

# The **+ WITNESS**

APRIL 22, 1965

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In Leading Churches

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THE CATHEDRAL CHURCH  
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For Christ and His Church

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THE WITNESS

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By Gordon T. Charlton Jr.



### THE PRAYER BOOK Its History and Purpose By Irving P. Johnson



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## Story of the Week

### Episcopal Pacifist Fellowship Urges Cease Fire in Vietnam

★ The executive committee of the Episcopal Pacifist Fellowship, meeting in New York City on March 29, 1965, petitioned the President of the United States to order a cease fire in Vietnam and initiate programs of regional economic development.

Committee members based their request on these affirmations:

● We believe that the effort to solve the problem of Vietnam by military measures to offset acts of infiltration and subversion is bound to prove futile and that it risks escalation of the present war to major dimensions.

● We hold that justice will be more fully served and world order better advanced by processes of peaceful change and peaceful settlement.

● We abhor engagement by the United States in the visitation of fiery death upon men, women and children and devastation of a people's countryside.

● We realize that extreme difficulties may stand in the way of fruitful negotiation (but) we believe that ingenuity motivated by goodwill should be able to create a situation in which a coincidence of interests could over-ride hostile attitudes and lead to stable peace.

The committee therefore petitioned the President to order a cease fire by U.S. forces and at the same time to make every effort to cooperate internationally in seeking a negotiated settlement in Vietnam.

They welcomed the conception of "wider and bolder programs" of regional economic development, such as the development of the Mekong delta area, and urged the President to lay emphasis on them rather than on military force.

#### Capital Punishment

In another resolution the committee called upon the state of New York to abolish the death penalty.

The resolution pointed out that the General Convention of the Episcopal Church and the diocesan Convention of New York had gone on record as opposing capital punishment.

They also stated that responsible commissions on crime in various states of the U.S. and in a number of foreign countries have held that the death penalty is not an effective deterrent of crime.

Believing also that human life, a unique gift of God the Creator, should not be taken away by the state, the committee petitioned the state of New York to abolish the death penalty forthwith.

#### EIGHT OUT OF TEN CLERGY ASK POLICY CHANGE

★ The Fellowship of Reconciliation, with which the Episcopal Pacifist Fellowship is affiliated, reported that more than 2,700 ministers, priests and rabbis have signed a letter to President Johnson expressing concern over U.S. military policy in Vietnam and urging America to work for an immediate cease fire.

Mr. Johnson was asked to "admit our mistakes" and to "call a conference of all the nations involved, including China, not alone to conclude peace but to launch at once a major and cooperative effort to heal and rebuild that wounded land."

The plea was sent to the president by the clergymen's emergency committee for Vietnam formed recently by the FOR.

Original signers of the letter were listed as Methodist Bishop John Wesley Lord of Washington; Dana McLean Greeley, president, Unitarian Universalist Association; Edwing T. Dahlberg, former president, National Council of Churches; Father Peter Riga, moderator, Catholic Council on civil liberties; Isidor B. Hoffman, chaplain to Jewish students, Columbia University; and Prof. Henry J. Cadbury, former chairman, American Friends service committee.

These six signers and all other Christian and Jewish

clergy adding their name to the appeal did so as individuals and not as representatives of organizations with which they are connected.

Full text of the letter appeared as a full-page advertisement in *The New York Times*, Sunday, April 4, giving a partial list of clergymen who had signed the appeal up to that date. The ad said that eight of every ten clergymen receiving the request to sign the letter did so and permitted use of their names.

The appeal asked President Johnson to "reverse" America's course of "extending the war beyond the borders of South Vietnam" and to "withdraw our troops, calling on other states

to do the same, thereby allowing the Vietnamese the right of self-determination."

"We cannot dictate their course, and we may well regret it," the letter said, "but the risk is to be preferred over the certainty that the moral bankruptcy of our present policy is setting the stage for the ultimate victory of totalitarian forces, and even of thermo-nuclear war . . .

"Mr. President, we plead with you with the utmost urgency to turn our nation's course before it is too late from cruelty to compassion, from destruction to healing, from retaliation to reconciliation, from war to peace."

with trenches dug across it. Toward the very end of world war two, six German soldiers were killed there and hastily buried.

Soon, international interest, on a small scale to be sure, was aroused; two quonset huts were obtained from the British army, and the first volunteer workers began to arrive from as far away as New Zealand and the United States, bringing with them little else but enthusiasm and eagerness to work hard for peaceful understanding instead of for financial returns.

What a bulldozer could have accomplished in a matter of hours, or in a few days, took many months to do, but at last the first permanent building could be started and it was finished in 1950. Almost the entire labor had been provided by volunteer workers from all over the world.

Soon it became obvious that this one building would not be sufficient. Space was needed where people from all religious, racial and political backgrounds could meet, live, work, and study together.

Committees for the *Freundschaftsheim* were set up in several countries; interest was spread, and at last money could be raised for a large new house. To the laying of its foundation stone on May 4, 1952 came Gerry Pence as a representative of the three American "Peace Churches" — the Mennonites, the Quakers, and the Church of the Brethren — and also Andre Trocme who dedicated the new building to "the victims of the war, the dead, the missing, the prisoners and refugees in all the world; to those in all countries who refused to go to war; and to God, the Father of all men."

Then another house was added, in two stages. Again, the labor was done by volunteers from all over the world.

## Funds Are Sought as Memorial To Pastor Wilhelm Mensching

★ A young German gardener handed his pastor 250 marks "to use for peace." It was the beginning of an international peace center, a project unusual in that it grew organically as a community concern.

Guiding its development over the years was Pastor Wilhelm Mensching who, along with Andre Trocme, was proposed by the American Friends Service Committee for the Nobel Peace Prize in 1950 and in 1955. Mensching had been pastor of Petzen, a village near Buckeburg in North Germany, since 1920. A former missionary, he acquired his passionate concern for peace and international understanding as an enemy alien during world war one. After four years' internment in India he became an authority on interracial problems, and for several years was secretary of the German branch of the International Fellowship of Reconciliation.

In May, 1946 Andre Trocme, a grandson of a former church-

warden of Petzen, exclaimed to Pastor Mensching: "You people in Germany must also have a center for international friendship and understanding, and it must be here!" "Here," the only obtainable place, was the Weinberg, a neglected piece of land used for a rubbish dump,



PASTOR WILHEIM MENSCHING



Here is a description of the Heim in Pastor Mensching's own words:

"The Freundschaftsheim is an institute for the study of peaceful ways, supported by a circle of friends in all continents, independent of organized religion, political parties, and governments. It strives to keep people of different races, classes, countries, and ideologies from remaining strange and incomprehensible to each other, to prevent them from becoming victims of propaganda directed against them or others, to prevent their being persuaded to fear, hate, maim, or kill one another, and to help them to understand each other and work together on projects of mutual interest and importance."

### Pastor Mensching Dies

Pastor Mensching died in August, 1964, at which time John Nevin Sayre, on behalf of the International Fellowship of Reconciliation, wrote his widow as follows:

"You, Frau Mensching, know better than anyone else the courage that it cost Wilhelm, even before the war, to refuse to subscribe to the oath of unconditional allegiance to Adolf Hitler which the Lutheran Bishop demanded of him. You suffered with him the war years when he kept aflame the candle of love's truth in his Petzen parish in the dark house that Germany then was. Not once but many times he did not flinch from the tests which the deepening crisis involved for him and his family. You know, too, that God's love and the love of the Petzen people did not let him down. We pray that God's love will sustain you now."

### Memorial Fund

Some of his friends are now endeavoring to raise a memorial fund of \$20,000 to be paid with-

in the next three years for the training center which Pastor Mensching founded in 1948.

Chairman of the committee is Roger Scattergood, 2010 Two Penn Center Plaza, Philadelphia, Pa. 19102, to whom donations should be sent.

He has also announced that Marjorie Wolfe, a recent graduate of Oberlin College who has

spent some months at the center since the death of its founder, is available for illustrated talks. She plans to return to Freundschaftsheim late in May to be director of studies under the new director, Pastor Peter Schwenkhagen.

Arrangements are to be made directly with Miss Wolfe, 133 Twin Falls Road, Berkeley Heights, N. J.

## Episcopal Pacifist Fellowship Is Alive on Several Fronts

By Charles R. Fisher

*General Secretary of EPF*

★ The year 1964 was one of greater expansion for the EPF in spreading the message of non-violent action in the civil rights movement and making the Church more aware of pacifism. The concern for nuclear war and its prevention has forced many thoughtful people to re-examine their vocation as Christians in a world which seems headed for annihilation.

The House of Deputies and the Episcopal Churchwomen at General Convention were circularized with the leaflet "A Christian Approach to Nuclear War". Deputies and delegates were invited to visit the EPF booth at the Convention which was under the direction of the Rev. Wolcott Cutler.

Just released by the Executive Council of the Church is a fine leaflet called "Choosing your Draft Classification — The Facts — Options for Conscientious Objector." It is available free from The Executive Council. The material relative to alternative service for C. O.s is the result of the constant efforts of The Rt. Rev. William Appleton Lawrence during the last year. It is encouraging to note that the armed forces com-

mission has come to recognize a position which the selective service system has considered as a legal and valid alternative to military service for young Americans since its inception.

Our overseas corresponding secretary, Mrs. Kathleen Sayre, carries on an active correspondence with people and projects in Asia, Africa, Europe and South America. In these areas we are seeing peace and non-violent movements in action for the preservation of world peace. About half of the EPF budget is used in this missionary outreach each year. The EPF has been involved in Mutual Responsibility and Interdependence of the Body of Christ since its inception.

The Newsletter of the EPF has been a continuing point of contact for the membership during the year. It gave a broader interpretation to the activities of the EPF within the Episcopal Church. The senior members of the Episcopal Seminaries of the Church were informed of the work of the EPF and "Christian Pacifism Re-assessed" by Roland Bainton was enclosed for thoughtful consideration.

The seminary visitation program is carried on in conjunction with the Fellowship of Reconciliation. During 1964 the

speakers on pacifism and non-violence included The Rt. Rev. John Sadig; The Rev. Sir George MacLeod; Dr. Heinz Kloppenburg; Martin Niemöller; Professor Jan Milic Lochman of Prague. Some visits included the Episcopal students at a university and two Episcopal private schools for boys.

At the annual Seabury House conference of the EPF, The Rev. Dr. John Howard Yoder, of the Associate Mennonite Theological Seminary in Elkhart and Goshen, Indiana, gave a series of lectures on "The Wider Theological Implications of Pacifism". This was followed by a panel on "Non-Violence — its relationship to present racial conflict and international strife", led by Dr. Charles D. Lawrence of Brooklyn College.

Peter Tailer, an attorney and a member of the executive committee of the EPF, visited the EPF members in the Los Angeles area. Plans for a local conference at Bloy House on May 7th and 8th resulted from this visit. It will consider "Pacifism in the Church today"; "Pacifism as applied in South America" and the general subject of "Christian Pacifism" led by the Rev. John Nevin Sayre. Other speakers are The Rev. Earl Smith, of Uruguay, and W. Edward Morgan, an attorney and churchman from Tucson.

### Anniversary Observed

The 25th anniversary of the EPF was celebrated on November 11th at the Church of the Incarnation in New York where the EPF was formally organized. The Rev. John Nevin Sayre preached a sermon on the history of the EPF which appears in a leaflet "The Winds of Change". A meeting was also held at Trinity Church, Boston, on November 22nd, with Pastor Jean Lasserre of France,

as preacher, followed by a talk by the Rev. John Nevin Sayre. This was followed by a panel for 300 young people presided over by the Rev. Theodore P. Ferris on "How Relevant for the Christian is Non-violence in the world today?". The panel included a retired navy captain.

The annual meeting for 1965 was held in January at the Cathedral of St. John the Divine, in New York. The Rev. Dr. Edwin T. Dahlberg, a delegate to the World Council of Churches, spoke on "The Urgency of the World Situation".

★ The Annual Seabury House Conference for 1965 will be held on October 1-3, 1965 — a weekend to encourage more lay participation. Speakers include Dr. Hildegard Gass-Mayr, a Roman Catholic pacifist who has been working in Latin America, and Dr. Elvan Rees, secretary of the commission of international affairs of the World Council of Churches in Geneva. The Rev. Daisuke Kitagawa, of the Executive Council, will be chaplain.

During the year the EPF helps set up conferences and

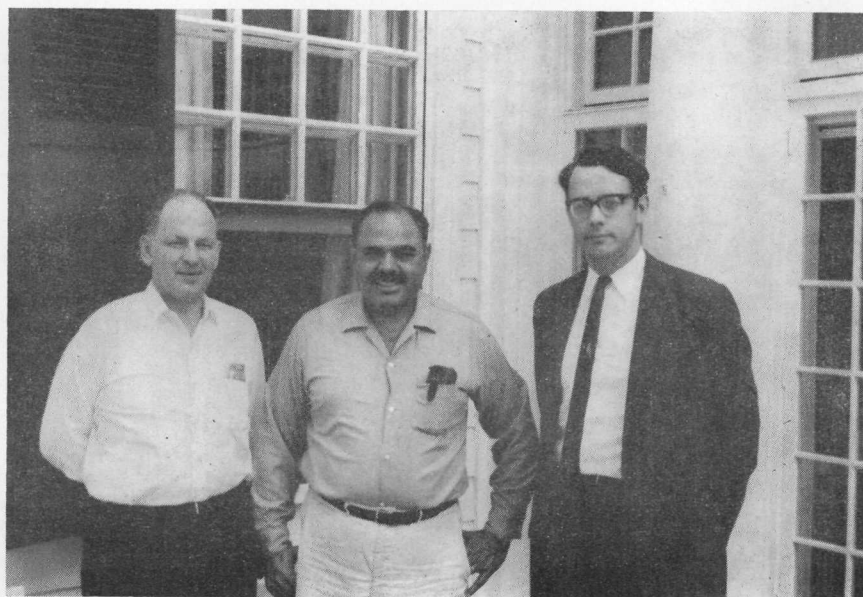
discussion groups on pacifism with college and high school students and other groups. It also counsels men on problems of conscience who are preparing to enter military service, or want to separate from military service.

### FOR THE YOUNG CHURCHMAN

★ A leaflet giving what young people need to know about selective service classifications is available from the executive council of the Episcopal Church, 815 Second Avenue, New York, N. Y. 10017. Since no price is printed on the document we assume that it may be had for the asking.

There are six classifications spelled out in the leaflet. There are also paragraphs devoted to the conscientious objector and his rights under the law.

Further information about C.Os, if needed after reading this leaflet, may be had from the registrar for C.Os, department of social relations, same address as above.



The Rev. Charles R. Fisher, general secretary of the EPF, Professor Charles Lawrence of Brooklyn College, a leader at the 1964 annual conference at Seabury House, and Dr. John Howard Yoder whose article is featured in this issue.

# EDITORIAL

## The Opportunity is -- Now

THAT NEW OCCASIONS teach new duties is still a truth — or only a truism? Today we might put it: adapt or die. A compassionate Christian might say: let's dare to let our old selves die that we may become the new and living persons we desire to be.

As far as the profound human craving for right relationships goes, this means for us disciples a constantly changing emphasis in the pragmatic task of sincere and vital peacemanship. This is not therefore a review of the past twenty-five years of the Episcopal Pacifist Fellowship efforts — that is for other pens. This is not even a recounting of the strife and hates and rancor and ugly misunderstandings to whose diminishment we have pledged ourselves — beginning always with ourselves.

No, this is rather but an obvious enough finger-post to the road of simple racial concern in our own land as an inescapable priority. Robert Penn Warren makes the achievement of this juster brotherhood a matter of our very self-interest, and consequently of our own true freedom (Look, March 23, 1965). Much of this humbly searching article could well be reproduced here if space allowed: the whole we heartily commend to those who still feel the need of enlightenment on the nature of this new society struggling to emerge.

Significantly, Mr. Warren uses the word Christian only once. Perhaps we could, with similar significance, adopt the thought without drawing undue attention to our religious basis — our self-righteous selves? — or even to our supposedly superior ethical underpinnings — tired moralizings as they must appear to others. To get into the swing of the revolution towards life instead of strife is our privilege and our joy. What misery, apart from this, lies in store for ourselves and for others.

Let us continue then, committed comrades, to challenge the Church and the state, our neighbors and fellow-Christians, the young, as well as the older.

Thoughtful and careful work with our youngsters, for example, is too widely neglected, and

left to a hit-and-miss (most often miss) situation. Here is a fledgling that may suggest possibilities of some success.

Under the general aegis of MRI, a civil rights group at Lenox School is concerning itself with the relevant problems, and becoming educated as to the various organizations dedicated to a non-violent solution. Many had wished, had it been possible to arrange, to go to Mississippi as their Easter vacation with a group of Williams College boys. Some did attend an outdoor memorial service in Pittsfield for Pastor Reeb and other civil rights martyrs.

Could similar groups not be fathered in other schools, not waiting till the young have come to the college level?

Let us turn no deaf ear to the crying of the poor or to those frustrated by economic injustice. Let us, under God, search our hearts and pray for cleanness, our minds and pray for clearness.

But, most of all, let us keep sharp our cutting edge to pierce through to the core of today's demands. Selma and Montgomery, Harlem and Cleveland, are symptoms of our epidemic of hope: these we ignore to our peril. Here the ineluctable freedom of our nation is at stake. If we have ears we shall hear the now urgent shout against the old hypocrisies, the determined drive for mutual respect incumbent on men and women everywhere.

— John Davidson

*Master at Lenox School*

## 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 John Davidson — who solicits the articles, news and other material that fills most of the number.

We plan several such numbers during the year for schools, colleges, seminaries; several numbers devoted largely to books; full coverage of executive council meetings, as well as conferences of the National and World Council of Churches.

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



# THE MORAL IMPLICATIONS OF VIETNAM

By Kenneth Hughes

*Rector of St. Bartholomew's, Cambridge, Mass.*

## THIS WAR HAS DEADENED OUR MORAL SENSIBILITIES SO THAT WE HAVE LOST THE CAPAC- ITY FOR RIGHTEOUS INDIGNATION

THE MAJOR MORAL premise from which the Christian embarks is: War is wrong, and if war is not wrong then nothing is wrong. Human life is sacred in any and all circumstances. "Thou shalt do no murder" no matter how murder may be casuistically defined and rationalized to justify it.

Society has established safeguards against murder in almost every realm save that of international relations where murder is legalized. In this realm ethics operate in a sterile climate; the law of the jungle prevails; might makes right; principle gives way to expediency. Kaiser Wilhelm II in 1914 spoke what should now be recognized as a truism: "A treaty is a scrap of paper," and nothing more. There is no honor between nations and never has been. Self-interest alone determines conduct. What is considered "national security" is paramount and sacrosanct. Anything that stands in the way of this shibboleth — international law, plighted troths, signed treaties — is jettisoned when this is threatened.

This assertion needs no documentation. Versailles, Munich, Hungary, Suez, Cuba, Congo, Vietnam, shriek the evidence. Each involved nation in these international episodes acted in accordance with its own national interests irrespective of its previous commitments and plighted word. This will be so long as we continue to hold to the immoral concept of national sovereignty. This simple logic prevails: If a nation is sovereign it must be a law unto itself, for sovereigns alone make laws, they rule by ukase. What one makes he can also break. National sovereignty, therefore, cancels out honor in this moral framework. The Kaiser, as an absolute sovereign, was at least consistent. "I and God . . ." (sic) he asserted. When God is secondary to a sovereign, then God's moral law must also be secondary to that sovereign's "security."

International dealings still operate in this moral climate. "In God we trust" should be removed from our coins. It is a palpable lie so long as Pentagons and their counterparts the world around exist. Stalin was not the only one asking "How many divisions has the Pope?" when world leaders sought belatedly to stop Hitler. He merely vocalized the reality situation.

### God Be Damned

TODAY we are pouring troops half way around the globe because our nation's security is threatened, and God be damned. We must defend small islands five miles off mainland China in order to save San Francisco from attack. Mussolini declared the Mediterranean an Italian lake at the time of the Ethiopian crisis; we seek to make the Pacific an American sea. And we can effectuate it. Our seventh fleet has the unchallenged might to do it. Let international law remain what it is — so many scraps of paper. Notwithstanding treaty commitments we can always find a casuistic way around by sending 24,000 "advisers" to Vietnam. Hitler sent "volunteers" to Spain even as Mao did to Korea. The President is bombing "privileged sanctuaries" in North Vietnam. His predecessor, Mr. Truman, fired MacArthur for attempting to do the same thing across the Yalu river.

Why the difference in policy? China has a six million man army and can defend herself in the air. North Vietnam is weak and at our mercy. In this moral climate isn't it time to face the blatant truth: nothing matters in international relations save our own sweet skins and what we think affects us — economically. We want trade and the money that comes from trade. If China controlled Southeast Asia she could force Malaysia, Indonesia, India, and eventually Japan and Australia into the eastern trading



zone and threaten the dollar and the pound on which all international currency is now based. She might resort to barter as Hitler did under the financial wizardry of his minister of exchequer, Dr. Schwarz. "Gentlemen," said Anthony Eden in an unguarded moment, "when we diplomats gather around the conference table, all our highfalutin talk about freedom and principle can be boiled down to one word — trade."

That is what navies are for — to control the avenues of trade. A strong country's navy can starve any weak country with which it disagrees and so force it into submission. We are not succeeding in our efforts to starve Cuba. Other countries, whose friendship we need, have defied our blockade of Cuba. They need trade to live. Since "blockade" is against international law and is "ipso facto" an act of war, we have called it a "quarantine." That blessed word, "semantics"!

### Situation in Vietnam

NUMEROUS SUBTERFUGES are employed to "save face" in all international dealings. They are evident in Vietnam: We connived at, in fact insisted that South Vietnam disregard the Geneva covenant of 1954 which called for elections in 1956. Why? It was a sure thing that Ho Chi Minh would have been elected ruler of all Vietnam. John Foster Dulles hand-picked Diem who for nine years fought against all reform in "democratic" South Vietnam. Every new "government" since, (nine in two years) has pledged economic reform. Mr. McNamara has made four fact-finding trips to Saigon. On his last return he amazed the world with this choice "fact": The Buddhists constitute only ten per cent of the population of South Vietnam. Why this distortion? The Buddhists, who are 85%, want to be neutral. They are willing to negotiate. They are tired of 24 years of war in their homeland.

We tried to hide the fact, we even denied that we were bombing the Ho Chi Minh trail, until two of our bombers were shot down. When we found that "advisers" would not suffice we turned them into active combatants finally giving up the hypocrisy and officially relegating the Geneva covenant to what it indeed is — a scrap of paper. What effect this governmental casuistry and perfidy are having on domestic law and order is the guess of sociologists and moral theologians.

### What it Does to Us

THIS WAR, for so it is, is deadening our moral sensibilities. We have lost the capacity for righteous indignation. We look with indifference upon the pictures in our press of prisoners being tortured; upon mothers with babies in their arms pleading with soldiers not to burn their thatched roofs. Such moral indifference makes beasts of us all. No people can trifle with the moral sense and maintain their humanity.

And it is all done to keep Vietnam within the "free world" of which Franco and Salazaar and the South American dictatorships whom we recognize are a part. Economics makes strange bedfellows. Let the historians answer when Vietnam was last free. We financed France to keep it a colony, and Mr. Nixon when Vice-President advocated sending American troops there when the French were at bay at Dienbienphu.

Whence this sudden interest in freedom? At tremendous treasure of men and money (\$2 million a day) we seek to make Vietnam free. For whom?

## The New Urgency

By John Nevin Sayre

*Chairman of EPF*

WHEN THE EPF was founded 25 years ago, individual refusal to participate in war appeared to be more relevant in the situation of person-to-person combat than it appears to be today when the revolution of military method has resulted in building up mass weaponry capable of over-killing whole nations and perhaps even of destroying the earth as a habitation for man.

The balance of terror, a house of electronic cards, based on the illusion of peace by deterrent fear, is increasingly seen to be a trap from which humanity must extricate itself or perish. But the way out, if there is one, appears to call for peace pressure by public-opinion-forming large groups rather than by the method of converting individuals to Christian pacifism.

If this is true and if, as I believe, the churches of our time can less and less escape the pressures toward reconciliation in the ecumenical movement, in race relations and the satanic dimensions of new war, then as the EPF looks ahead, it seems to me that we should now devote priority of effort to confronting key men in the Episcopal seminaries and establishment, and

coming leaders, with the ambiguity of a church divided against itself on an issue which threatens God's creation.

To motivate churchmen with Christ's summons to save not Jerusalem, but all the cities of earth from destruction is the task of today and tomorrow against which God has matched the Holy Catholic Church. And it is only by the might of the Holy Spirit and not at all by the might or threat of nuclear death and devastation that God

promises any power to Christ's Church. If the power of the Spirit were fully liberated into contemporary society, we could hope for the creation of a world climate of conviction in which governments could effectively move toward peace.

I am not suggesting that the EPF should weaken its pacifist pledge of conscience but that the Lord is bringing a new urgency upon the Church, and upon us specifically to be better leaven in the meal.

# ON THE CHURCH BEING THE CHURCH

By John H. Yoder

*Administrative Assistant of Overseas Mission,*

*Mennonite Board of Missions and Charities*

**NOW THAT THE CHURCH HAS BECOME  
WEAK WE MAY RECOGNIZE WITH JOY  
THAT HER CALLING IS TO BE WEAK**

IN THE SLOGAN "Let the Church be the Church," which has been so sorely overworked in recent times, there is a paradox which is not only grammatical. The form of this call, "become what you are" is true to the New Testament pattern of thought. Especially the Apostle Paul, following a ringing proclamation of what it means to be Christian, to be "in Christ," then frequently continues with an imperative, "let this be true of you."

The call to "become what we are" means on the one hand that we are not being asked anything unnatural, anything impossible by definition. The call is simply to live up to what a Christian — or the Church — is when confessing that Christ is Lord.

And yet at the same time this imperative says negatively, "you are not what you claim to be." The Church is not, fully and genuinely, the Church; otherwise we should not have to call her to become that reality which in Christ she is supposed to be. She has been giving her attention to being something other than the Church. It is from this lack of clear dedication to her major cause that she needs to be reminded to cease trying to be something else and to become herself.

What then is the Church and what should she

be? One source will tell us that she is "one, holy, catholic and apostolic;" another will tell us that she is to be found "where the sacraments are properly administered and the word of God properly preached." Still others would test her by the moral performance or the intensity of piety which can be seen in her individual members.

But in our age there is arising with new clarity an understanding that what it means to be the Church must be found in a clearer grasp of her relation of what is not the Church, namely to "the world." For us to say with the current ecumenical fashion that the Church is a witnessing body, a serving body, and a body fellowshipping voluntarily and visibly, is to identify her thrice as not being the same thing as the total surrounding society. This definition demands for the Church an existence, a structure, a sociology of her own, independently of the other structures of society. She can no longer be simply what "Church" has so long meant in Europe, that administrative division of civil government which arranges to have preachers in the pulpits, nor what it can mean in America, one more service club which, even though persons are registered as members, still needs to

compete with other loyalties for their time and attention.

### Ecumenical Movement

ONE OF THE SOURCES of rediscovery of the significance of the Church as a sociological reality has been the great foreign missionary movement of the last century. Missionaries have needed a different understanding of what is different about being a Christian than was needed in the European Middle Ages; for then to be a Christian was not to be different.

Within Biblical studies there has been in recent decades a renewed awareness of the uniqueness of Israel's being a covenant people, and of the New Testament Church's constituting a new kind of social reality.

The ecumenical movement has begun to make Christians think of the Church in other places around the world as a human reality to which they owe loyalty, warning them that simple identification with a local or national community and its religious authorities is not enough. Even in the "secular sciences" of psychology and sociology there are new developments which can enable us to see the reality of the Church as a different kind of community more clearly than before.

In all of man's effort to understand his experience he has been prone to polarize. Christians have traditionally distinguished between the visible Church and the invisible Church, between the spirit and body, between worship and vocation, between the religious and the secular, between the ordained and the laity, between love and justice.

My suggestion is that a more useful and a more Biblical distinction would be one which does not try to distinguish between realms of reality like body and spirit or the visible and the invisible, nor between categories defined simply by ritual, like ordination, but rather between the basic personal postures of men, some of whom believe and others of whom do not believe that Jesus Christ is Lord. The distinction between the Church and the world is not something that God has imposed upon the world by a prior metaphysical definition, nor is it only something which timid or pharisaical Christians have built up around themselves; it is the inevitable meaning for our time of the freedom of most of the world not yet to believe.

In recent centuries those denominations whose

heritage was that of the European state Church have in many places moved significantly to modify or temper the effects of that relationship of mutual subservience between "Church" and government. Yet there remains a far deeper job if we are to contemplate changing the categories of thought so as to deal not only with institutional relations but with the moral and psychological implications of that identification of Church and society which stems from the age of Constantine.

### The Incarnation

WHEN WE CONFESS that Christ is the light of the world this implies a negative attitude toward other pretended "lights." When we confess that Jesus Christ is Lord, this commits us to a relative independence of other loyalties which we would otherwise feel it normal to be governed by. Likewise with reference to the nature of the Church it must be said that the identification of the Church with a given society, for which the Church-State marriage of the Middle Ages was a sign and a safeguard, is wrong not only because of its ultimate outworking in the religiously sanctioned national selfishness into which such Christians may fall, but even in the prior idea that one given society could be somehow "Christianized" or "sanctified" through the Church's possession of this authority in her midst.

It is especially from the Anglican tradition that the rest of us have learned something of the pervasive intellectual power of the idea of Incarnation. It has seemed so impressive a vision, to say that all human concerns have been divinely sanctioned and hallowed by God's coming among us, taking on our flesh, so that gardening and the weather, our work and our family, the total fabric of our society, economics and warfare, have been bathed in the light of God's presence. All of humanity is thus now seen to be good, wholesome, holy.

This seems to a non-episcopalian to be a deceptively incomplete way of saying something that is nonetheless deeply true. When God came among men he did not approve of and sanction everything, in "normal, healthy human society;" he did not make of all human activity, not even of all well-intentioned human activity, a means of grace. There are some loyalties and practices in human community which he rejected when he came among us. When God came among man he was born in a migrant family and not in a palace. Abraham the father of the faithful forsook the

great civilization of Chaldea to become a nomad; Israel escaped from Egypt.

The pattern of faithfulness is one of genuine obedience in human experience — which we may well call Incarnation; but it is always also a break with the continuities of human civilization and the loyalties of local human societies, which we call election. When we then speak of Incarnation it must not mean God sanctifying our society and our vocations as they are, but rather his reaching into human reality to say what we must do and what we must leave behind. Not all of life is to be blessed; not all human efforts can be penetrated by the glow of divine indwelling. In a world which is not yet the Kingdom of Christ there can be traced through Incarnation the reality of human obedience, but that obedience, at the same time that it is truly human, is also clearly different from the world around us. God's pattern of Incarnation is that of Abraham, and not of Constantine.

### Chaplaincy Stance

PERMIT ME to clarify by caricature. On the one hand the Church in the past has been most properly represented by the chaplain. Whether in industry, in a university, in the military, or in the feudal prince's court from which the term is derived, the chaplain is called to bless an existing power structure. He is given his place by the authority in power; he is supported by that authority and in turn will put the stamp of divine approval upon what is being done there. His social posture is defined by his renouncing the liberty ultimately to challenge the selfish purposes of the community which he serves and for which he prays at the proper time. For him thus to stand in judgment upon this community would be first of all to condemn his own service to it, for his own ritual and moral support of that community's doings in the name of religion is itself the strongest claim the community makes to righteousness.

This "chaplaincy" stance in society can work out in one of two ways. If the preacher is a powerful person and the "prince" or general whom he serves is well intentioned, the effort will be made to use the power of his position to impose upon all of society that vision of morality which is prescribed by religion. The chaplain has the ear of the prince and will use that power to oblige people to live the way they should according to his faith. This is the pattern we

have come to describe as Puritan, and we all have some idea of what it does to the soul of a community. Those who do keep the rules are proud of it because they can; those who do not wish to keep them or cannot because of the way they are defined, are crushed and driven away. Furthermore, since everyone is to be obliged to keep most of the rules, only those rules can be stated which can be enforced. You can forbid polygamy; you cannot prevent impure thoughts. Puritanism thus concentrates its attack upon the coarse and crude sins which it is possible externally to punish or to prevent.

### Cards are Stacked

THE ALTERNATIVE for the chaplain who does not wish to be Puritan, and who renounces any effort to use his position of power to change society, will be to limit himself to calling down sacramentally the blessing of God upon society, sanctioning whatever means society (or rather the prince) needs to keep society (or rather the prince's place in it) afloat. Then the moral standards which he will preach will be those which are feasible for everyone. The understanding of God's purposes which guides his preaching will be that which is in line with the interests, the capacities and the needs of his employer. He will say that it is proper, legitimate, to do all of those things which in his society seem to be necessary to preserve its prosperity and its authorities. In other ages this argument went under the heading of "the divine right of kings" or the "just war;" today one speaks of "responsibility."

This being our heritage, most debates about ethics have been between the Puritans and the pragmatists. It is between those who say that there are objective, absolute standards which must be forced on everyone, and those who say that if we have to do what we have to do we had better be able to say it is morally all right. This debate, although it is constantly being renewed with new vocabulary, is fruitless; for it defines the issues in such a way that a Christian solution is logically excluded. Both the Puritan and the pragmatic positions are looking for a course of human behavior which is possible; not only one which is feasible, but a course of action, accessible to all conditions of men, which will "pay" in terms of survival and efficacy.

The demands of ethics must be "possible" so that after having done whatever he did, as an



effective Puritan or pragmatist doing what is necessary, a man can say to himself that he is righteous because of what he did. But Christian ethics calls for behavior which is impossible except by the miracle of the Holy Spirit. When we set up the question in such a way that the ethical prescriptions we hope to unfold must be within the realm of possibility, the cards have been stacked against a Christian answer.

### Form not Substance

THIS DEBATE is furthermore fruitless because it is about form and not substance. It debates whether ethical standards are absolute or not, rather than asking what particular standards should be applied. The entire argument can be run through at book length without any specific statements of value preference derived in a demonstrable way from the center of what the New Testament story is about.

If this insoluble controversy between the Puritan and the pragmatist is the natural result of the position of the chaplain, then the solution to the problem shall not be a new set of definitions of terms or a different set of Bible verses to quote; the solution must begin on the level of sociology, restoring the Church to that posture in the world which is in accord with her message, rather than seeking a new doctrine for the court preacher to preach, which will leave him in his pulpit but make him either "more effective" or "more flexible" in prescribing a Christian morality for society as a whole, with special consideration for the strategic importance of the man at the top.

The alternative to Constantine was Abraham, father of the faithful. And what was the posture of Abraham or of Moses? That of the prophetic minority. To recognize that the Church is a minority is not a statistical but a theological observation. It means our convinced acceptance of the fact that we cannot oblige the world to hold the faith which is the basis of our obedience, and therefore should not expect of the world that kind of moral performance which would appropriately be the fruit of our faith. Therefore our vision of obedience cannot be tested by whether we can ask it of everyone.

By now, in the age of secularism, everyone is ready to recognize that we cannot oblige the world to be Christian. My point is that instead of grudgingly abandoning our vision of Christianizing the world by controlling it, because

after having been tried for a millenium and a half this vision has broken down, we should recognize repentantly that we should never have wanted to Christianize the world in this way, from the top down, through the prestige of governmental backing and wide social acceptance. Now that the Church has become weak we may recognize with joy that her calling is to be weak. We should, by definition and not grudgingly, renounce all grasping for the levers of control by which other people think they can get hold of society.

### Minority Status

ONE OF THE LOGICAL implications of the acceptance of minority status will be that we no longer hold ourselves to be morally or psychologically obligated to tailor our standards to the needs of the people who are running the world. The most frequent response to the initial peace testimony of Christian pacifists is "What would happen if everybody did this?" Since we are all children of Christendom we think we must answer this; but logically we cannot — because everybody will not. It was Immanuel Kant who gave the classic statement of this logic by saying "I have the right to apply to myself only such standards as I could wish would be applied by everyone."

As long as this principle is stated hypothetically it may still have some use. But Christian faith is possible only on the grounds of repentance, forgiveness, restoration of human community as a resource for experienced forgiveness, as a source of ethical counsel, and a faith which relates one to the meaning of God in the person of Christ.

Now if by Kant's statement we mean, "I can only ask radical discipleship of myself if I would wish it for everyone," this makes sense. But the question as usually phrased means rather, "What would happen if everyone were a conscientious objector while most of them were still not Christian disciples?" This is an eventuality which we have no reason to "fear," for this won't happen. It is most unrealistic to think that such calculation could ever be the basis for making our decisions on the assumption that most of the world is not going this way, for it does not share our faith; only then will Christian moral thinking be realistic.

Not only do most people not believe; not only are they not asking us for ethical guidance; but

we must make our peace with the fact that this will continue in our age to be the norm. I say "norm" not in the sense of desirability or finality; but we shall not be surprised when the stream of history continues to take another course than the one we propose.

Here lies one of the major debates within the Christian pacifist camp. We have recently been reading interpretations of what has happened as the civil rights concern moved beyond the professional core of Christian pacifists to a larger group of people. Almost unconsciously, but almost unavoidably, the movement seemed to be making to the colored people a promise for a new order that it would not be able to deliver; and then the question became acute whether nonviolence is able to produce what it promises, when what it promises is such a solution to society's problems as has never been produced before. If nonviolence cannot "deliver" is violence then justified?

### World Not Listening

NEW TESTAMENT moral thought begins by facing the fact that we live in a world which most of the time does not listen to all Christians have to say and some of the time will listen to nothing. Recognition of this minority posture calls not for social cynicism or for withdrawal, but for a profound intellectual reorientation. Going far beyond the mere statistical awareness that not as many people show up on Sunday morning as used to, this reorientation will move on to the recognition that probably many of those who do attend are not yet committed to orienting their lives around a profound conviction that Jesus Christ is Lord, so that continuing to give them practical counsel about how to live just a little better does little ultimate good either to them or to the world.

Professor James Smiley in his contribution to "Biblical Realism Challenges the Nation" details embarrassingly the extent to which America has become for its citizens a substitute Church. It is from the nation and not the Church that men

expect salvation in history. It is not the Church but the Federal Bureau of Investigation which people are willing to trust to investigate one another's moral character and to decide who is and is not in the community. Now if our hope is that of the American religion, it will be appropriate for our Churches to strengthen the moral conviction of our civilization by having nothing to say but "God bless America." Similarly if our hope were that of Marxism, then we would believe that it is through our party's taking over the reins of society that the meaning of history will find its fulfillment. Then our hope for the world would appropriately include the need to rule the world and to make every kind of compromise, concession and strategic zig-zag that is needed for the party to achieve this end.

### Hope of Renewal

THE CHRISTIAN community is the only community whose social hope is that we need not rule because Christ is Lord, and that can go on into the substance of social ethics to affirm that because it is from the cross that he reigned, because it is "the Lamb that was slain that is worthy to receive power," our faithfulness and the triumph of God in human history are not linked by the mode of direct cause and effect. We do not sight down the line of our faithfulness to his triumphs. We do not say that if we behave thus and so the mechanisms of society will bring about this and that effect and the result will be this desirable development or the containing of that particular evil. There is not that kind of mechanically imaged relationship between our obedience and God's fulfillment. Because therefore our hope is in Christ, the prophetic originality which the Church must represent in the world is not simply that she has a more sacred cause for the sake of which she can worthily push people around. It is rather that she has a cause which dispenses her — enjoins her — from pushing people around in unworthy ways. The "otherness of the Church," toward the discovery of which Christians in our age are moving on several paths, is therefore the test of the clarity of her commitment to a servant Lord.

It was such a discovery that a small circle of Christians made under Adolf Hitler, even though their theological education had trained them only to think of the Church as the Church of the German nation. It is such an awareness to which

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*Christian Church and National Ethos* by James Smiley is a pamphlet selling for 15¢. *Biblical Realism Challenges the Nation* in which ten scholars speak to the church, is a book costing \$3.75. Both may be obtained from The Church Peace Mission, 4102 Brandywine St., N. W. Washington, D. C. 20016

world-wide Christendom is being forced by the recognition that Christians in India, in Indonesia, in China or Japan cannot guide their contribution to their society by the assumption that its survival or its moral character will depend immediately on how effectively they are able to

bend or to bless the structures of their society. It is this kind of "disestablishment," not of buildings or bishoprics but of the soul of the Church, which is the sole hope of a renewed relevance, whether we be speaking to civil rights or civil marriage, to automation or to war.

## Episcopal Pacifist Fellowship Furthers Peace Around World

By Kathleen W. Sayre

★ How can the EPF, with its slender resources, do its part in the task of promoting peace in this troubled world? One way it tries to do so is by keeping in touch with selected individuals and projects in five continents, and sending them financial assistance.

We have a link with South Africa through the Rev. Arthur Blaxall who, although he was forced to leave the country, keeps in touch with the situation there through many contacts he is able to maintain in London. He has written us several times that he would be happy if the EPF decides that its funds can be better used for witness in Africa by supporting someone who is actually in the field, but he says he will remain ever grateful for all the EPF has done to keep his feeble candle alight through so many years.

In response to this suggestion, the committee decided to divide the apportionment for 1965 between Mr. Blaxall and Bishop Zulu. Arthur replied that he is especially thrilled that the EPF will remember Bishop Zulu. A member of the South African FOR, he was the first black African to be elevated to the Episcopate.

What Mr. Blaxall will do in the future is still undecided. A visit to the United States is one of the possibilities.

Bishop Mize, himself a mem-

ber of the EPF, is carrying heavy responsibilities in a difficult situation in South West Africa. He asks us to keep him in our prayers and interests, and says that our 1964 contribution helped more than we can ever know.

Letters last fall tell us that the future of South West Africa depends on the decision of the World Court this year, which will determine whether South Africa has lived up to its mandate from the old League of Nations.

### Work in India

In India we help the Rev. K. K. Chandy by contributing to the upkeep of his Boys' Town and the Gurukul Training School for Christian Workers.

At present "K K" is carrying on a half time job for three years as general secretary of the Indian FOR and travelling secretary of IFOR for all of India and Ceylon.

The first All India FOR conference was held at Allahabad last October, on the theme "Non-violence in National Life". The Rev. Father D. Bhatt, representing the Roman Catholic Bishop of Allahabad, inaugurated the conference with a stirring message assuring the peace workers of the cooperation of the Roman Catholic Church in the great task of preventing the destruction of mankind through nuclear weapons, and of laying the founda-

tions of lasting peace among the nations of the world.

At a public meeting celebrating the golden jubilee of the founding of the Fellowship of Reconciliation, messages and greetings were read from Dr. Radaakrishnan, president of India, Nehru's daughter, Mrs. Indira Gandhi, and other notables.

The work at his Ashram is being faithfully carried on, thanks to the assistance of K K's wife, and Dr. Bruce Robertson who came from Canada to help while Chandy is away so much.

The Gurukul continues to train youth in the service of the Prince of Peace, and at the Balagram (Boys' Town) a destitute child may be fed, clothed and trained for \$8 a month.

### Work in France

In France Le Pasteur Jean Lasserre is carrying a tremendous load of work as FOR secretary for the French-speaking countries of Europe — France, Belgium and Switzerland.

Last November he paid a short and very successful visit to the United States, preaching and lecturing, especially in theological seminaries and churches. The places where he gave his message included Chicago Theological Seminary, Seabury-Western, Princeton Theological Seminary, Drew Theological Seminary, Union Seminary in New York, Trinity Church and St. Paul's Cathedral in Boston.

Since his return to France he has plunged into the routine of editing the "Cahiers", dealing with the situation of C Os which is not yet clear, con-



tinued lecture tours, correspondence and setting up conferences (France in March and Belgian in May) and finding a publisher for his next book.

A recent letter speaks of the financial situation of the French FOR as "not too brilliant" — but they still hope to succeed. He mentions particularly the need for help in paying for trips of speakers, and helping some ministers to come to Paris.

### Work in Japan

In Japan we help the FOR in the promotion of its magazine Yuwa (the only Christian pacifist publication in Japan), and other peace literature in the Japanese language.

The secretary, Paul Sekiya, has recently been appointed to a teaching position in New Zealand for a period of two years. His work as secretary, and the publication of the magazine Yuwa, will be carried on by Yoshiro Niimi (a Tokyo business man) who lived in the United States for a couple of years and was in touch with the FOR here.

Dr. Iwao Ayusawa, who teaches at the International Christian University and is chairman of the Japanese FOR, suffered a slight stroke last Fall, but he is well on the way to recovery and expects to be back at the University before long.

### Work in South America

In Argentina Dr. Daniel Lura-Villanueva publishes a magazine La Reconciliacion, and is secretary of the Argentine FOR. He does not write to us very often, but he met with our committee when he was in the United States last May, and has assured us of his gratitude to the EPF for its comprehension and interest in his work, and of continued efforts to promote the cause of Christian pacifism.

The Rev. Earl Smith, FOR secretary for South America, is a moving spirit in the preparations for a Latin American Christian Peace Conference, to be held next year under combined Roman Catholic and Protestant leadership.

A significant change has been taking place in the relationship between Catholics and Protestants all over the world, and especially in South America where only a few years ago there seemed to be no points of contact.

Jean and Hildegard Goss-Mayr have been in Brazil for the past year. Their most recent report from there indicates a profound study of the situation in that country, and the conclusions they have reached are of prime importance.

They write from Recife, in northern Brazil, drawing attention to the fact that "mankind is engaged in a 'silent war' of tremendous ferocity, the war between the rich and the poor, in which the poor are always the victims".

"In the city of Recife, for example", they say, "fifteen children die every day because of their living conditions, that is more than 5000 children a year. This silent war is essentially the result of economic egoism which has its roots in the individual and finds its expression in an antiquated capitalist economic system (we are not speaking here of underdeveloped countries under communist regimes, where violence of a different kind prevails). Under this system, the privileged groups of the countries in process of development co-operate with foreign powers (North American and European economic forces). The exploitation by constantly diminishing prices for raw materials is such that the profits made by foreign powers and the repayment of loans with interest, as in

Latin America, for example, are much higher than all foreign aid given to these same countries . . . Because of the rapidly increasing populations of these countries, the living standards are steadily decreasing. In the same ratio, hunger, disease, ignorance, semi-slave labor and unemployment, etc., are increasing. All these facts taken together, constitute a state of violence, a 'silent war' against populations without defense.

"If we want to provide a non-violent solution to this socio-economic struggle, if we want non-violence to become truly relevant in this revolutionary process, we have to do some profound thinking and planning in order to reach the persons responsible in the different fields of strife, to prepare realistic alternative solutions

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### EPF MEMBERSHIPS

*Membership in the Episcopal Pacifist Fellowship is open to Episcopalians who sign this statement:*

*In loyalty to the Person, Spirit and Teachings of Jesus Christ, my conscience commits me to His way of redemptive love; and compels me to use non-violent methods for the resolution of conflict, and to refuse to participate in or give moral support to war or preparation for war.*

The signers of this statement recognize that it is impossible even for the conscientious objector not to share in war indirectly. Therefore the phrase *refuse to participate in*, means so far as the signatories have power not to participate. They are committed to nonviolent alternatives in the spirit of Christ for the resolution of conflict and expression of brotherhood.

*Associate Members sign this statement:*

*In loyalty to the Person, Spirit and Teachings of Jesus Christ, my conscience commits me to His way of redemptive love. I believe that war is a monstrous evil and dedicate myself to the establishment and maintenance of true peace, advocating such social, economic and international readjustments as may be necessary to remove the causes of war and to provide alternative solutions for international and other conflicts.*

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and to develop the technique or non-violent action on the collective level. We have to draw into this work theologians, psychologists, sociologists, educational and medical specialists, economists, politicians etc., to help with the planning and execution of this non-violent struggle. For this struggle has to be carried out inside the churches (preparing consciences, developing an attitude in favor of non-violent chance); in cooperation with the people who suffer the injustices (identification, educating them to take responsibility and to enter the non-violent struggle) on the economic level with industrialists and landowners (a realistic, step by step transformation of the structure of the economic system has to be presented).

"An equally important work on the economic level has to be done (to attack the system of exploitation of the under-developed countries,) through contacts with the responsible economists and industrialists, in order to transform it into a true aid for evolution; to educate and train politicians in the spirit and strategy of non-violent politics, etc.; to start direct action in the areas of misery.

"This task, of course, goes beyond the strength of our movement. But we can give the inspiration, preparation and training to the leaders in these different fields of strife. The first and foremost step in the underdeveloped countries is, therefore, training, education, preparation for planned action. We urgently need small, simple training centers in Latin America, India, the Middle East, Africa. Can we not take steps in this direction, making full use of the small means at our disposal? If we engage totally the little we have, God's grace will make the seed grow, will increase our means and will

draw into cooperation those for whom this transformation is a matter of life and death."

On their return to Europe this month, Jean and Hildegard plan to go direct to the Vatican Council, which they have been attending and working with delegates. They have also prepared statements relating to war and peace, which they hope may be taken into consideration in the preparation of the seventeenth schema.

Hildegard has agreed to come to the EPF Seabury House Conference next October, where she will tell of their experiences in South America and at the Vatican Council.

### STARTING NEXT WEEK

★ Canon Joseph Wittkofski writes on what has happen in Church unity since the death of Pope John.

## News Notes

**Bishop Bayne** is the Episcopalian on the commission to work out a plan for a united Church to be presented at the next consultation on union, meeting in Dallas, Texas, next May. Everything else you need to know about the meeting held in Lexington, Kentucky, April 5-8, was on page 3 of our April 15 issue — except others on the commission. Each church has one member: Disciples, George Beazley of Indianapolis; Evangelical United Brethren, Paul Washburn of Dayton; Methodist, Bishop Gerald Ensley of Columbus, who is pro tem until the church's commission on ecumenical affairs meets, when they undoubtedly will elect him; United Church, Paul Minear,

## WHAT IS THE TEMPORARY PROTECTOR PLAN?

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Age at Death	Amount
20	\$32,761
30	27,499
40	16,551
50	6,955
60	2,735
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prof. at Yale Divinity; Presbyterians, Eugene Carson Blake. Other churches to become full participants in the consultation will also have one representative.

**Church Of The Holy Spirit**, Salinas, Calif., had a lot of goings-on lately. The most interesting was a service which the release says "made history in the Protestant Episcopal Church in the United States. For the first time in this branch of the Anglican Communion, the Holy Communion was administered by a lady, Deaconess Phylis Edwards. The wafers and wine had been consecrated by the Vicar before he

left the previous Sunday for Washington, D. C. and Montgomery, Alabama. Deaconess Edwards, who had just returned from Selma, administered the consecrated elements by permission of Bishop Pike and in accordance with the recognition by General Convention that Deaconesses are to be 'ordered' rather than 'set apart'. Deaconess Edwards, who serves the Episcopal Mission District Church in San Francisco, was also the guest preacher." Other happenings: in February the entire congregation, using fifty shovels, broke ground for a new church. A month later 85 volunteers participated in a church raising following the firing of a starting gun at 8 a.m. They were then given a fried chicken dinner. Eight days later Vicar Lester Kinsolving drove a hole in the wall behind the altar for a mitre window — appropriate since all streets in the neighborhood are named for bishops of the diocese of California. Bishop Pike, while preaching in New York City, announced his intention to ordain Deaconess Edwards, stating that "there is no viable theological objection to women in Holy Orders, and

canonically the action is clear." However the ordination has been held up pending action by the standing committee of the diocese. At headquarters in New York it was stated that Presiding Bishop Hines had conferred with Bishop Pike regarding the matter, but the PB's position was not announced. An official did say that in any event the PB lacks authority to compel action, one way or another.

**Earl M. Smith**, a headliner at the EPF conference in Los Angeles (see back page) has spent his life ministering in the slums of Montevideo, Uruguay. He founded the Friendship House and directed its work. He is the author of several books in Spanish and translated Allan Hunter's *Courage in Both Hands* and Richard Gregg's *Power of Non-Violence*. He started on an extensive tour in March to Chile, Mexico, the United States and Europe. His lecture at the conference the evening of May 7 is on "The Social Revolution in Latin America."

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## --- BACKFIRE ---

Charles Martin

Headmaster of St. Albans School

The following is a copy of a letter to Bishop Warnecke of Bethlehem:

I have only just seen your sermon as it is reproduced in the March 18 issue of *The Witness*. My congratulations to you. It is one of the most con-

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structive statements that I have seen on the subject.

I like the two-pronged idea—contributing to parochial schools and attending them. Both ideas, as you know, are being followed in some religious schools, including Roman Catholic ones, but not, as far as I know, in the parochial school system. There are a number of independent Roman Catholic schools that are attended by non-Roman Catholics and which receive gifts from them. And, of course, there are many non-Roman religious schools, like St. Albans, where Roman Catholics attend and to which they contribute.

Unlike my friend, Bill Spofford, I would not be concerned about my child attending a parochial school just because it was a parochial school. I would be concerned about the quality of the school he attended, whether it was parochial or not. In my experience, there are good and bad schools, religious and non-religious. I am sure of this — I would much prefer to have my child attend a school where there was genuine religious understandings and not merely assumed ones or claimed ones, than a wholly secular school.

I would also have no fear about the multiplication of religious schools. Good schools are much too demanding in terms of experience, intelligence and finance to make for an easy proliferation on the part of the churches. However much the government supports religious schools, it will not approach what is necessary to carry them on. If we need any confirmation of this, we can look at colleges and universities supported by churches, which are dying or falling away from their church associations, in spite of governmental aid.

Again my congratulations to you on the sermon and the ideas advanced. I hope that they get

national attention. From my point of view, they make a contribution that is strong and sound.

### Ormond E. Burton

*Methodist Minister of New Zealand*

I am convinced that the future history of the world will turn so very much on whether or not the rapidly developing younger churches in the Asian area become Christian pacifist or whether they follow on with the errors and compromises of those of us who are European. I feel it is the strategic area for missionary work. I myself, living in a small country on the fringe, unknown, and without even an office, cannot do very much except stress the importance of the field. To be really effective, we must move into the center, establish machinery, and have personnel on the spot. I realize that this would be costly but I think there might well be a response. In any case, I think we should be sending very much propaganda — like the Ryburn pamphlet — to the clergy.

I think we should be moving both directly and indirectly. Direct movement would include such action as sending someone right into the heart of the area, say Singapore, to establish a secretariat right on the main lines of communication. This would be costly say £5000 p.a. With the right person though it could be extraordinarily effective. This man or woman, or preferably a team like the Goss-Mayr one, would come naturally from the membership of the Episcopal Pacifist Fellowship in the U.S. or from the Methodist one. I think it would be essential that the person should come from the body of one of the larger churches because we shall get nowhere unless the mass of the church is won over. One of the main weaknesses at the moment is that so much of the Christian

peace movement is Quaker. All credit to this body for its historic witness and its great contributions, but we remain weak until the movement is really that of the whole body of Christ. Is such direct action as I suggest beyond the strength of the International Fellowship of Reconciliation? Should the possibility at least be explored?

Indirect movement also could be very effective. We in New Zealand will have made direct contact with many in the area, and at least 1000 clergymen and teachers in various missions will have been asked to consider Dr. Ryburn's pamphlet. I am thinking of the direct approach the EPRF could make to all the Episcopal mission fields in the area. If two or three times a year good material was widely distributed through such organizations in the Asian church areas, the seed would at least be sown.

I was round New Zealand a fair deal last year. We are very anxious about the whole position in South East Asia. Our government will give full support to any war action on the part of U.S.A. — if it can. On the other hand, the church and many of the trade unions are very restive. But whether there will be enough opposition to bog the government down will be questionable. Things are moving to climax. I shall be speaking at a big rally outside Parliament buildings on Easter Monday when things should be right on the point of balance. I shall be very direct and without any beating about the bush will urge constructive peace action and also direct disobedience to any war measures.

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# 1965 EPF Conferences

## Pacifism and the Church

May 7 (2:30 P.M.) to May 8 (3:00 P.M.) at  
Bloy House, 2249 So. Harvard Blvd.,  
Los Angeles, Calif.

**Chairman:**

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**Leaders:**

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The Rev. Earl M. Smith  
Methodist missionary in Uruguay, has  
traveled extensively in South America;  
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W. Edward Morgan  
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The Rev. Adams Lovekin  
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October 1 (5:30 P.M.) Oct. 2, Oct. 3  
(end 2:00 P.M.) at  
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Greenwich, Conn.

**Chairman:**

The Rev. John Nevin Sayre

**Leaders:**

The Rev. Daisuke Kitagawa  
Secretary Home Department of Execu-  
tive Council of the Episcopal Church

Dr. Hildegard Goss-Mayr  
Roman Catholic Traveling Secretary of  
the International FOR who will speak  
on "Latin America at the Crossroads"  
and "The Vatican Council".

Dr. Elfan Rees  
Secretary, CCIA of World Council of  
Churches will speak on "The Church  
and International Affairs"

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Register with

The Rev. Charles Fisher  
Christ Church, 251 State St., Hackensack,  
New Jersey  
Area code 201: 489-9236 or 342-2365

**The Episcopal Pacifist Fellowship is an association of members of the Protestant Episcopal Church which has grown out of the conflict between the teaching of Jesus Christ and the method of war.**

**It endeavors to create within the Episcopal Church an effective body of Episcopalians pledged to repudiate war and to work for the increase of peace and good will in personal, economic, interracial and international life; a movement aspiring to embrace all Episcopalians and to make its influence felt in the councils of the Church.**

For more information about the Episcopal Pacifist Fellowship, applications for membership and the nature of its practical work, write to: The Reverend Charles Fisher, General Secretary, 251 State St., Hackensack, New Jersey 07601.

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