

The + WITNESS

JUNE 4, 1964

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Story of the Week

An Idea Whose Hour is Come: --- Mark of the New Reformation

By George MacLeod

★ Politicians pour it out. Parsons preach it. Even ordinary people are now persuaded that our world disorder is a spiritual one. How is Christ coming to our day? The main thrust of this essay is that he is coming in judgment.

There have been times in Christian history when God speaks to men more "through history" than through his church. The church is no longer prophetic. It is in such a time as now that God goes outside his church to speak his word. Perhaps his clearest word to modern man came through the God-given mind of an agnostic Jew, Einstein. He was the mouth-piece for the shattering truth, in scientific terms, that energy and matter are irrevocably interdependent. We know through the long channel of thought that surfaced in Einstein that there is no such thing as dead matter. The atom, the ultimate component of matter, is charged with light and energy.

Church Failures

If you go back into Christian history you find that four times God has spoken when the church has ceased to be prophetic. (a). The church was a pallid thing indeed in the fourth century. It was the historic collapse of the Roman Empire

that exerted the renewal of the church. (b). Again she became pallid, after four centuries, and the dark ages came down. Then the laziness of the elect, exerted by the "historic" tragedy, was shaken off. The church listened once more to the still small voice. 'Up shot the Gothic like a flight of arrows'. The mediaeval church flowered into glory. (c). Yet again, some four hundred years later the still erstwhile Releasers became the Prison Warders of the Spirit of Man! Thus once more, God had to speak outside his church. The Renaissance was not the child of the Reformation but its



SIR GEORGE MacLEOD:—Founder and Leader of the Iona Community, chaplain to the Queen of Scotland, president of the International Fellowship of Reconciliation, former moderator of the General Assembly of the Church of Scotland

Progenitor. From it, the Reformation flowered.

Now in our day the Reformation itself is pallid. Till what seemed to be the ever-thickening drain pipe of materialism suddenly surfaced, paradoxically, to pour forth a stream of living water! What is it, in our day, that is threatening the spirit of man and keeping us all in chains? It is, of course, the monstrous rule of the bomb. Unless we are protesting, the real prayer of our people today is a blasphemous rendering of the old collect. This would read: "Almighty bomb, who alone canst order the unruly wills and affections of sinful men, grant unto thy people that they may love the things which Thou commandest, and desire that which Thou do'st promise, that so among the sundry and manifold changes of this modern world our hearts may surely there be fixed O Bomb, where true joys are to be found, through Nato, our Lord." It is our behaviour, you know, that reveals the real nature of our prayers.

Protests Urgent

Churchmen can no more countenance modern war. And churchmen must protest in such a way that there are no more lingering ifs and buts attached to their protest. It is a quite terrifying conclusion, in its consequences. Indeed I can think of only one more terrifying conclusion: namely, if Churchmen do not protest —

without any ifs and buts — now in this present time.

I cannot get Eichmann out of my head. He was executive in the death of five million men, women and children in the gas chambers in three years. His defense was that "he was ordered to do it" by a tyrannical government. The people had no voice. What worries me is that we live in no tyranny. We are together the government. And, so it seems to me, unless we are protesting we are conniving, in the last resort, with an order possibly being given to kill ten million men, women and children in the first hour of battle. Many good people seem to suppose that they are living in a Gallup poll suspension. Their "I don't know" seems to satisfy. But we are not in suspension, in a democracy. All political parties presently have their cross in the column marked "in the last resort: Yes." I do not blame the politicians; they are but servants of the national mood. Public opinion has an enormous cross in that column.

The Job of the Church

A detente is required; a detente of the spirit. Who will enforce it if it be not the church?

Why do so many stand short? Better men than I am. I try to listen honestly. They do not even convince at the political level.

(a). They aver "If it were not for the Russians we would not be in this sad pass." But did the atheist Russians really start it. It was the Christian west that started this enormity. Atheist Russians had to come level with us.

(b). They aver, "We would never drop it first." But we have given warning (House of Commons) that we may drop it first! We cannot afford both conventional and hydrogen warfare, so we have given honest warning that in the event of a

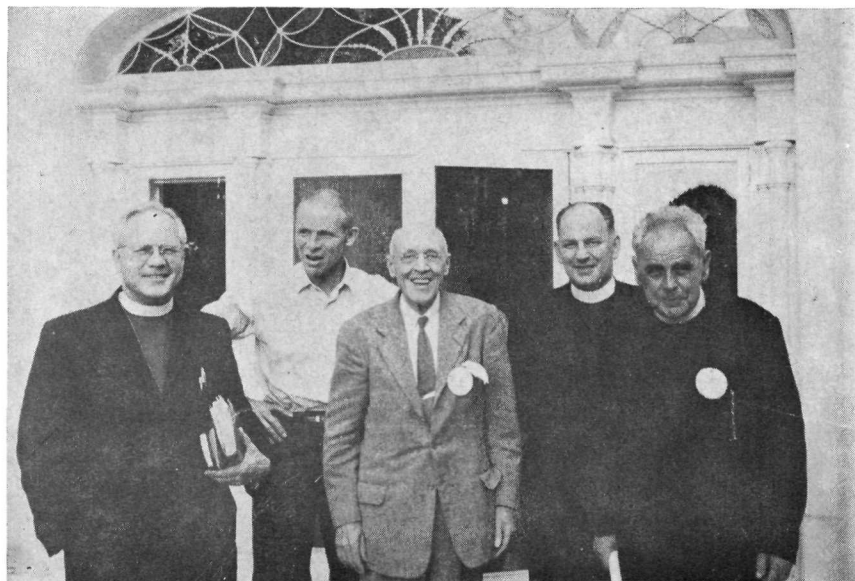
major war, should the Russians confine themselves at first to conventional weapons, we may have to start atomic and then hydrogen response.

(c). They confuse me, do the laity but not this time the clergy, by saying "Christ's Kingdom is not of this world," and we should confine ourselves to spiritual matters. If they are right, they are, of course, "Russian Christians." In Moscow the churches are open and services allowed — provided the preacher confines himself to the personal purities and the domestic virtues. But should the Archimandrite ever cross the Red Square and hammer on the door of the Kremlin to claim the overal governance for Christ, he would be lucky were he only rusticated to his home village to say his prayers in private. Most certainly he would not preach again. Such is an atheist dictatorship. And we are going to be similar by common consent?

(d). But perhaps, in all this, I irritate the majority of my readers. "All is justified in order to retain the balance of

terror" avers public opinion. "If this be not retained, all is lost: our civilization ended."

What worries me here is the false image folk raise up in their mind: as if there were a static poise. Unfortunately, just as we have no static God, the Devil is not static either. Looking back the reality terrifies. President Truman allowed the first atomic bomb "that the nations of the earth might find other means of settling their disputes." Had Hiroshima been Nadir, had subsequent history been a record of a gradual ascent from that pit, towards some glimpse of a parliament of man, with an international police force, you could have won me for the gradualists. As all know the reverse is true. Instead of gradually rising towards the rule of law we have plummeted a million fathoms deeper than the lowest surface of the Dead Sea. A world war now could approximate to a million of the power of Hiroshima. Looking back, there is no static poise, let alone some elevating of hope. The blackness of the prospect only intensifies.



Bishop Robert Mize of Damaraland, S. Africa (left) and the Rev. Ormond Burton of New Zealand (right) speakers at the 1963 Seabury Conference, with E.P.F. officers, Winslow Ames, treasurer, the Rev. John Nevin Sayre, chairman, and the Rev. Charles Fisher, secretary

Others in the Race

Looking forward? Are you any happier about the permanence of the poise? What happens when China gets it? Regretfully she has joined in the race. Can we blame her: if this is the way to keep her peace? Blame her when we caused her to embark by insisting, as we did, that Japan be the Holy Loch of the East? and Egypt? and Ghana? and Germany?

Such are my reasons for not being impressed with the argument at the political level. Nor, to be honest, are you impressed as, even thus shortly, we spell them out. The world suffers a political bankruptcy. The old balances of power have swung completely out of orbit.

Just War Doctrine

The church's doctrine of the just war declared that a war was just when the end, for which it was fought, justified the sad means that had to be employed. The doctrine also declared that no war was to be embarked on which it was impossible to win. This doctrine has continued as the central rule of the church right into present times. There were always eccentrics through the centuries who resisted the relative and stuck to the absolute. They were off-center, often outwardly persecuted, and secretly admired.

The turning point to which in this regard we have in our time come, is that there is hardly a theologian to be found who can still defend the doctrine. It is because there is now no end that can conceivably justify the means that must be employed. It is now soldiers, and not priests or prophets who declare, further, that nobody can win a major modern war. Thus we are devoid of the doctrine that alone gave Christian principle for embarking on a war. There are no longer just simply wars.

There are no conceivable just wars. There is just bloody war. Our age is on the lip of having to admit that now the centric witness of the church must be absolute opposition. — it is any who seek to defend modern war by Christian principle who are becoming the eccentrics.

Fighting With Germs

Recently, Mr. Geoffrey Bacon died at the war office research establishment at Porton Down, of pneumonic plague. An inquiry soon assured us this unhappy accident would not recur again. This seems to mean that, without danger, we can continue to culture the plague, continue our attempts to resurrect from the past no other than the black death!

Britain and the U.S.A. are at present spending 30 million pounds every year on our researches to cover half the earth with the black plague or other bestialities. Perhaps this is necessary, to preserve the dignity and freedom of modern man. But if this is so would it not be well to cancel the many healing conferences that the modern church so solemnly invokes? Modern youth can hardly understand us embarking on both such enterprises, at the same time.

Child Murder

In the summer of 1962, Russia launched a 40-megaton bomb test. The Soviet scientists, O. I. Leipunsky and A. D. Sakharov, calculated that this was done at the sacrifice of from a hundred thousand to three hundred thousand unborn children. This estimate of the total genetic damage, including still births and children born with gross physical or mental defect, is confirmed by Dr. Linus Pauling of U.S.A.

This may be necessary — on both sides — that the balance of terror may preserve peace. But if this is so, could we be

excused from listening to sermons about the massacre of the Holy Innocents each Christmas? Modern youth can hardly understand us embarking on both such enterprises at the same time.

Once a year, in a mission field, the local Indian tribe descend into the groves, after drinking native beer, and indulge after midnight in bestial practices. A local missionary noted that there was a lull in the procession about midnight before the swaying crowd went down. With great courage he joined the procession one year and, when the lull came, preached the message of the love of God. Thirty young tribesmen contemplated slitting his throat, there and then. But grace prevailed. To his own surprise the missionary returned home unmolested — and repeated the performance annually till his natural death ten years later. The following year the chief of the tribe approached the mission station asking for another missionary to do it — as it had become part of the show.

Do you wonder if more and more of our modern youth see the church as just "part of the show"? We are not just living in a secular society or an industrial society. We are living in a bestial and outrageous society. In the main we take it, unprotesting, for granted. Why should we not preach the love of God in the occasional lull? It is only words — unless we are radically protesting — vaguely comforting, almost totally ineffective. We are part of the show.

Has the church ever before been pled with by atheists to rise up and 'be the church'? Camus, the great French philosopher, who so sadly died in a motor accident two years ago wrote thus: — "What the world expects of Christians is that Christians should speak out, loud and clear, and that they

should voice their condemnation in such a way that never a doubt, never the slightest doubt, could rise in the heart of the simplest man . . . ”

“ . . . Perhaps we cannot prevent this world from being a world in which children are tortured, but we can reduce the number of tortured children. And if you (Christians) don't help us, who else in the world can help us to do this? . . . It may be, I am well aware, that Christianity will answer negatively. Possibly it (Christianity) will insist on losing once and for all the virtue of revolt and indignation that belonged to it long ago. In that case Christians will live and Christianity will die.”

For Parsons Only

Some ministers are apt to assume that Christian Unilateralists, for all their goodwill are out of date social gossellers. They go on to speak of the recovery of Biblical Orthodoxy and discard out of hand anything so 'irresponsible' as Unilateralism. This issue cannot be disposed of in a page, but Orthodox Theologians are asked not to be too quick to discard further interest.

Rev. Jean Lasserre of the French Reformed Church and Dr. John Vincent of the English Methodist Church are both Orthodox theologians in revolt against the optimistic 'theology' of the 1930s. Their books are in wide demand. "War and the Gospel" and "Christ in a Nuclear World" are worth close attention, renouncing warfare absolutely. (They may be purchased from the Fellowship of Reconciliation, Nyack, N. Y.)

Obey the Gospel

My pacifist position is not tied to any superficial gospel interpretation. That the world is getting better and better, or that disarmament is just round the

corner, or that its achievement would bring peace to our world hold no essential place in our claim. The issue is one of sheer obedience to the gospel. A social Christianity based on the teaching of Jesus — in the sense of a gradual improvement of the human race under his influence — can be discarded for instance by anyone who has read the Biblical studies of Albert Schweitzer. But his conclusions hardly lessened the radical nature of his social obedience! And he stands in the front rank of Protestors against churchmen countenancing modern warfare.

Let it be conceded that the world is doomed. God in his patience only preserves it that the gospel may be preached. We must pray for rulers that we may live in peace and order and so, as responsible human beings, "come to a knowledge of the truth." (1. Tim. 2.).

Yet such does not release us from seeing any significance in "the old world". We must be politically responsible in order "to conserve" the world for that purpose. But has such a line of thought nothing to say about Christian obedience? 'Order' is now conserved by the threat to exterminate millions of infinitely valuable human personalities for whom Christ died! Are there not grave considerations here for the orthodox Christian in terms of his own vocabulary?

Further, in the midst of the "conservation" task, the church has its own task to perform: namely, the foreshadowing of the glory of God, now in this present time. This means sacrificial service to the world. The church is here to manifest the fruits of "the world to come" in the midst of the "order of this transient world". (Romans 12. Galatians 5. Colossians 3.). But if this be the peculiar witness of churchmen in a dying world, may not a non-violent

witness be our 20th century vocation? When Dr. Martin Luther King stands absolutely against the use of violence in seeking justice for the Negro, is he just a superficial social gosseller or is he the church in its peculiar witness "between the times" of Christ's first and second coming?

Orthodox Christians rather frequently assert that pacifists escape their inalienable responsibility to be involved with the world; attempting a vain thing — a perfect witness in an imperfect world. Indeed this can happen. But can it not happen the other way also? Cannot the fear of an outright witness lead the orthodox Christian to a position indistinguishable from the actions of the fallen world? If the pacifist escapes frustration by escaping his responsibility, does not the orthodox escape it by becoming submerged?

I close with a plea that not only social gossellers but the orthodox should help us all to get further in understanding 'The Idea Whose Hour Is Come.'

REGISTRY OF C.O.'s AT HEADQUARTERS

★ The National Council of the Episcopal Church maintains a register of Episcopalians who are conscientious objectors. A person wishing to have his name recorded in the register should write to the Department of Christian Social Relations, Episcopal Church Center, 815 Second Ave., New York, N. Y.

PICTURES ON THE COVER

★ Cover pictures are taken by permission from the excellent photographic study *Let There Be a World* by Felix Greene. The photograph of the children is by Hank Kranzler. This book may be purchased from the Fulton Publishing Co., Box 191, Palo Alto, California, at \$1.00 a copy, less in quantity.

EDITORIALS

Where Is Our Discipleship?

"THE GREAT criticism of the church today is that no one wants to persecute it: because there is nothing very much to persecute it about." These are the words of Sir George MacLeod, leader of the Iona Community. The World Council of Churches said at Amsterdam, "the church appears impotent to deal with the realities of the human situation because it has failed to speak effectively on the subject of war".

It is hard to see how we can claim to be servants of a God who cares and still ignore the problem of war. We worship God whose love is at the heart of the creative processes of life and of history. Yet we build our churches, have our Sunday services, and still do not come alive to the tasks God would set us to. Is our spirit so sick, our theology so inadequate, our structure so defective that we cannot hear the Word God is speaking to his world? Why do our torches not light from the flame of Christ's love?

The picture is certainly not all black concerning Church's involvement in the problem of war. Throughout Christian history there have been workers for peace. In the modern period the Quakers and the peace churches have carried the banner. As war has become more gruesome the voices have increased both in and out of the church. The Fellowship of Reconciliation, the peace fellowships of individual denominations — including the Episcopal Pacifist Fellowship — and other groups are at work. Contributions are being made by the studies of the Church Peace Mission — sometimes called a theological arm of the peace movement — studies on the nature of love and on methods of conflict resolution. In 1963 the Church Center for the United Nations opened in sight of the UN headquarters in New York City. It was created to help the churches be informed about the purposes and programs of the UN. In the Episcopal Church the statement of the bishops on war and peace has opened the way for the National Council to establish a program to provide leadership for the peace concerns of Episcopalians.

These are hopeful signs, but they are tiny when measured beside the energies, the commitment, the money poured out to make us more

and more able to destroy ourselves. We now have fantastic possibilities for evil in our civilization, and equally fantastic possibilities for a constructive good. Man is in a time of great change, standing on the threshold of a new age. The upward or downward course of the future depends upon whether or not the love of Christ is powerfully expressed in our common life.

Will we as Christians be dragged reluctantly into the new age or will we be among its leaders as servants of the love of Christ. The Christ-love alone can reach to the bottom of the great emptiness of our spirits and alone can use adequately the truly exciting possibilities and powers of our time. God is doing great things in these times. Will we be part of this or mere spectators as his creations and his judgments appear?

Chief among our immediate enemies is modern war. Are we really listening to God if we are not doing battle with this enemy?

May we come alive in love and power. May God enter into us to change our hearts and to use us as his instruments in providing and strengthening the peace-keeping machinery of our world. May that day come in his providence when war will have no place except in the history books. Will we hear before it is too late?

— Robert Pollard

Vicar of All Saints' Valley Cottage, N. Y.

SPECIAL NUMBERS

OVER THE YEARS we have devoted a number to the Episcopal Pacifist Fellowship. The procedure is for the organization to appoint an editor — this year Mr. Robert Pollard — who solicits the articles and other material that fills most of the issue. We congratulate him on a fine job.

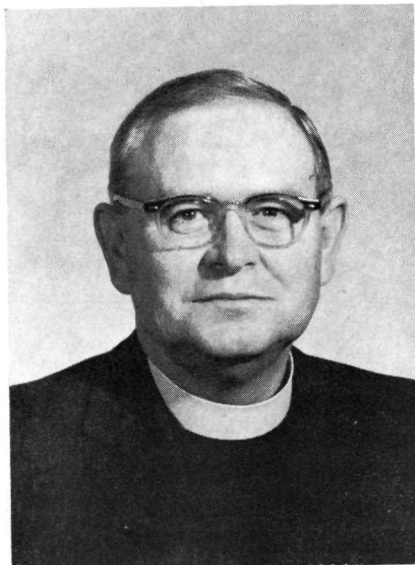
We plan several such numbers during the year; there are two each year on schools and colleges of the church, one on seminaries in connection with theological education Sunday, a recent number was prepared especially for Episcopalians who are faculty members, another was devoted to Washington Cathedral in connection with the recent dedication of the new tower.

We will be happy to broaden the field so if you are interested in having a number devoted to a church organization in which you are interested just drop us a line.

THE NEW LOOK IN CHRISTIAN ETHICS

By Joseph Fletcher

*Professor of Christian Social Ethics at
Episcopal Theological School, Cambridge, Mass.*



A RECONNOITERING of bedrock premises is always in order for those of us who work mainly on casuistry, on actual cases of conscience. In the language fashionable just now, "problem solving" and "decision making" are the pragmatic dimensions of Christian ethical analysis. Yet it may be when the Christian problem solver in the middle of the twentieth century reviews his presuppositions, the result will not seem to be in any classical sense particularly Catholic or Anglican or Protestant or Orthodox.

Six basic propositions emerge. Here, then, are terse and tight statements of these six propositions — in each case a distillation only, inelaborate. Being so brief, they may, of course, appear too stark or even alien to the Christian ethos, at least at first sight. Nevertheless they are, in actual and everyday fact, the "hidden persuaders" that lurk behind a great deal of both Christian ethics and contemporary culture. Now we shall set them out in plain sight.

However, before we can set them out there is one observation to be made about the nature of moral judgments, as we fashion them in Christian ethics. Christian moral judgments are decisions, not conclusions. Just as we cannot by reason alone build a bridge philosophically from doubt to the side of faith, from hope to certainty or from nature to grace, so we cannot build a logical bridge from facts to values, from is-ness to ought-ness. Indeed, this applies as much to

aesthetics as to ethics, i.e., to art values as to moral values. Every kind of value proposition is a faith proposition.

There has always been this elementary truth to be dealt with, having its classical form in Hume's argument. It is the starting point used by our unbelieving contemporaries of the positivist persuasion, who remind us that we cannot except by a leap get across from descriptive to prescriptive propositions. To get from any hypothetical statement, such as "If you believe in the lordship of Christ you will love your neighbors" to the normative statement "You ought to love your neighbors," to say nothing of getting to the full imperative statement "Love thy neighbors as thyself" — surely this is a question of a leap, not a step in logic or common-sense! St. Anselm's "Credo ut intelligam" should always be paired with a "Credo ut judicam."

Like the end product of the judicial process in civil law, the court's finding, Christian moral judgments are decisions, not conclusions. Both ethics and jurisprudence are evaluating and choosing; science and logic are only auxiliary. There is no way in the world, for example, to "prove" that the Supreme Court was "right" that the schools "ought" and "must" integrate across race lines.

The following six propositions are the fundamentals of Christian conscience. The first one points to the nature of value. The second re-

duces all values to love. The third equates love and justice. The fourth frees love from sentimentality. The fifth states the relation between means and ends. The sixth validates every judgment within its own context.

**Only one thing is intrinsically
good, namely, love: nothing else**

THE ROCKBOTTOM issue in all ethics is whether value is inherent or contingent. Is the good or evil of a thing, the right or wrong of an action, intrinsic or extrinsic? The medieval nominalist-realist debate is still very much alive in Christian ethics. Our whole present-day testimony is on the nominalists' side.

Hence in Christian ethics nothing has any worth except as it helps or hurts persons, either human or divine — God or neighbor or self. Good and evil are extrinsic. Right and wrong depend upon the situation. Apart from helping or hurting persons, judgments — i.e., evaluations — are meaningless. There is in Christian ethics with its love norm only one thing which is intrinsically good, always and everywhere, regardless of circumstances. That one thing is love itself. On the reverse side, malice is therefore the only thing intrinsically evil.

This proposition sets us over against any "intrinsicist" doctrines. For example, when John Bennett says "there are situations in which the best we can do is evil," we have to make a basic challenge. Such statements divorce what is right from what is good, and this comes about because they rest upon the intrinsicist assumption. On that basis if a merchant tells a lie to divert "protection" racketeers from their victims, he has chosen to do what is evil. At the very best it can only be excused as a so-called "lesser evil." On the other hand, in the extrinsicist world he has chosen to do the good rather than an evil! Since love is served according to the situation, good is done and righteousness prevails.

On the intrinsic theory Roman Catholic moralists deny that a captured soldier may commit suicide to avoid betraying his comrades to the enemy under torture. This is because they find the evil of suicide in the suicide itself, intrinsically. But an extrinsic doctrine of value, such as the Christian love standard, finds the true evil in the multiple destruction which would follow if the prisoner's willing sacrifice is forbidden. Both Roman Catholic and many Protestant theologians often "reify" good and evil. For them, therefore,

suicide and lying are always wrong regardless of circumstances, even though some of them may excuse such "evils" sometimes as relatively necessary. But this is all wrong, because only one thing is intrinsically good, namely, love: nothing else.

**The ultimate norm of Christian
decisions is love: nothing else**

LOVE is a univalent or monolithic standard. It shoulders aside all codes. The Christian ethic reduces law from a statutory system of rules to the love canon alone. This is why Jesus was ready to ignore the Sabbath observance, why Paul was plainly permissive about circumcision. They replaced the precepts of Torah with the living principle of agape—agape being good will at work in partnership with reason, seeking the neighbor's good radically, non-preferentially. It is "no respecter of persons." The New Testament redeemed law from the letter back to its spirit, refined it from legalistic prescriptions to its core principle of love.

Consequently Christian ethics is not a scheme of codified conduct. It is a purposive effort to relate love to a world of relativities through a casuistry obedient to love. Moral theology seeks to work out love's strategy, and casuistry devises its tactics. This is no "antinomian" process, even though it is radically relativistic. The first question for ethics is not "How do we behave?" but "What do we want?"

What a difference it makes when love is the only norm! The "natural law" moralists are continually trapped into cheating or even altogether denying love's demands. For example, they prohibit surgeons from "tying off the tubes" of a cardiac mother in delivery, and sometimes even forbid a doctor to warn a girl innocently marrying one of his syphilitic patients. This is done for the sake of alleged "natural" laws — of procreation in the first case and secrecy in the second.

Jesus left no doubt about love being the solitary commandment when he put his stamp of approval on the trans-legality of David's action, in the paradigm of the altar bread: "Have you not read what David did, when he was hungry, and those who were with him: how he entered the house of God and ate the bread of the Presence which it was not lawful for him to eat nor for those who were with him, but only for the priests?" Thus he left no doubt whatsoever that the ultimate norm of Christian decisions is love: nothing else.

**Love and justice are the same,
for justice is love distributed**

THIS PROPOSITION illuminates many of casuistry's shadows. Practically every problem of "perplexed" conscience, as distinguished from a "doubtful" conscience, can be reduced to the tension between love and justice.

Here is precisely the serious difficulty of love — how to distribute its favors among so many beneficiaries, how to love justice, how to be just about love. Granted that justice is giving to each man what is his due, according to the classical definition, how are we to calculate and distribute love's benefits as between several claimants? Because as persons we exist in community, love's outreach is pluralist, not monist. Faced with the web of duties in our social existence, confronted by many neighbors, love is compelled to be calculating. Even Paul Ramsey was finally forced, in his exposition of the radical love ethic, to confess that love is, so to speak, compelled to "figure the angles." Calculation or "prudence" keeps love's imagination sharpened and at work, saves it from sentimental myopia as it seeks its object. This is the operational or situational discipline of the love ethic — finding absolute love's relative course.

However, the main thing to emphasize is that only a misdirected and confused conscience has to wrestle with such pseudo-issues as justice versus love, or justice or love, or even justice and love. Like the Roman moralists, both Brunner and Niebuhr separate them into two independent categories — relating them either by opposition ("against"), by option ("or"), or by alteration ("and"). But this conception has only managed to muddy the waters of ethical relativism. Christianly speaking, we know that justice is love! Justice is agape working out its problems. Justice is Christian love using its head — calculating its duties. The Christian love ethic, searching seriously for a social policy, forms a coalition with the utilitarian principle of the "greatest good of the greatest number." Of course it reshapes it into the "most love for the most neighbors." Faith provides the value principle of love and rejects utilitarianism's hedonistic value, using only its procedural principle, its method. In any such coalition there is obviously a risk that love may be thinned out by calculation, but this is the "calculated risk" which all-inclusive love is bound to take.

Actually, the choice is only between either sen-

timental or discerning love, not between love and something else. Love and justice are the same, for justice is love distributed.

**Love wills the neighbor's good
whether we like him or not**

TO LOVE Christianly is a matter of attitude, not of feeling. Love is discerning and critical; it is not sentimental. Whatever we may think about his thesis as a whole, Anders Nygren's analysis in *Agape and Eros* (1932) has at least provided us with a valid distinction — and Christian love is definitely "agapeic," not erotic. As Canon Quick puts it, "whereas in eros desire is the cause of love, in agape love is the cause of desire." Agape's desire is to satisfy the neighbor's need, not one's own, but the main thing about it is that agapelove precedes all desire, of any kind. The ethic of agape is a *gesinnungsethik*, an attitudinal ethic. It is not at all an emotional ethic. Loving and liking are not the same.

Pinned down to its precise meaning Christian love is "benevolence" literally. Good will. It is of course true that the word "benevolence" and the term "good will" have by usage acquired a tepid, almost merely polite sense. Nevertheless, this is what Christian love is. It does not seek the deserving, is not judgmental when it makes its judgments. It does not reserve itself to the congenial or the responsive. We can say properly that Christian love is a matter of loving the unlovable, the unlikable. Indeed, it is even more radical than that in its non-reciprocity and non-congeniality. Matthew 5:43-48 puts it with the bluntest extremism: "Love your enemies . . . For if you love those who love you, what reward have you?"

To require or to claim that we like everybody is an hypocrisy and an impossibility. Kant observed that love cannot be commanded, yet in his own way he understood that while eros (and for that matter, *philia*) cannot be ordered at will, agape can.

Admittedly there can be no command, no obligation, no duty to love if love is affection — as it assuredly is in both romantic love (eros) and in friendship love (*philia*). Genuine affection — what psychologists call "affect" to mark it off from conation or will — cannot be turned off and on like water from a faucet, simply by an act of will. But kindness, generosity, mercy, patience, concern, "righteous indignation" — these things are dispositions of the will, attitudes, and therefore psychologically speaking they are perfectly

possible requirements of duty and commandment, of covenant.

The radical obligation of the Christian ethic to love even the enemy implies unmistakably that every neighbor is not a friend and that some are just the opposite. But Christian love, which is not a matter of reciprocity at all, is agapeic — not erotic or philic. Love wills the neighbor's good whether we like him or not!

**Only the end justifies
the means: nothing else**

GIVEN our present perspective it is amazing that Christian ethics down through the centuries could have accepted almost unanimously the sententious doctrine that "the end does not justify the means." We have to ask now, "If the end does not justify the means, what does?" The answer is, obviously, "Nothing!" Indeed, unless justified by some end in view, any action is literally meaningless — i.e., means-less, merely random, pointless. It is in fact only the end that justifies any means. Trying to absolutize St. Paul's remark in Romans 3:8 ("we may not do evil that good shall come") — a remark clearly implied, although not positively stated — classical Christian ethics has lent itself to a vast amount of equivocal and downright contradictory opinion. The endless debates and talmudic "pilpul" ground out to rationalize war's ruthless methods, capital and corporal punishment, diplomatic subterfuge, surgical mutilation, and a host of other "lesser evil" practices — all derive from the inconsistency of paying lip service to a maxim which the practices in question obviously contradict!

Once we realize that only love is intrinsically good, and that no action apart from its foreseeable consequences has any ethical meaning at all — only then will we see that the proper question is, "Does an evil means always nullify a good end?" And the answer, on a basis of "due proportion" or situational estimate, must be "No." All depends upon the situation, i.e., the relative weight of the ends and means and motives and consequences all taken together, as weighed by love.

Only the end justifies the means. It cannot justify itself! What was once charged as an accusation against the Jesuits is here frankly embraced: *finis sanctificat media*. This is what our doctrine of extrinsic or contingent value entails. And therefore, in the relativities of this world where conscience works, we may do what would

be evil in some contexts, if in this one love gains the balance. Only the end justifies the means: nothing else.

**Decisions ought to be made
situationally, not prescriptively**

IT SEEMS almost a self-evident finding of culture analysis that our age is one of relativistic thought forms — not only in scientific "fact" opinions but also in "idea" and "value" opinions. Lynn White in a recent symposium on anthropology describes four major shifts in the canons of culture — all in the direction of relativity: (1) from an occidental to a global outlook, (2) from language and logic to symbols and image communication (think only of tv, for example), (3) from rationality to the unconscious as the foundation of human behavior, and (4) from a hierarchy to a spectrum of values—i.e. from the idea that some things are better or worse than others to the view that they are only different, that they shade back and forth into each other according to the situation and culture-context. With some of our contemporaries this takes the radical form of *de gustibus non est disputandum* and "what's one man's meat is another man's poison" — a kind of "absolute relativism" or true antinomianism.

Ethical relativism has invaded Christian ethics steadily ever since the simultaneous appearance in 1932 of Brunner's *Divine Imperative* and Reinhold Niebuhr's *Moral Man and Immoral Society*. This was a quarter-century ago, the year of the New Deal! They built on the principle that the divine command is always the same in the Why, but always different in the What. Ever since then the shift has been away from code ethics, from stern and iron-bound do's and don'ts, from prescribed conduct and legalistic morality. Torah law is in this era suffering a second eclipse, even more radical than when Jesus and St. Paul first attacked it — because the culture-context, the milieu controls, are more appropriate today to such an eclipse than in the apostolic and patristic period.

Contemporary Christians should not make the blunder of underestimating this relativism — either as to its general trend or its Christian form in particular. Christian ethics is already drawn into it and fully "implicated" by its doctrine of man as a finite and therefore sinful creature, and by the biblical warning, phrased by Isaiah (55:8), "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." This

primary concept of creatureliness cries "relativity" on every human score.

Legalism always emphasizes order and conformity, while "situation ethics" puts its premium on freedom and responsibility. Situation ethics always suspects prescriptive law of falsifying whether it is the scripture legalism of biblicist Protestantism or the nature legalism ("natural law") of Catholic philosophy. One writer recently complained that most people do not want "paradoxical ambiguities" — they prefer something definite. This is no doubt true. But they are going to have to learn love's tactics, and put away their childish rules.

If actions are right only because they are loving, then they are only right when they are loving. The righteousness (rightness) of an action does not reside in the act itself but "holistically" in the loving configuration of the factors in the situation — in the "elements of a human act" — i.e., its totality of end, means, motive and foreseeable consequences. The rightness is in the gestalt or shape of the action as a whole, and not in any single phase or dimension of it.

When love's decisions are made they are relative if love reigns and not law. Love plots the course according to the circumstances. Only the obligation is absolute — the obligation to stand by our decisions — but the decisions themselves are relative to the situation. The metaphysical moralist with his intrinsic values and laws says "Do what is right and let the chips fall where they may." The situational moralist says, "Whether what you do is right or not depends precisely upon where the chips fall!"

This contemporary shape of Christian ethics was accurately described and labelled as "existential" or "situational" by Pope Pius XII in an allocution on April 18, 1952. He denounced it, of course, pointing out that such a non-prescriptive ethic might be used to justify a Catholic leaving the Roman Church if it seemed to bring him closer to God, or to defend the practice of birth control just because personality could be enhanced thereby! Four years later, February 2, 1956, the Supreme Sacred Congregation of the Holy Office called it "the New Morality" and banned it from all academies and seminaries, trying to counteract its influence among Catholic moralists. The "situations-ethik" is more and more openly invading non-fundamentalist Protestant ethics — cultivating a kind of neo-casuistry among the neo-orthodox! Not only Roman Catholics but conservative and even liberal Protestants

still fear it, charging that a justified anti-legalism is ending up in an unjustified antinomianism, and even using epithets such as "moral nihilism" when referring to situation ethics. To this, in one way or another, the new moralists such as H. R. Niebuhr, Alexander Miller, James Gustafson, Paul Lehmann, D.D. Williams, Kenneth Underwood, and Albert Rasmussen — to mention only a few — continue to reply that decisions ought to be made situationally, not prescriptively.

Postscript

SITUATIONISM, then, is the crystal precipitated in Christian ethics by our era's widespread reaction against legalism. In plain fact men have always been situationists, more or less, but the difference now is that they are situationists as a matter of rational and professed method. Gone is their former sense of guilt and of cheated ideals when we tailor our ethical cloth to fit the back of each occasion. We are, for this reason, closing the gap between our overt and covert cultures!

Moralists working in this manner are in any case clear about the heart of the matter — the absoluteness of the Word and the relativity of the deed. For the Christian conscience the total context of decision, the whole situation, is always "circumstances under the law of love." Situational Christian ethics has a tactical formula for the strategy of love: the indicative plus the imperative equals the normative. What is, in the light of what love demands, shows what ought to be.

Said St. Paul to the saints at Philippi: "And this I pray, that your love may abound more and more in knowledge and in all judgment." Here are the four pillars of the method of Christian ethics: (1) a prayerful reliance upon God's grace, (2) the law of love as the norm, (3) knowledge of the facts, of the empirical situation in all its variety and relativity, and (4) judgment — i.e., decision — which is responsibility in humility.

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TOWARD RENEWAL OF POLEMICS OF PEACE

By John H. Yoder

Professor of Theology in the Associated Biblical Seminaries of Goshen and Elkhart, Indiana. He will be key speaker at the conference announced on the back cover

THE CHRISTIAN pacifism movement must constantly be engaged in two quite diverse combats on two separate fronts. On the one hand there is the implementation of pacifist conviction in



deeds of love and words of witness. The deeds may be symbolic protests or service programs; the words may be addressed to the bearers of political power or to the world at large. All of these kinds of pacifist practices presuppose the solidity of the

base from which Christians act and speak. Addressing to the wider world such words and deeds can only proceed in confidence and integrity if in some sense Christians can know they speak for the church and for the truth; the base must be both sociological and theological.

Yet it goes without saying that such a solid base as we must presuppose does not exist in the empirical church. In realms of racial, military and economic conflict the reconcilers are in the minority. It is not only a concern for effectiveness, fearful for our future numerical strength or fearful of having our clear pronouncements undermined by the disavowal of other Christians, which enjoins us to carry on a second combat. This is the ecumenical ministry to truth amidst a divided Christendom. The mandate to reiterate the case for Christian pacifism as the proper faithfulness asked by God of the whole church is not defensive or practical, but spiritual and theological. Only if we can continue to make this case and to bear the burden of proof can we — as a minority — proceed in good conscience with our practical peacemaking tasks.

This dialogue with the rearguard of the empirical church has been at a standstill since the 1930's. I submit that part of the reason for this sterility is the acceptance, by both partners in

the debate, of an unfruitful traditional way of framing the question.

Debate of the Thirties

PACIFISM arose in the twentieth century as part of liberal post-puritanism. While relaxing the ascetic narrowness of an earlier age, Protestantism in the 1920's retained puritanism's vision of objective moral absolutes, not dependent on personal whim, to be obeyed at all costs. Pacifists thought of themselves as absolutists, prophetic idealists, rejecting all compromise in lofty fidelity to truth wherever it might lead. Over against this, their non-pacifist critics could claim to be more "free", more "existential", more relevant to the demands of the situation itself. They were the pragmatic party, keeping the world afloat, which after all is prior to all else.

That that classic debate of the thirties, though superficially most vigorous, was not carried through with a greater measure of theological rigor is a pity. It might have come more obviously to the surface that the whole frame of analysis was warped. It is not as clear as all that that pragmatism is any more free or less puritan, or that pacifism is less relevant or effective.

Yet my present concern is not to form an autopsy on the puritan-pragmatic debate. I suggest rather that on the contemporary ecclesiastical and theological scene there have been emerging a handful of new catalytic points around which a fresh conversation could begin. Just as the destructiveness of nuclear weapons and the effects of fallout have given new dimensions to the concern for words and deeds, so these growing edges of theology might free pacifists from their prophetic-vocational corner and give more responsible intellectual structure to our search for faithfulness in the whole church.

An effort to enumerate all the promising new developments would produce only a meaningless list. Some have come from European Protes-

tantism's experiences with Hitler, some from the missionary and ecumenical movements, some from the more careful and more biblical theological developments of the last thirty years.

New Certainties

AMONG the new certainties whose fruitfulness for our conversation we have not begun to plumb is the overcoming of the picture of Jesus as a mild moralist. Debate rages among the specialist about whether or how the gospels' picture of Jesus is an accurate "historical" report. The heat of that argument has hidden a growing, and uncontested recognition that Jesus was a popular political figure; that his drawing zealots into the disciples' circle, his being invited to become king, his accepting though with qualifications the title "Messiah", his triumphal entry and his authoritarian cleansing of the temple give a genuine political relevance to his ministry — and thereby also to his teachings and his nonviolence—which our pragmatic age had thought impossible by definition. The crucifixion of the King of the Jews may well continue to be foolish to those who look for general principles and a scandal to those who measure shortrange efficacy, but notwithstanding it is politically relevant.

Concurrently with this growing grasp of Jesus' humanity, there has come into post-liberal theology a new concern for Christology, i.e. for his revelatory authority. If Jesus was another, wiser rabbi, we could freely weigh his ideas against our other insights. But then why bother to be Christian in our age? Without fundamentalism and without debate around traditional formulations, the awareness has returned that only a renewed confession of Christ can renew the Church's unity and her faithfulness.

Not his precepts but his person is our Lord. Not his aphorisms, nor his startling insights into human nature can revitalize our discipleship, but a renewed apprehension of the divine nature revealed in his suffering servanthood.

Words of Wisdom

"Every man, woman and child lives under a nuclear sword of Damocles: hanging by the slenderest thread, capable of being cut at any moment by accident, miscalculation or madness." — President Kennedy to United Nations: — (1961).

"When War appropriates our religious symbols and supplants our religious beliefs, it perverts

the meaning of our life and corrupts us at the core of our being. To live in the midst of the cold war may be unavoidable, but to accept its principles is to imperil our souls." — The Word of God in the Nuclear Age — Study papers . . . for the 1959 Evanston Conference.

"I would say that only a child and an idiot do not fear war — the child because he cannot yet understand, and the idiot because he has been deprived by God of this possibility." — Premier Khrushchev — Hungary, April 6, 1964.

"To many laymen, one of the most shocking features of the nuclear age has been the failure of the Churches to adopt any kind of meaningful position about atomic war." — Daylight Column, "Observer," March 4, 1962.

"The dangers of the nuclear age require split-second decisions. These decisions can be submitted to the voter only after the fact. This is unavoidable." — Teller, 'Father' of the H-Bomb: — (1961).

"A world war in this day and age would be general suicide and the end of our civilization as we know it." — R. A. F. Marshal Sir John Slessor.

"The A-Bomb makes nonsense of the aim of pursuing 'victory' in a total war. Both the terms and the concepts they express now become totally absurd. Anyone who dreams or talks of 'winning the war' is worse than absurd — a menace to his country and to all humanity." — Capt. Liddell Hart, the best military critic of our time.

"When men believe events are too big for them there is no hope." — Sir Charles Snow, 1961.

"That a 50 megaton test would endanger thousands of people for the next 6,000 years. The radioactive substances that would pollute the atmosphere as a result of it would lead to the birth of 400,000 defective or still born babies." — Dr. Linus Paulus, Nobel prize-winning scientist, said on October 20, 1961.

"Radiation measured at Brindisi was already 25 per cent above the danger level. He added that world-wide deaths from leukemia in the two years preceding the 1958 moratorium had risen by 140,000 and the number of cancer sufferers had increased by a million." — A calculation made by the chairman of the Italian Parliament's Health Commission on October 10, 1961.

"It was accepted by our scientists that for every megaton of explosion we must expect approximately within a generation 1,000 extra deaths from cancer of the bone and about 1,000 extra deaths from leukemia." — Dr. Barnet Stross (in House of Commons 1961).

Episcopal Pacifist Fellowship Has a Diversified Program

By Charles Fisher
Secretary of EPF

★ The year 1963 in the life of the Episcopal Pacifist Fellowship saw the development of several means of communication with the church at large as well as with the EPF membership. It was felt that we should do all possible to inform the membership of the activities of the EPF executive committee and to encourage the membership to become more involved in local pacifist and non-violent activities. Members have been encouraged to become involved in E. S. C. R. U.; S. A. N. E.; and other secular peace movements in the U. S. This is now being done by means of an EPF newsletter which is being issued five times a year. Along with the newsletter, literature on peace is being developed for wider distribution among Episcopalians through tract racks, etc. Mailings from the EPF are becoming more frequent to the clergy of the church and especially to the senior class members of our seminaries so that they may be better informed of the peace witness within the Episcopal Church.

The EPF has been working closely in supporting the Church Peace Mission, an interdenominational group of church scholars who are producing a series of study pamphlets and books on the theological aspects of war and peace. Some of these leaflets are being distributed to the seminaries. The Episcopal clergy have already received one Church Peace Mission leaflet: "A Christian Approach to Nuclear War" which has had a favorable response.

The annual Seabury House conference brings together pacifist and non-pacifist members

for a series of lectures and discussions on a general theme.

On the evening before the civil rights march on Washington, the Rev. Canon James Breeden, of Roxbury, Mass., talked on "The Church and Interracial Reconciliation." Several members of the conference then went on to Washington and returned to report on their participation in the march.

During 1963 the EPF in conjunction with the Fellowship of Reconciliation provided for and participated in a seminary visitation program in seven Episcopal seminaries, with such speakers as Canon Charles Raven, the Rev. K. K. Chandy, the Rev. Joseph Smolik, and Dr. Martin Niemoller.

The annual meeting for 1964 which was held at Trinity Church, New Haven, had as its guest speaker, Sir George MacLeod, of Iona, Scotland. His subject was "Showdown for the Church's Witness" — content of which appears in his book "Only One Way Left".

The EPF will have a booth at the General Convention in St. Louis this fall. There will be several members on hand under the direction of the Rev. Wolcott Cutler, who will also distribute literature.

The EPF spent half of its budget on projects which aid the peace movement in Asia, South America, Europe and Africa.

The Seabury House conference in Greenwich, Conn., August 24-27 will have as its key lecturer Dr. John H. Yoder, (see page 13), who will discuss pacifism re-assessed and the place of non-violence in relation to the racial and world situation. Part of the conference will include a panel discussion of non-violence, race, and war under the leadership of Dr. Charles Lawrence.

During the year, the EPF works with young men who are having problems of conscience in relation to compulsory military training on a high school and college level. The EPF also counsels men in military service who have problems of conscience and assists them in their attempt to gain a separation from the armed services.



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Episcopal Pacifist Fellowship Backs Worldwide Enterprises

★ Though the Episcopal Pacifist Fellowship is not equipped to send its own apostles into the field, it has a part in the worldwide missionary work for peace by giving financial aid to projects in four continents. The following facts come from the report of Mrs. John Nevin Sayre.

In South Africa we have been privileged to help the Rev. Arthur Blaxall, who was arrested on April 20, 1963, because he was suspected of an offense under the suppression of Communism act by helping an unlawful organization. He was released on bail, his passport confiscated, and he was ordered to report regularly at the police station.

After six months of weary

waiting the trial took place in October. Arthur was convicted and sentenced to six months imprisonment, but after 20 hours confinement was released on parole by order of the minister of justice — part of the reason given being that a chest specialist had given evidence that his left lung was not functioning at all, and a lengthy period of imprisonment might prove fatal. The judge himself had said that Blaxall was "obviously sincere in his efforts in support of a good cause, . . . a pacifist and a visionary who made attempts to steer people away from violence".

Bishop Zulu of the Transkei, told the court that Arthur had taught him not to hate all white

men and the chairman of the South African guide dogs for the blind association testified — "There can't be a deaf, blind or mute person in this country, of whatever race, who does not owe some gratitude to Dr. Blaxall."

Arthur and his wife have left South Africa for a well earned rest in England. Their future plans are as yet uncertain.

Bishop Mize

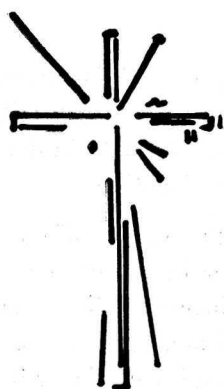
The Rt. Rev. Robert Mize, Bishop of Damaraland, was at our Seabury House conference last August, where he told of his work in Ovamboland and the difficulties he encounters, particularly in the schools. A recent article in The Living Church quotes him as saying: "There has been only one senior high school for Africans in South West Africa in the past two years. It has graduated four students, and none of these has been eligible for university training. Students desiring further education have left South West Africa without passports. They are regarded as refugees and are not permitted to return to the country.

"Some of the refugee students have turned to the Communist countries for further education. My hope is that the church will be in a position to bear its share of the load in the education of Ovambo young people".

Bishop Mize is courageously meeting a very difficult assignment, of which this school situation is only one facet. It is indeed a challenge to the EPF, of which he has been a member for a number of years.

K. K. Chandy

In India the Rev. K. K. Chandy of the Church of South India, founder and leader of the Christavashram in Kerala—and of a home for destitute boys is at present devoting half of his time—for a period of three years — to serve as general



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secretary of the Indian FOR and traveling Secretary of the International FOR for all of India and Ceylon. Recent letters give encouraging accounts of this work, telling of tours in various parts of India, a seminar on "Christian alternatives to military defense" addressed by two metropolitans of the Mar Thoma Church commending the FOR for helping to awaken the church to its role of peace making and reconciliation, and an interview with Prime Minister Nehru alone for more than half an hour.

Work in Japan

In Japan a subsidy is given for the promotion of Japanese literature, notably the FOR magazine YUWA which is the only regular publication on Christian pacifism in that country.

The Japanese FOR is small, but slowly growing and bravely carrying on. Paul Sekiya, its secretary, tells of visits by pacifist leaders from abroad, including Eleanor Eaton, Philip Eastman and K. K. Chandy, of meetings and conferences with other peace organizations, and a speaking trip with Chandy, who gave a dynamic message of

love and non-violence in practice. Several members are serving on a committee opposing Japan's becoming a nuclear base.

Work in France

In France Pasteur Jean Lasserre, general secretary of the French FOR and traveling secretary for the IFOR in the French speaking countries is active all the time speaking at conferences, meetings and church services. At the international conference in Holland last summer he upheld the Christian basis of the FOR, saying in part: "Are we primarily peace workers, or disciples of Jesus Christ? Is our essential task to construct peace, that is to prevent war, or is it to glorify Christ by our lives, by our action against war, and our own witness as peace makers"?

The French FOR has concentrated latterly on the struggle for legal status for conscientious objectors. This required many letters and visits to members of Parliament and officers, and the distribution of effective literature.

At last the French government has passed a law allowing, for the first time, non-mili-

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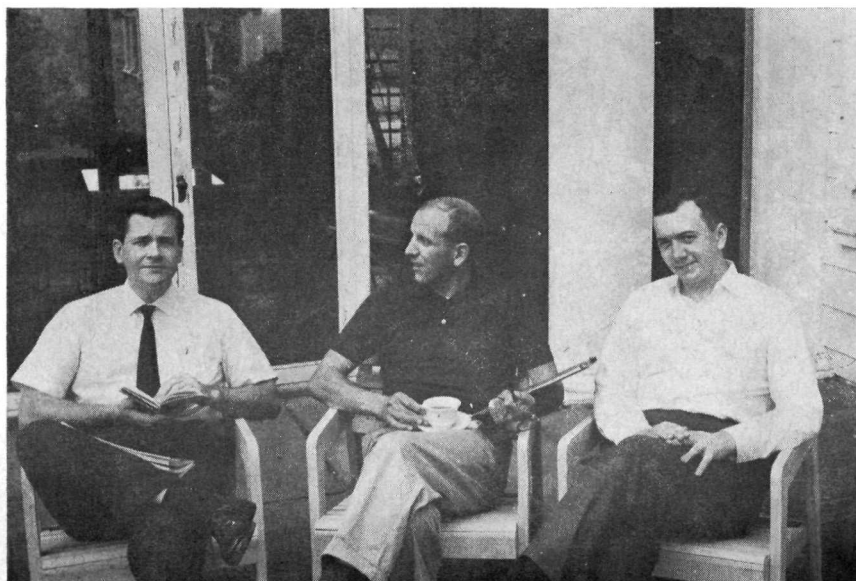
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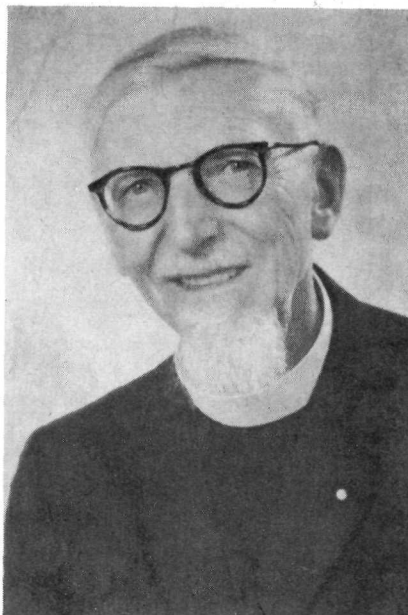
tary alternative service for COs, but the civilian service must be twice as long as military service, and propaganda for conscientious objection is punishable by imprisonment for six months or longer.

All conscientious objectors — except the Jehovah's Witnesses who will not accept the law — have now been released, and are waiting at home to be called for civil service. They will probably be employed first to finish a project started while they were still prisoners, and after June be sent to a camp to serve as firemen, and "secouristes" in cases of national catastrophe, forest fires, flood, earthquake etc. — but nothing definite has been decided as yet.

Vatican Council

Jean and Hildegard Goss-Mayr, whose home base is Vienna, were at both sessions of the Vatican Council. They worked hard preparing documents, translating reports into French, German and English, and special reports on east-west relations and Latin America; in the hope that some of the information might be used as source material by the decision making committees. They hope that the problem of war and peace may be treated in the 7th schema at the third session. They are full of energy and a radiance that only a living faith and complete dedication can give.

Their next objective is South America. Returning from a visit to that continent in 1962, making an analysis of conditions, they were deeply con-



ARTHUR W. BLAXALL: — Smiles in spite of African ordeal

cerned about the danger of violent revolution and reported: "We feel the urgent need of the presence of a group of authentic non-violent leaders and teachers". After further consideration and discussion with leaders in the IFOR it was decided to send them to Brazil for a year. They sailed in April, with their two children, and

should by now be established and at work in Sao Paulo. We are confident that their presence will be an inspiration to the South American peace movement.

BOOKS RECOMMENDED FOR STUDY

★ Only One Way Left by Sir George MacLeod. Which way for the Christian Church—\$1.50 from Fellowship of Reconciliation, Box 271, Nyack, N. Y.

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The Draft Law and Your Choices, Friends Peace Committee—also available from F.O.R., Box 271, Nyack, N. Y.

The Christian Faith and War in the Nuclear Age, Abingdon, 1963 — Report of a study committee appointed in the Methodist Church, available from F.O.R., Box 271, Nyack, N. Y.

Alternatives to War and Violence — a new work, highly recommended, growing out of Peace Conferences held in England. Foreward by the Bishop of Colchester. Order from F.O.R., Box 271, Nyack, N. Y.

The Newsletter of the E. P. F. — issued five times a year. To receive it write to the Rev. Charles Fisher, Christ Church, 251 State St., Hackensack, N. J.

MRI KIT IS ON WAY

★ Bishop Thomas H. Wright of East Carolina, chairman of the Episcopal Church's committee on mutual responsibility, announced that every deputy to General Convention, all clergymen, and the delegates to the triennial meeting of the church will receive an informative kit on the Anglican Congress document, "Mutual Responsibility and Interdependence in the Body of Christ."

Geared to inform Episcopalians throughout the nation about the revolutionary document, the kit will be mailed on June 15.

Committee members have suggested that each bishop hold a three-hour briefing session on the document during July, August or September, to further alert their people to "mutual re-

sponsibility." The bishops already have received a briefing kit from the educational subcommittee, headed by Bishop Harvey D. Butterfield of Vermont.

KILMER MYERS ACCEPTS

★ The Rev. C. Kilmer Myers has accepted his election as a suffragan bishop of Michigan.

Dr. Myers visited Detroit, May 21 and met with the bishops and clergy at a luncheon at Old Christ Church. That evening, a dinner was held at which he met members of the standing committee, executive council, members of diocesan agencies, and conferred with diocesan Bishop Emrich and senior suffragan Bishop Archie H. Crowley.

Because of his responsibilities as director of the Urban Training Center in Chicago, it is expected the bishop-elect will be consecrated during September, the date being tentatively set as September 29. He will then return to his work in Chicago, of which he is the head, until the first of January.

UNION TALKS ON INCREASE

★ Twenty-six church union proposals involving 102 bodies in 30 countries have reached the stage of actual merger negotiation, a World Council of Churches official said at Buck Hill Falls, Pa.

In addition, delegates to the annual conference of the U.S. member churches of the WCC were told many other bodies around the globe are in the preliminary stages of discussing various union propositions.

The breakdown on worldwide merger talks was presented by the Rev. Patrick C. Rodger of Geneva, Switzerland, executive secretary of the department of faith and order.

The world conference on faith and order last summer at Mont-

real, Rodger said, revealed "an almost infinite variety of topics which need to be discussed in connection with the unity of the churches — and a much greater readiness on the part of many church representatives to engage in such dialogue than ever before."

He reported that together with union talks, there has been a marked increase in the number of regional faith and order meetings to examine doctrinal barriers to greater Christian unity.

The first British national conference on faith and order will be held in Nottingham, England, in September of this year, he said, and the first East Asia conference is slated in 1966.

CHURCH FIRE LOSSES ON INCREASE

★ There were nine major church fires last year in the U.S., with a total loss of \$5,313,000, the national fire protection association reported in Boston.

It said that the total was an increase of \$369,500 over the 1962 loss when seven churches in this country were destroyed in major fires, resulting in a \$4,943,500 loss.

The largest single church loss in 1963 was the \$1,500,000 destruction of Sacred Heart Roman Catholic church in East Cambridge, Mass.

The association's annual report includes only losses from major fires — those where damage amounts to \$250,000 or more. It said that throughout the country last year there were 421 such fires in all types of buildings, with a total loss of \$318,500,000.

This represented a sharp increase from 1962 when large-loss fires cost about \$204,800,000 and close to the all-time record of nearly \$325,000,000 set in 1960.

Of the 421 major fires, 68 had losses of \$1,000,000 or more, a gain of 19 over 1962.

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