishes are integrated and that Nat King Cole and Thurgood Marshall are Episcopalians readers would be persuaded that there is little racial segregation or discrimination in the Episcopal Church.

That notion would be quickly dispelled and conclusively demolished if our sister periodical would now publish a series on “The White Episcopalian.” It would have to be a massive issue if the report were any where near complete or used much of the material available on the subject. You’d need an article, for example, about the white Episcopal schools in the north and in the south, and another on the Episcopal-related hospitals and homes for the aged where the only Negroes on the premises are there to empty bed pans and scrub floors.

The struggles and triumphs of segregation at the University of the South over the years surely merits its own treatment, and there might be some profiles of bishops who aim to keep segregation in the Church as long as possible. There could also be a tabulation of the views of white Episcopal laymen on questions of school integration in their own communities, and what they

would do if a Negro moved in next door, or the admission of Negroes to their own congregations, or the institution of a Negro as their rector.

It would clarify matters, too, in several dioceses to just publish the names of Episcopalians who belong to White Citizens Councils or cells of the John Birch Society or the like. There should be a report on how many parishes have no members who are not white. And there might be an essay on “How to Pass Resolutions on Race Relations and Avoid Doing Anything About Them: a guide for convention delegates.”

In other words, the trouble in the Episcopal Church with regard to race is the very mentality which regards the kind of articles these on *The Negro Episcopalian* were as signs of progress and achievement.

The same goes, ironically, for *The Episcopal Society for Cultural and Racial Unity*. It is an offense to the gospel and a fearful confession of failure in and of the Episcopal Church for some Episcopalians to feel it necessary to organize such a society, and to seek a fellowship in Christ transcending race outside of their parishes and the normative life of the Episcopal Church, and to conclude that it is necessary to set themselves apart as they have in order to urge a better and more mature unity upon the Church.

Anyway, let the rest of the story of the Episcopal Church and race be told. Let there be a sequel to *The Negro Episcopalian* on the *The White Episcopalian*.

And if *The Episcopalian* can’t manage to fit it in, perhaps *The Witness* can.

CHRISTIAN'S WITNESS TO PEACE TODAY

By John Nevin Sayre

International Fellowship of Reconciliation

**IT SHOULD BE CLEAR BY NOW THAT
BALANCE OF POWER IS NO FOUNDA-
TION FOR PEACE; NEITHER IS
SUPER-PREPAREDNESS FOR A NU-
CLEAR EXCHANGE. THE CONTAGION
OF FEAR IS AROUND US — YET
COURAGE ALSO IS CONTAGIOUS**

THE WORLD COUNCIL of Churches' Assembly at New Delhi ordered that arrangements be made to hold a colloquy lasting one week between Christians holding pacifist and non-pacifist views on "The Christian's Witness to Peace Today." Colloquies on this subject should not be limited to, nor wait for, the slow moving mechanism of top ecclesiastical authorities. The colloquies should immediately get started and be multiplied on many levels. For until there has emerged from general and concerned debate something approaching a consensus of the witness which Christ calls all disciples to make in the present arena of human strife, the divided mind of the Church on this issue will nullify her spiritual power to give saving witness of truth to divided humanity.

If the Episcopal Pacifist Fellowship is to make any creative contribution to this debate it seems necessary, first of all, to start a discussion within our own membership of positions that the E.P.F. might attempt to strive for. The present article is, therefore, put forth primarily for E.P.F. discussion and amendment but comment from non-members and non-pacifists will be welcome. I suggest three lines of action by E.P.F. members:

Forerunners

● We are called to be forerunners. "In every age" says Abbe de Tourville, "God has scattered forerunners in the world. They are those who are ahead of their time and whose personal action is based on an inward knowledge of that which is yet to come. If you and I should happen to be forerunners, let us bless God for it. . . . Do

not be surprised if you do not win others over to your way of thinking. Those in whom any new truth is born have always to carry it a long time in solitude . . . Rejoice then in the light which you have been given and do not be surprised that it is so difficult to pass it on to others. It really is making its way, not so much through you or me as through force of circumstance. You are simply ahead of your time; it is a good thing to have long sight and to let your soul be illumined as soon as you are aware of the light."

Let God Lead

● We are today called to contribute our utmost in cooperation with Church and state toward the possibility of a detente between East and West. The temptation to be discouraged and to throw in the sponge is great when we consider all the past failures of such attempts and the growth of Juggernaut, the Warfare State, so rapidly building up from the American military-industrial complex against which President Eisenhower has warned us.

Nevertheless we must not succumb to this temptation of defeatism for it is of the devil and has no place in a Christian's faith in Christ the lord of history.

As Herbert Butterfield, Vice-Chancellor of Cambridge University, has reminded us in his book "International Conflict in the Twentieth Century", there did come an ultimate detente in the ferocious wars and tensions between Roman Catholic and Protestant Christians which ravaged Europe for a century and a half and were waged with a religious intensity which spurned all ideas

of toleration and co-existence. God overruled these tempests of religious antagonism by bringing into play unforeseen new forces — wider developments of life and thought in Europe, the principle of toleration, the rise of modern science, the process of secularization, etc. We still have to discover a parallel solution for the problem of co-existence in the twentieth century but let us not be of so little faith as to suppose that God cannot lead us to a solution if we will be open and obedient to his leading.

I think that both Americans and Russians are spellbound by the images of aggression and conflict. A truer image of our predicament might be that of entrapment. Two men in one room confront each other with loaded pistols and each is afraid to take his finger off the atomic trigger. Is there nothing that a Christian can say to that situation? Would a unilateral answer of non-violence have been impossible for Christ?

Consider another example from the history of race relations in the United States following the Supreme Court decision of May 17, 1954. Who could have foreseen that it would have been implemented by the moral eruption of student sit-ins, Freedom Riders, the Negro Churches' bus boycott in Montgomery under the leadership of Martin Luther King Jr. and others; and this eruption stemming back in a direct line to the work of such small groups as the committee on racial equality and the Fellowship of Reconciliation? The major work of preparation had, of course, been done by earlier and larger organizations for education and Negro advancement but here, when circumstances were ripe, emerged a new line of action for freedom impelled by conscience, by forerunners. Can we doubt that spiritual force is a reality when God wills it, when even a few Christians are not disobedient to the heavenly vision?

Cast Out Fear

● E.P.F. members are called in the prevailing atmosphere of fear to cast out that demon which has obtained dominion over many in our time. There is fear of Communism, fear of Right Wing groups, fear of the atomic holocaust, fear for our jobs, fear that leads men to build shelters for family security.

The aftermath of the last war should make clear to all that victory in war did not bring about "freedom from fear." It should also be clear by now that the balance of terror is no foundation for peace. And neither is super-preparedness for a "nuclear exchange" as Herman

Kahn, and perhaps the President, think. The contagion of fear is around us.

Yet courage is also contagious. It is especially so if it be born from the courage of God in Jesus.

"Let not your hearts be troubled", he said to his fearful disciples. "In the world you have tribulation; but be of good cheer. I have overcome the world."

We too are called by him to overcome that part of the world in which our persons live. In a paper for the Anglican Pacifist Fellowship, Evelyn Underhill once wrote:

"The pacifist then, must be content to begin where he is; not by large general denunciations of war, convincing 'proofs' of its folly and sin, but rather by quietly accepting his own place in a sinful order and there creating around himself a little pool of harmony and love. The home, the street, the workplace, the city should be his first, perhaps his only sphere. The establishment of cells of tranquility in a world at war should be a primary pacifist aim and is one of the best ways of promoting the temper of peace To live in quietness with those whose opinions or actions we detest is a manifest victory for the tranquil spirit of God and a sovereign means of bringing his kingdom in.

"Nor need we too hurriedly assume that those with whose convictions we disagree most completely have nothing to contribute to his hidden purpose It is as well to realize that some who cannot share our particular outlook, whose minds are closed to our little bit of truth, may yet be open to other realities no less essential to the establishment of that total kingdom in which love, joy and peace are three aspects of a single beatitude. God, said the great Nicolas of Cusa, dwells 'beyond the coincidence of contraries.' There perhaps, united in the living peace which passes understanding, the Christian pacifist may find themselves at one."

ANNUAL MEETING OF THE EPF

Time: April 27, 28. Evening Prayer, Friday at 5:45, followed by dinner at 6:30 and an address. Saturday, Holy Communion at 8, followed by breakfast and the Annual Meeting.

Place: Emmanuel Church, 811 Cathedral Street, Baltimore, Md.

Speaker Friday evening: Dr. Jerome Frank, Professor of Psychiatry, John Hopkins University and Director of Clinical Services, Henry Phipps Psychiatric Clinic, John Hopkins Hospital.

Subject: Sanity and World Peace.

HAS A GREAT GULF BEEN FIXED?

By John B. Goodenough

Physicist of Massachusetts Institute of Technology

THE PARABLE OF THE RICH MAN AND LAZARUS IS PRESENTED IN THE FRAMEWORK OF OUR PRESENT WORLD SITUATION WITH ITS POS- SIBILITIES FOR GOOD AND EVIL

TODAY THE UNITED STATES is the rich man of this story; yet not the United States alone, but Great Britain and Western Europe as well. And we as citizens together of this political entity share in its glory or in its shame, in its triumphs or in its humiliations, in its privileges or in its frustrations. We may weep for it as Jesus wept for Jerusalem, but we belong to it. We who belong to this entity are not united by reason of similar political forms, similar languages, similar philosophical outlook, similar levels of industrialization. No, we are united because we share a living mystery, who is our common heritage. This Jesus Christ, who refuses to submit himself to either political or religious officials, so identified himself with this living mystery, who was the heritage of his people, that the official keepers of a dead orthodoxy were forced to reject him utterly.

The living mystery was so incarnate in this man, that God raised him from the grave to give him both honor within and dominion over his creation. And as we behold this man, the intellectual prejudices of our era become transparent and the blinders of our selfishness are pushed back; and we find ourselves face to face with the living God who not only unites us, but would cleanse us and renew us and quicken us and guide us. Yet though we would be followers of this king, we are also made of dust and we also belong to a particular social milieu at a particular moment of history. And we are slender strands, so easily broken, that would span the gap and sustain the tension between the heavenly vision and our earthly condition.

Let us consider briefly the tension that is being sustained by the scientific community. I speak here as a physicist, and perhaps these tensions

are greatest for the physicist at the present moment. But similar tensions are developing in every branch of science, for the scientist is continuing to develop knowledge and techniques that give power to the man or nation who possesses them. This fact and this process have been described as the scientific revolution. Since the princes of darkness, as well as the princes of this earth, are greedy for power, they vie for the scientist's allegiance. And the implications of this struggle are frightening, for the knowledge and techniques of science can either liberate man to a new level of existence, or destroy him, or enslave him utterly. Which harvest shall we reap?

What is this Scientific Revolution?

THE SCIENTIFIC REVOLUTION is not a political revolution. Rather it is a change in the social and physical life of man as a result of the introduction into history of a new idea. Political revolutions may accompany such a change, but they represent the adjustments in political structure to the changing influences of the new ideas.

The scientific revolution, which would appear to be but a continuation of the industrial revolution, may be legitimately contrasted to it. While the industrial revolution was developing, pure science was being carried on by a relatively small, but dedicated group who were housed by our academic institutions, but who were rarely given the prominence or prestige of the classicist or historian. Although they often shared the academician's disdain for the technologist, their discipline was too different from that of the humanities for them to be fully accepted as "intellectuals".

Yet this stalwart little band laid the foundations and the scaffolding for a magnificent intel-

lectual structure. During the 1920's, important foundation stones for this structure were fitted into place, foundation stones that not only permitted the rapid creation of great superstructures, but also provided important contacts with the empirical foundations on which the industrial revolution rested. From that time on, industry has been drawing more and more heavily on this intellectual structure for its development, a process that was greatly accelerated by world war two and that has been sustained by the tensions of our present cold war. This process has progressed to such an extent that today it is often difficult to draw the line between pure and applied science. The so-called lead time between a scientific discovery and its integration into industry has shrunk from about fifty years to a few months, so industry is rapidly building first-rate scientific facilities of its own, facilities with an output that even now frequently vies in quality with the best scientific work being done at the universities. The impact on the universities, to say nothing of the society as a whole, has been staggering. But the present and potential impact on society as a whole is perhaps more easily illustrated, and I allude here to only a few of the more obvious examples from the physical sciences.

- The advent of the nuclear age at the end of world war two is the most spectacular as it has highlighted the destructive power now available to man. However, nuclear fission and fusion are more important as a new source of energy for a rapidly industrializing world; and as such it is much more a symbol of hope for our time than of despair, a symbol of the forces of change to which we must adjust ourselves and of the way of escape from the inevitable conflict over energy sources that otherwise confronts us.

- More frightening, perhaps, are the developments in the communication sciences that, together with the insights of the social sciences, have marked our time as the era of mass propaganda. Whether the propaganda is political, or is commercial, its effect upon our society is devastating. It covers the people as a great flood to mould and capture the allegiance of the masses. It is capable of creating hatred, hysteria, greed, lust, fear. These are the conventional emotions by which men have striven to manipulate one another. Love, faith, hope, joy, peace — these are the tender plants which can only be nourished with patience and concern, but which are so

quickly withered by the scorching blasts from our propaganda organs.

Add to this the new digital equipment for gathering, storing, processing information, and the power for control that is made available to the modern police state is depressingly awesome.

Yet these same sciences provide us with the ability to obtain facts quickly, to develop a more informed citizenry that is capable of broader participation in civic and state affairs, to better understand one another, to be aware of and to distribute equitably to the needs of all of our people, to anticipate the crises that lie ahead. These, too, are a symbol of hope for the scientists who develop them.

- Less dramatic are the influences from the material sciences, and yet these permit the development of high-temperature rocket engines, of fuels that have boosted man into orbit around the earth and of space vehicles that are not consumed when they enter the earth's atmosphere, of new fabrics such as nylon and dacron, of new components that continue to transform the electronics industry.

- Meanwhile the biologists have made great progress in improving physical and mental health, in the conquest of disease and aging. They have also obtained an understanding of the biochemical foundations of life that is transforming agriculture and improving our nutrition. These accomplishments at once relieve human suffering and contribute to the great population explosion that is destined to tax our ingenuities within the next one hundred years. And now some biologists are turning to search for the physical basis of mind, a search that has grave implications as such knowledge not only promises better communication between human beings, but also the possibility of controlling a man's inner life through physical means.

Some Consequences

WHAT ARE SOME of the inexorable consequences of this scientific revolution?

- Industrialized nations with a strong scientific community are rapidly growing richer, so that the gap between the agricultural societies and the industrialized societies is widening. And the groaning masses in the agricultural societies have had a new hope kindled within them, for now they know that with training and industrialization they, too, may enjoy a fuller life.

Other nations have asked for our help to accomplish this change within some different

political framework. But we who are rich are slow to act, for the vested interests are comfortable and they are frightened by the idea of change. Besides, the beggars are proud! They not only ask for help; they also demand their independence and that help be given them in such a form that they maintain the dignity and pride of free men! They prefer to starve without our gate than to surrender their birthright as free men; and if we fail to acknowledge the legitimacy of their demands, a great gulf shall be fixed between us and them that no man can pass over.

● The scientific revolution is creating a greater demand for skilled vs manual labor. Opportunities for advancement in society are for those who are trained. The young are eager for training. The poorer nations demand training also; for they, too, know that science and technology are intellectual disciplines and skills that can be learned equally well by all peoples. And so they ask for help in the training of their people, and for money with which to initiate industrial adventures. The peoples of today are hungering and thirsting for technical knowledge, for this is their symbol of personal freedom and power. Within what context of personal responsibility will the new power be acquired?

● A complex, industrial society requires energy resources to sustain itself. Therefore strategic materials, such as coal, oil, and metals become paramount in the game of power politics. Now the reserves of strategic materials are limited. Our attitudes towards the demands for independence of the colonial peoples are influenced by our knowledge of the great natural resources of their countries. Though we acknowledge with our minds and our lips the demands for independence that come from the people of Africa, South America, and South East Asia, our hearts tremble with fear, and we would cling to our control of their strategic materials.

● Improved communications and data-handling machines make possible the concentration of political power and control into fewer centers. The inevitable rivalry between these centers now divides our world. Perhaps one day there shall be but one center, one world. What type of a center will that be?

● The nation states now recognize their dependence upon the scientific community for wealth, for power, for international prestige. Russia recognized this in the early 1930's when it refused any scientist permission to travel out-

side of its borders until after the job of training a new and expanded generation of scientists had been accomplished. By giving the scientist position and privilege within the society, young people are encouraged to enter scientific careers. And how many are the scientists of the United States, Great Britain, and France who have become soldiers without uniform in the employment of the state!

The Moral Dilemma

THIS BRINGS US to the moral dilemma in which the scientific community finds itself. It knows it has the knowledge required to transform constructively nearly every society within about thirty years. However, capital, organization and a will to do the job are required; so without political decisions to set it in motion on a grand scale, individuals push away at small corners of the problem. Meanwhile the nation states who could set it in motion are primarily concerned to use their scientific talent to enhance their physical power and prestige in the great cold war strategic maneuvers.

And so their physicists, electrical engineers, and chemists are bribed by money or by "patriotism" or by both into either military work or feats of national prestige, such as the present gaudy effort to land a man on the moon! Many of us thought we would be giving the politicians time to develop enlightened long-range policies to meet the inevitable crises that await us, but the politicians have come forward with no policy but containment.

Do they not see that the world will not stand still for them, that no status quo can be maintained, that there is no going back? Yet I offer no solution, only the parable of the rich man and Lazarus and the plea that the bankruptcy of the present framework of thought be acknowledged.

Meanwhile, what has the Church to say to us? But you are the Church! Who but you, who are the followers of Christ and who are responsible for the political, business, and intellectual life of your country, who but you can speak for the Church?

Gentlemen, ladies, this is our hour! Will we so think and so act that the kingdom of the living God yet rules in the new world that is being born in our time?

Or are we so asleep, so cowardly, or so covetous of past privilege that the new world shall be stolen by those who would enslave it? It is now that we must choose our answer!

MARTIN NIEMOLLER: 70th BIRTHDAY TRIBUTE

By J. M. Lochman

Of the Comenius Faculty, Prague, Czechoslovakia



Martin Niemoller

WE REMEMBERED MARTIN NIEMOLLER and his witness on the occasion of his anniversary, realizing anew in how many respects we have to be thankful for this brother. I should like to draw attention to one aspect: Martin Niemoller has become an outstanding example of the meaning of the "freedom of a Christian". This aspect of Niemoller's witness has many sides. One of them may be simply called his courage in face of the mighty ones of this world. This shines in Niemoller's life with great clarity. It is enough to remember his encounter with Hitler when, faced with his total claim to the German nation, he answered: "Neither yourself, nor any other power of this world, can relieve us, Christians and the Church, of our responsibility for the German nation, a responsibility imposed upon us by God". This certainly was a witness who was not afraid of the face of man!

Martin Niemoller exemplified another aspect of the Christian freedom by his inner mobility and elasticity. He covered a long way in his life, having gone through many dramatic reversals and changes of mind. We may remember the various stages of his judgment on the problem of war and peace — from the military mentality of

his youth to the concrete pacifism of his present effort. His adversaries often criticized this as inconsequence and inner contradiction. But we heard from him now and again; it is no shame for a man to learn from the experience of his life and to draw the necessary consequences. Christian faith is not forever fixed and unchangeable. It is a way and a seeking of new ways, it lives by the continuous process of liberation — sometimes very painful — from the past, and by creative freedom for what the nature may bring.

Of still greater significance than these — certainly excellent — marks of Christian freedom in the life of Martin Niemoller is its supreme instance: his insight that Christian freedom is the freedom of obedience to Christ, freedom in following him. Because Jesus Christ came not to be served but to serve this freedom is founded upon the service to others. Martin Niemoller knows and affirms this with unusual urgency.

The memory of one of his sermons during his first visit in Prague is very vivid among us. Preaching on the text: "Behold the man!" (John 19,5), he powerfully proclaimed this orientation of Christian faith. This sermon left a profound impression; it was quite apparent that this witness was the authentic expression of his personal

experience. There are not very many people to whom the apostolic word may be applied that they do not seek their own good, but the good of their neighbors (1. Cor. 10,24) — applied in both parts.

Martin Niemoller seeks not his own good. Somebody said about him that he “systematically ruined his good reputation”. Even his friends are sometimes disturbed by his “tactically unwise” acts and utterances. They certainly may not always seem to be very wise. But is not even this “lack of wisdom” a sign that this man really does not seek his own good? But M. Niemoller also seeks the good of his neighbors. It seems to me that this is the lodestar of his life’s work. He thinks and lives for the others. On various levels, at various stages, but always in the one movement — in drawing near to his neighbor, in living for the others.

For Others

FIRST OF ALL his activity inside the Church is marked by this. One of the first steps in the well-known German Church struggle was the foundation of the “Emergency Union” of pastors by Niemoller. By this act he reminded his brethren: above all we have to remember those who have been or will be afflicted. But this movement has been gradually extended beyond the borders of the Church. At first in the direction of his own nation. The Church is not here for its own sake, she is here for its people. The cause of the people is its cause also — for better for worse.

Not by accident it was again Martin Niemoller who more than any other spoke of the responsibility and guilt of the Church for the developments in the nation. “We inculcate ourselves for not bearing witness more courageously, for not believing more joyfully and for not loving more fervently . . .”

But Niemoller takes the further step: his own nation cannot be the limit of a Christian’s responsibility and service. He regards the cause of the whole contemporary world as his own and lays it before the Church with persevering urgency. Again it was not by accident that he was one of the first who tried to open the way from his nation, also and particularly in relation to the East.

Neither was it by accident that he sooner and more emphatically than most others reminded

the rich white nations of the extreme urgency that they enter into an entirely new relation to the still poor color nations. Thus Niemoller is driven by his free obedience in the service of Jesus Christ to prospects and consequences not frequently seen by traditional Christendom.

Untiring Peace Effort

THIS IS ALSO the ultimate foundation of his untiring peace effort. Face to face with the existential threat to mankind it is an unescapable duty of the Church to manifest its loyalty to the saving will of God in Jesus Christ; also by her incorruptible service of reconciliation and peace for the whole world. In this service Martin Niemoller is able to go to places and to premises of very diverse kinds, to meetings and demonstrations. By this very activity he becomes a controversial and annoying personality for many people. But for many others he becomes thereby an especially trustworthy witness of the gospel in this generation, in face of the multitudes who only by meeting a witness of this kind realize for the first time that Christianity is something more than an attempt to escape realities, a superstition, an incense enveloping the mighty ones of this world, that it is the power of freedom, making men free from their own interests for the good of others, of the near and the far-away ones.

We remember in our congregations the life and work of brother Martin Niemoller not because we believe that we are confronted in him with an infallible saintly personality — in view of his stormy life with so many changes of mind and so much erring hardly anybody would dare to maintain this! — but because in his personality we can find a kind of tangible verification of the liberating and transforming power of the gospel in life; where can we find a more convincing demonstration of this transforming power than in the dramatic change of a warrior of violence and destruction into a soldier of Jesus Christ?

And the power of the gospel in work; where else — even among contemporary Christians — can we find a more real, practical, topical example of the significance and importance of the gospel than in his public activities?

We are deeply thankful to Martin Niemoller above all for this witness of the freedom of a Christian.

DEBATE WORLD AFFAIRS

(Continued from Page Six)

and that her role be "to provide the witness of reconciliation within which the life of love is lived out actively for the sake of God who gave it and his Son who became it."

Business Meeting

Tea-time was used by EPF members to gather for a business meeting. Bishop Lawrence presided and spoke of the General Convention at Detroit pointing out that the Church is losing its opportunity to act on the draft, that this was a concern of the whole Church and not only of the EPF, that the Church had taken no responsibility regarding the education of draft-age youth concerning the C.O. position and its protection under law. He drew attention to the booklet "Why Didn't Anyone Tell Me", published in Washington by the department of defense, which in a very fair manner describes the situation of the C.O. and that of the inductee. He advised that it be distributed to all the churches by the Church's armed services committee.

The evening was given to questions from the floor; this session was moderated ably by Mr. Charles Judd, of the Church of the Advent, Cincinnati.

The Rev. Nevin Sayre closed the day with a meditation in preparation for the celebration of Holy Communion in the morning at which Bishop Lawrence was the celebrant, assisted by the Rev. Nevin Sayre. Especially remembered was Eleanor Taft who had died in August. Most beloved and cherished for her friendship and for her active support of our work for peace she will always be remembered at EPF gatherings and greatly missed. We may be sure that heaven rejoiced at her coming Also remembered at

the Holy Communion was Maurice McCrackin.

McCrackin is a Cincinnati Presbyterian minister who is a dedicated pacifist — so dedicated that he is often in difficulties with the authorities, both of Church and state.

What To Do

After breakfast on Saturday morning everybody again gathered to hear a dialogue between the two speakers who questioned each other. This was followed by a truly soul-searching session concerned with the question of what could be done in the work for peace on the parish level. There were two major suggestions made: 1) to be thoroughly informed; in order to resort to deep, careful and hard study of the international scene and of national problems, parishes should subscribe to Information Service via the commission of the Churches' on international affairs; to publications of the Friends Committee on National Legislation; to the World Council of Churches' publications, etc. 2) To become aware of peace movements and organizations such as the Church Peace Mission, The Fellowship of Reconciliation, the Episcopal Pacifist Fellowship, the new peace movement started last September, Turn Toward Peace, and to read and study their materials.

The role of the parish priest who faces opposition to liberal views was widely discussed, also the role of the parent and Sunday school teacher in guiding children in non-violence.

In closing this report I would like to quote from a recent letter by John Heidbrink; he writes: "The Orleton Farms sessions were delightful and memorable. The fact that they did not become a debate with side-taking pleases me no end.

This is due, I hope you realize, to the humane and loving attitude of Clem Welsh. I trust the future Orleton Farms sessions will move outside the strictly peace rut and begin to relate the pacifist concerns to the greater issues facing the Church. I hope our session contributed to that end."

MOLLEGEN SAYS U.S. MUST RISK LIMITED WAR

★ Albert T. Mollegen, professor at Virginia Seminary, said in Charlotte, N. C. that the United States must be willing to engage in limited war in order to prevent another world war.

"Our country, with its power to resist Communist invasion, has a particular responsibility to the whole world," Mollegen said.

In his speech at St. Peter's Church, he said that if communism can be called a religion, "it is a demonic or idolatrous religion."

"If we keep plugging, we will win out over communism," he declared. "The people will revolt among themselves in Communist countries . . . and that, of course, will be very helpful to us."

MORE GIFTS FOR CHURCH CENTER

★ A pledge of \$3,000 for the new Church Center will come from the missionary district of Wyoming.

Bishop Hunter, informing the Presiding Bishop of the gift from the district's executive council, suggested that it be used toward furnishings for the home department offices. The amount will be given in three annual payments.

Latest pledge received is from the diocese of Lexington, where Bishop Moody wrote to the Presiding Bishop: "We want to have a part in the new Episcopal Church Center."

"The Ugly Christian" is a chapter in Malcolm Boyd's new book IF I GO DOWN TO HELL. What follows is a selection from this chapter:

Most nominal Christians do not have a clue what it means to be a Christian. What, for example, is the relationship between being a Christian and one's attitude, quite specifically, towards work, one's involvement in politics, one's appreciation of the arts, one's understanding of love and sex? An untold number of persons mouth credal definitions, and even prayers, without comprehension as to their content.

Amid mass culture which tends to dehumanize man, there needs to be developed the 'little' approach: the cell-group in parish and industry, the 'little' community, the 'local' determination, *here*, to be *the Church*. In this context, man can come to understand himself as a person and a child of God who has been redeemed by Jesus Christ acting in history, not only as God but as a human being, a human person. Too, man can thus come to experience the Holy Spirit acting in his own life and in the life of his times, moving "principalities and powers", stirring love and hope in the mammoth human structures of our societies.

Note:

IF I GO DOWN TO HELL
by Malcolm Boyd (\$3.75)
may be purchased at any
bookstore or from More-
house-Barlow bookstores in
New York, Chicago, San
Francisco, and Los Angeles.

E.P.F. Leader Tells of Contacts At the General Convention

By The Rev. Wolcott Cutler
*Rector Emeritus, St. John's Church,
Charlestown, Mass.*

★ A four-foot placard above the Episcopal Pacifist Fellowship booth at the Sixtieth General Convention in Detroit proclaimed; "Mankind must put an end to war — or war will put an end to mankind." — President Kennedy. A second large sign read, "The world has achieved brilliance without wisdom, power without conscience We have grasped the mystery of the atom and rejected the Sermon on the Mount." — General Omar Bradley. There were other striking and terse assertions also — ten others — that were continually changed from day to day above the display area of our booth. Among them were such striking quotations or sententious sentiments as these: —

"There are times when we have no choice but to follow the dictates of our conscience, to throw ourselves on God's mercy, and not to ask too many questions." — George F. Kennan.

"The United Nations, being an organization of human creation, is far from perfect, but it represents an essential step away from suicidal chaos toward world order."

"To pray for peace is fine; to sacrifice in the struggle against war is even better; and best of all is to live in the power of Christ's non-violence."

"Christ came to demonstrate a better way than tit for tat — namely love as the answer to hate, and acceptance of suffering rather than retaliation."

Among the visitors to our booth were young men of draft age, many veterans of either military training or military service, one retired general who proved most cordial, a school-

master who was worried about his duty in regard to fall-out shelters, and a large assortment of parents and workers in all lines of endeavor. Not only visitors to the Convention, but clerical and lay deputies, as well as delegates to the Women's Triennial, and several members of the House of Bishops, including the Presiding Bishop accompanied by Mrs. Lichtenberger, stopped to chat with us under the sign of the Episcopal Pacifist Fellowship.

Of particular interest were the few children who glanced our way. We had not thought to bring any materials suitable for children, but we were able to invite them to inspect the color pictures of the United Nations building in New York; and we made it a point in every case to ask if they could identify the blue flag with the white wreath surrounding a globe; and to our great surprise, not more than one child in five or



INDIAN and CANOE in front of Cobo Hall where General Convention met

six recognized the flag of the United Nations.

In talking with adults about this we learned that it seems to be a very rare thing for an Episcopal Church — probably a very rare thing for any church — to display a United Nations flag as a balance to the nation's flag in their chancel or nave. And yet how can the great bulk of the public ever learn to think in terms of a wider than national allegiance until some such universal symbol as the flag of the United Nations becomes a part of their subconscious motivation? Lectures and debates and learned tomes are not enough to move people emotionally in such an exalted direction. A commonly accepted universal flag and some widely known international hymns are badly needed if we are to effect a real curbing of unbridled nationalism in our generation.

As Mrs. Eleanor Roosevelt has written in the Boston Globe regarding the public display of the U.N. flag. "Since it is difficult to make people aware of their duties and obligations to the U.N., we should be glad to take every opportunity of doing something which will make our children and our adults feel a responsibility toward the organization . . . I hope [our patriotic organizations] will urge that, on appropriate occasions and as often as possible, young and old be called to greater understanding of the U.N. . . . through the display of the flag."

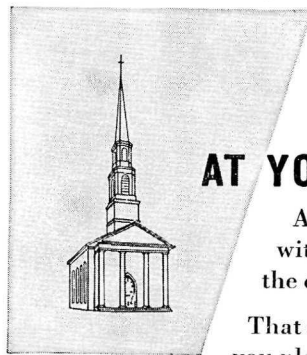
Corporate Communion

The EPF did not attempt a banquet during the days of the General Convention, but twenty-eight of the faithful gathered for our Holy Communion service in Christ Church, followed by a breakfast at which John Nevin Sayre gave a penetrating address on the efficacy of a vigorous negative, particularly when light for the path ahead is blurred by half-hearted meas-

ures or compromise. To quote a few typical lines from his challenging charge: "Only a determined refusal by the Churches to cooperate in word and deed with the system of nuclear warfare can liberate Pentecostal power in the Church. Governments are not much persuaded by popes and prelates who only entreat them to negotiate or not to use bombs first, or use them only with restraint. An absolute refusal to temporize might open the way for God's Positive — for the inflow of his power in the Church and in the hearts of multitudes outside of the Churches who would welcome the Church's lead."

Although the number of persons privileged to hear Nevin Sayre was so limited, and although only a small proportion of delegates and visitors to the

Convention actually visited our pacifist booth, in the course of the two weeks we must have entered into fruitful conversation with a couple of hundred thoughtful adults and at least a score of children. A few persons stopped only to pick up additions to their fat sheaves of printed booty: in rare cases, we had to point out the price marks on most of our material and allow only the lesser leaflets to be carried away as prizes. Usually, however, each individual who paused in front of our tables welcomed a brief sales talk and an extended exchange of views. Frequently our conversations lasted for long periods, and resulted in the establishment of bonds of friendship. As a result of these new contacts, we have written to over a dozen



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visitors to the Convention since our return.

No exact records were kept of each distinct item that was sold in the booth, but our gross sales came to a little over fifty-eight dollars. The eight books that we displayed proved in most cases to be too expensive, and perhaps too formidable, for many people; but we ran out of such magazines as "Fellowship" (after selling forty copies) and such pamphlets as "Neither Run nor Hide" by Hassler, "A Christian Approach to Nuclear War," "Unilateral and Universal Disarmament," and Swomley's "The Growing Power of the Military." One thousand copies of "Christian Commitment" by Helmut Gollwitzer were disposed of, but this was largely because they were distributed free to many in the two houses of the Convention.

We trust that in undisclosed ways the fine spirit of the Convention itself and the earnest efforts of many devoted speakers and writers and promoters of forward-looking convictions will long continue to work as an irresistible leaven in the councils and at the grass roots of the Church.

SEEK INTEGRATED SERVICE AT SEWANEE

★ A group of ten Negro and white Episcopal clergymen said they are determined to end racial discrimination at a restaurant in Sewanee where most of the property is owned by the University of the South.

"We have come here with every intention of being served," a spokesman for the group told

reporters. The spokesman said the ministers were not frightened by such things as a cross being burned outside the restaurant and the dining area in which they attempted to get service being closed off. He said they would continue to seek service until they got it.

The university is owned by 21 Protestant Episcopal dioceses in 12 southern states.

The university's vice-chancellor, Dr. Edward N. McCrady, last August said the facilities were leased to a private operator. "The university can't tell the operator whom to serve," he said at that time.

Last fall, another group of Episcopal clergymen attempted to seek integrated restaurant service but were refused. They were members of a "South-to-North Freedom Ride" sponsored by the Episcopal Society for Cultural and Racial Unity.

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- BACKFIRE -

David M. Figart

Layman of Briarcliff Manor, N. Y.

Advocates of disarmament and cessation of nuclear testing will be interested in an article in the April "Scientific American" by the British physicist and military critic, Dr. P.M.S. Blackett. He analyzes Russia's nuclear strength, based on "Washington figures", and concludes that "it cannot be seriously believed now that the U.S.S.R. has either the capacity or the intention of making an all-out attack on U.S. missile sites and bomber bases." He suggests that the resumption of testing by the U.S.S.R. in September 1961 must have traced back to the U-2 flights and the Soviet need for re-establishing their confidence in a few I.C.B.M.'s as their main retaliatory force. He believes the Soviet fear of a comprehensive inspection system may be due to their need to protect their launching sites, the effectiveness of which rests chiefly on secrecy. He concludes that the U.S. nuclear program is "at least 10 times larger than is necessary for an effective retaliatory force to attack Soviet cities."

It is interesting to recall in this connection the statement of Marguerite Higgins in her Herald Tribune column of February 19th: "The hard fact is that there is not a single known Soviet leader . . . who does not share this cautious determination to keep Russia out of major war."

Over against this we have the position of the U.S. as recently outlined by the President to Stewart Alsop (S. E. Post, March 31): "In some circum-

stances we might have to take the initiative . . . Khrushchev must not be certain . . . that the U.S. will never strike first."

Does anyone seriously think we can reach an accommodation with Russia on any such basis? Surely the situation calls for support of the Church Peace Mission's stand on disarmament.

Francis J. Moore

Clergyman of Cincinnati

I was interested in the story in April 12 about the battle in Providence Schools over the "Prayer by St. Francis", the text of which is given in the article. This is to inform you that the prayer is not an authentic Prayer of St. Francis.

When, as editor of Forward Movement publications, I was bringing out the Prayers and Praises of St. Francis of Assisi I had correspondence with a noted Franciscan scholar on the subject and he not only assured me that the Prayer for Peace was not written by St. Francis but asked me if I knew where it came from! I don't.

Elaine R. Watson

Churchwoman of Delaware, Ohio

The article by Father Witkofski (4/5) is most enlightening. I have always felt deeply

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about calling priests by the name "Father" and have had a few, almost unpleasant, arguments, especially with an old retired Methodist minister who took devilish delight in quoting "call no man father."

Now if and when that ever arises I shall have such a beautiful and clear interpretation. I never had a reply, only that I felt there was every reason in the world for it or the Roman Catholics would not have used the name "Father" for all these years.

Of course many of us know the name is used by many Methodists, Lutherans, etc.

Thank you so much for the fine article.

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