

# The **+** WITNESS

DECEMBER 30, 1965

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## Story of the Week

# Sharp Division on Social Issues Marks Meeting of Council

By E. John Mohr

*Witness Editorial Assistant*

★ The Executive Council, meeting in Seabury House, Greenwich, Conn., Dec. 16, avoided confrontation with the question of U. S. military intervention in Vietnam, at the same time taking a strong stand in opposition to the white rebel regime in Rhodesia. These matters, along with the title and wording of a council pamphlet on conscientious objectors, drew the most extensive discussion and divisions of opinion. In other actions the council dealt with the expansion of Seabury House, clergy pensions and social security, mailings and publications by the departments, and investigation of Klan groups by the House Un-American Activities Committee.

The Vietnam matter arose when Bishop Marmion, reporting for the social service department, of which he is chairman, offered a resolution approving the distribution to all clergy, for study, of a paper entitled "Peace in Vietnam", prepared by an advisory committee for the division of citizenship, as well as the policy statement and message to the churches adopted by the general board of the National Council of Churches (Witness, 12/16). The latter urged cessation of the bombing of North Vietnam, and negotia-

tions leading to a settlement and "a just alternative to war."

Dr. Marmion said that approval of the distribution would put weigh behind the proposal to have the documents widely studied. Charles Crump of Memphis, pointing out that the documents had only then been distributed to the council, said that it was not possible to determine all that was involved, and that distribution of the documents might be construed by many as approval of the contents. He said that he had heard of considerable opposition in Tennessee to the NCC position, one presbytery of the Presbyterian Church coming to within a few votes of favoring withdrawal from the council because of it. After John P. Causey of Virginia, supporting Mr. Crump, said that under the circumstances a decision could not be made on such short notice, a motion by Judge Herbert V. Walker to table the resolution was unanimously adopted. In explaining his motives Judge Walker said the tabling did not in any way affect the propriety of the distribution of the documents. When the Rev. Arthur E. Walmsley, executive secretary of the citizenship division, raised the question whether the action meant that the department may not distribute the papers Presiding Bishop Hines

said that it was his judgment that, unless the council determined otherwise, the action did not in any way prejudice what a department may do in its normal operation, and the social relations department could make its own decision in the matter. Bishop Burrill of Chicago said that he felt that the council's action merely indicated that the members had not had time at the meeting to read the documents.

### Rhodesia

The resolution on Rhodesia, also offered by Bishop Marmion, deplored the illegal assumption of power by the Ian Smith regime, and, pointing out that opposition to it was being led, almost in isolation, by the Christian Council of Rhodesia and the Anglican and Roman Catholic bishops, said that the council supports "vigorous joint action to demonstrate to our government and the United Nations that we support the imposition of whatever political and economic measures are necessary nationally and internationally to bring a speedy end to the regime." "If these measure," the resolution continued, "should prove unsuccessful, we strongly urge police action by the United Nations".

Dean Sherman Johnson of California and Bishop Stephen Bayne, first vice-president of the council and director of the overseas department, urged support of the resolution, Dr. Bayne saying that he did this

knowing that the church in Rhodesia would suffer from proposed economic sanctions. Stephen C. Shadegg of Phoenix asked, referring to the sentence on police action, "does this mean overthrow by force of arms?" When the question was referred to him by Bishop Marmion, Mr. Walmsley said that that was the intent. Dr. Hines said that he had read an opinion that held that UN action in Rhodesia was stopped because to take it would constitute recognition of the Smith regime as a government.

When Judge Walker moved that the sentence referring to police action be deleted from the resolution the Rev. Joseph S. Young, of Wichita, speaking in favor, said that the U. S. state department was supporting Great Britain in its opposition to the use of military force by the UN. The deletion was made, and with some other changes the resolution was adopted. Subsequently Bishop Coadjutor Murray of Alabama, who abstained from voting on the resolution, said that he had some qualms about doing so, but after some meditation had come to the conclusion that he could have voted for the resolution if it had had a preamble he had just written and which he then read:

"Mindful of anomalies in our own national history, especially the dispossession and widespread destruction of many Indian nations by our own forebears (whom we now call heroes) and the forced importation into this country of African people as slaves; in a spirit of penitence for our failures adequately to correct the results of these injustices within our own borders; and mindful of the great problems and difficulties in our national history caused by these misdeeds and failures; we deplore, etc."

Dr. Murray said that he was

not proposing the preamble but that he wanted to get it off his "chest". Dean Johnson said that he would second adoption of it, and when Bishop Murray then offered it for action it was adopted without dissent. Bishop Hines then said to Dr. Murray: "Your chest is now on the resolution."

### Pamphlet on CO's

Through the council secretary, Canon Charles M. Guilbert, a letter was received from the vestry of St. Luke's Parish, Auburn, Calif., objecting to some passages in a pamphlet prepared by the citizenship division entitled "Choosing Your Draft Classification", designed to aid young churchmen in the selective service process, including information on the options available to conscientious objectors to violent military service. The pamphlet was held to make it appear that conscientious objectors might be closer to the best Christian position and that this in turn might lead men to seek conscientious objector status to avoid military service. Bishop Marmion, reporting for the CSR department, said that while such an interpretation might be put upon some of the wording this is not a necessary one, and is not the one intended, and that therefore the distribution of the pamphlet should be continued, individual questions being dealt with as they arise.

Bishop Murray, contending that selectees do not choose their classification, but merely submit facts pertaining to themselves, said that the pamphlet was misnamed, and should be available only to clergy because it tended to give the impression that conscientious objectors became so "because of their training in the faith", implying that others had less training. When Dr. Murray moved that the council discon-

tinue distribution of the pamphlet until further study Bishop Hines said that he had some strong feelings about this and about matters of policy involved, and that the matter might be referred to him, the director of the department, and the suffragan bishop for the armed forces. The Rev. Herschel O. Halbert, associate secretary in the citizenship division, said that the church needs to aid people in realizing their Christian vocation, and that a program in support of conscientious objectors should not be crippled.

### Sharp Debate

Bishop Burrill held that the proposed action did not make clear the reason for the withdrawal of the pamphlet. Peter Day, ecumenical officer, said that there was nothing to apologize for in the pamphlet, and that the options for conscientious objectors should be made clear to them. Warren H. Turner Jr., second vice-president of the council, said it would be preferable to "suspend" rather than "discontinue" distribution. Mrs. Harold Sorg, of Berkeley, Calif., pointed out that conscientious objection was an option recognized by the U. S. government, that it was a live subject on campus, that the church should provide counselling, and that for the council to be afraid of matters dealing with controversy would constitute a "withdrawal from the world." Bishop Corrigan, director of the home department, said that all "Corrigans are C. O.'s — until the battle starts". Of himself he said that "I have been in combat at home and abroad", bringing the intended response, and that he felt that there was value in option because it will "help children to be not victims, but choosers."

When Bishop Murray revised his resolution to provide that



the Presiding Bishop, the CSR director, and the suffragan bishop for the armed forces be requested to review the pamphlet with power to amend it, should they feel that this is desirable, Mr. Crump suggested that this should contain a condition that distribution of the pamphlet be suspended, a condition accepted by Dr. Murray. Wilbur G. Katz of Milwaukee held that "suspension" of distribution was implied and moved that the condition be eliminated from the resolution. Mr. Crump said that the condition could be eliminated if the staff would give assurance that no distribution would take place. The Rev. Almon Pepper, CSR director, said that if the resolution of Bishop Murray were adopted the department would not make distribution until directed to do so by the Presiding Bishop. With this the condition was omitted from the Murray resolution, and it was then adopted as a substitute for that originally offered by Bishop Marmion.

### Seabury House

At the last meeting the council rejected a proposed enlargement of Seabury House, estimated to cost about \$750,000, but set up a committee to study more modest alterations. Mr. Shadegg, reporting for the committee, said that for most conferences the house was adequate, and that for about \$130,000 certain enlargements, including the size of the council chamber, could be made. The committee however had made no decisions pending further instruction from the council. He said that the cost of alterations could be partly defrayed by the sale of 12 to 16 acres of unused land, bringing perhaps \$50,000 to \$60,000. Bishop DeWitt of Pennsylvania said he felt uneasy about additional expenditures on the property in view

of the construction of the Episcopal Church Center in New York, and the possible availability of parochial facilities in the city for meetings. Bishop Burrill said that there were really no great hardships in meeting at the house and that some people felt that what was needed most were "ice machines on the second and third floors" of the building. The whole matter was left in the hands of the committee for further consideration and report at the next meeting.

### Clergy Security

The relation of clerical pensions to social security received attention under resolutions offered on behalf of the home department by Bishop DeWitt, its chairman. In the first the council urged participation in the federal social security program by clergy, who are exempt from it unless they choose to go in voluntarily. In the second the council requested the Church Pension Fund to make a study of the pension structure presupposing participation in social security by all clergy. In the third the department was instructed to inform all clergy that they have until April 15, 1966 to enter the social security program by waiving the exemption.

Under the present pension structure in the church the Church Pension Fund is the underlying basis not only for old age allowances but for total disability and widows' and orphans' allowances, benefits from Social Security and other sources being additional. The proponents of the resolutions adopted by the council do not question the adequacy or effectiveness of the Church Pension Fund structure but hold that full advantage should be taken of social security, so that it would be taken as the base, the church's funds being added in

accordance with some specific scheme. In one manner or another social security participation would have to become obligatory. It is estimated that a third of the clergy are not now participating in the social security system.

A spokesman for the Church Pension Fund has said that the suggested study would be undertaken.

### Perennial Kicks

Reflecting dissatisfaction on the part of some clergy to mailings from various national church agencies, including the council, the promotion department, through the chairman, the Rev. C. Howard Perry, proposed that this perennial problem be dealt with by a committee to be appointed by the council president. When Peter Day, reporting as ecumenical officer, distributed a new publication, "The Ecumenical Review", Canon Perry rose to deplore the "proliferation" of bulletins, saying that since the discontinuation of "Churchways", formerly published by the promotion department, every department had begun to put out a publication of its own. He said to Dr. Hines that he was not proposing a new committee but that the committee on mailings might give some consideration to this matter too.

### Civil Rights

The proposal that the council oppose the Klan investigations by the House Un-American Activities Committee was made through a communication of the St. John's Society of the Episcopal Theological School. Since the matter had been referred to the CSR department, Bishop Marmion reported for it that no recommendation be made on it, but that the council reaffirm its position in support of civil rights for all people, including

the right to a fair trial in all proceedings.

### **No Sneering at Money**

In adopting a resolution offered by Homer Loughlin of Toledo, chairman of the finance department, the council established a policy of restricting the use of undesignated legacies to capital purposes. Under the resolution funds obtained from this source will not be used for operating purposes, except that, in accordance with a General Convention mandate, they may be used to defray interest charges for the Episcopal Church Center building loan.

It is expected that the indebtedness for the center will be reduced to \$1,500,000 by May of next year, according to the report of the council treasurer, Lindley B. Franklin. Over a million dollars in pledges for the center are still outstanding, and Franklin said that he had ascertained that they were all sound. The Church School Missionary offering for 1965, expected to come to about \$300,000 by the end of the year, is the lowest on record. The offering, which has been declining steadily, was described by Bishop Corrigan earlier in the year as an obsolete method of raising funds. Nevertheless, the council is in no mood to sneer at money. On motion of Bishop DeWitt it adopted the theme of "Poverty and Affluence, Dilemma for Christians", for the 1967 CSM offering. Payments on quota pledges were reported by Franklin to be normal and satisfactory.

### **Executive Tranquilizer**

Early in the meeting Bishop Bayne, after some routine comments as vice-president, said to Bishop Hines that the officers and staff members of the overseas department, having seen him under conditions of stress, with the tides of passion flow-

ing around him, remaining infused with such a spirit of tranquility that only the lack of regular rhythmic audible sounds would seem to account for it, had determined to present him with means for the release of tensions which would otherwise remain bottled within him. Dr. Bayne thereupon unwrapped and gave to Bishop Hines a device called an "executive tranquilizer," having the appearance and shape of an hour glass, with liquid in the lower half. After Dr. Hines held it in his hands a few seconds the liquid appeared to bubble up from the lower into the upper half. Bishop Hines said that, true to his nature, he was speechless, but that he appreciated the concern, for, though he had not been overseas often, he had often been at sea.

The Council also:

Adopted a policy offering persons employed by it after attaining age 54 a pension plan to which they may contribute.

Authorized appointment of an interim committee on advance planning for General Conventions.

Appropriated \$22,500 for the purchase by the bishop of Colombia of a hostel for boys attending school.

Received, between Sept. 1 and Nov. 30, undesignated legacies totalling \$126,936 and legacies for specific purposes amounting to \$7,404.

Authorized a 1966 church and race fund, with a goal of \$100,000, with the same purposes and conditions as those applicable in 1965.

Decided not to establish a professional fund raising service as recommended by the diocese of Maryland.

Referred back to the division on laymen's work a proposal to set up a committee to consider reorganization of council departments.

## **SOUTH AFRICA WITHHOLDS VISA FOR NIEMOELLER**

★ The South African Lutheran Church has been unable to obtain an entry permit for Pastor Martin Niemoeller of West Germany and has virtually abandoned plans for the churchman's four-week preaching tour of the country.

Dr. Niemoeller formally applied for the entry visa early in November. Usually such permits are granted in about a week, but the South African Department of the Interior has offered no reason for the long delay.

## **CLERGYMEN CONDEMN BOMBING OF HOMES**

★ Religious leaders joined some 2,500 white and Negro citizens who gathered at a community-wide meeting in Charlotte, N. C. to condemn recent bombings of the homes of four Negro civil right leaders.

In an address, the Rev. C. O. Milford, president of the Charlotte Mecklenburg Ministers Association, said, "Every people, every nation has days that live in infamy. We will not soon forget the shock and shame of what has happened.

"Indeed, we propose to remember and declare un-Godly and un-American those who preach hate and violence . . . to preserve it as a thorn of conscience and seek a new day of justice, righteousness and peace."

Pastors of many churches followed a request of Mayor Stan Brookshire that they call the attention of their congregations to the meeting, and numerous clergymen addressed the gathering.

Other speakers included the major, the president of the Chamber of Commerce, county commissioners and various civil rights leaders, including Roy L. Wilkins, NAACP executive director.

# EDITORIAL

## Just Alternative to War

IN A MESSAGE to the churches the general board of the National Council of Churches has expressed its "deep concern that Christians in the United States are failing thus far to make their specific contribution to the maintenance of peace in the world, having been almost silent while our nation's involvement in Vietnam increases step by step". The policy statement which the board adopted at the same time favors cessation of U. S. bombing of North Vietnam and further steps for a settlement of the conflict.

The board's view of the Christian involvement contrasts somewhat with that exposed in a recent issue of the magazine *Newsweek*. There it was said that contrary to past history, in which there was a general tendency on the part of Christian churches to give uncritical assent and blessing to the war policies of their national government, the present wide-spread dissent makes it evident "that organized religion in the U. S. can no longer be expected to whisper 'amen' to every government policy".

Where the Christian churches encompass a large portion of a nation's population the position of the bulk of Christians can hardly be expected to vary too much from that of the population as a whole. But the prophetic function will nevertheless be found asserting itself within the church and for it. And that prophetic function may be the witness to the reality that the course a nation is taking, noble and good though it may seem or be claimed to be, will bring upon it nothing but judgment!

While the bulk of Christians may feel that their interests coincide with those of the dominant political and economic forces, the leadership in the churches can certainly do much to clarify in the minds of all where their interests actually rest. This the NCC general board has been attempting to do.

Clarification is needed because President Johnson, Secretary Rusk, Secretary McNamara, and the advocates of their position, whatever it is, have distorted, obscured, and beclouded the issues and facts in a fog of slogans. On the one hand Mr. Johnson declares his readiness for "unconditional negotiations". On the other Secretary

Rusk asserts, with no little truculence and belligerency, that there is no place for compromise — the Hanoi forces must get out of South Vietnam, and then there will be peace.

The drum which Rusk and McNamara beat incessantly is one of their own making. It is that all that has been taking place in South Vietnam is an invasion by outsiders, a foreign "aggression" seeking to deprive the people of South Vietnam of their "freedom".

According to the *New York Times* the North Vietnamese government began to move troops into the southern area only last summer, after the U.S. military escalation. At the beginning of this month, December, these northern troops numbered 7 to 9 regiments, or 14,000 to 18,000 men. At this same time the Vietcong — the troops of the South Vietnamese National Liberation Front — came to approximately 215,000 troops of all sorts. To meet Rusk's condition these troops would have to be driven out of their own soil.

Against the 18,000 North Vietnamese troops and the 215,000 southern Vietcong troops there are the forces of the Saigon regime, numbering 500,000, and those of the U.S. — 165,000 on the land, 50,000 with the seventh fleet in the South China Sea, in addition to the bomber forces based on Guam.

It is true that the National Liberation Front of South Vietnam, controlling 70% of the territory, is in revolt against the government in power in Saigon with U.S. support. Is this foreign aggression? It is true that the NLF is under communist domination. Does this make foreigners out of South Vietnamese? It is true that the government of Hanoi is under communist control. Are the people in the north because of this no longer Vietnamese, with an interest, as they see it, in the southern part of an arbitrary division of their homeland?

It may be that Mr. Johnson, Dr. Rusk, and Mr. McNamara have good reason to escalate an invasion by white European Americans into the lands of orientals on the continent of Asia — but such are not reasons they are giving out verbally.

It may well be that communists and other revolutionaries in South Vietnam and elsewhere should be fought, defeated, and destroyed — but

then the reasons for this should be put before the people honestly and forthrightly.

Just as the assumption that the Vietnamese invasion is being carried on in opposition to foreign aggression is false, so is the one that it is being carried out because of a commitment to protect freedom.

Not since — or before — the U. S. helped to create what Walter Lippmann has called an anti-Chinese, pro-American regime under Ngo Dinh Diem in 1954 has there been more freedom in South Vietnam than there is in North Vietnam. Even the freedom to reunite the two sections by way of elections in 1956, something provided in the 1954 Geneva agreements, was suppressed by the Ngo regime with U. S. consent. It is precisely the absence of freedom which gave rise to the numerous factions which coalesced under the National Liberation Front in revolt against the Ngo regime. But for this there would be no con-

flict today, support from Hanoi notwithstanding. There is no evidence that if the revolt can be put down the Saigon regime and the state department will then establish freedom for what will be left in the southern territory.

The NCC general board in its message points out that the U.S. government and administration has held to a policy of restraint, and is sincere in its willingness to negotiate. Despite the uncertain sounds there is no reason to disagree with this. What is needed is the moral and political strength that will enable President Johnson and his administration to get out of the web they have spun with their false assumptions and misleading slogans.

It is to this end that Christians should respond to the general board's call "to mobilize the worldwide Christian community in support of a just alternative to war."

## NEED FOR AN AGONIZING REAPPRAISAL

By Arnold Toynbee

*Author of A Study of History*

LONDON OBSERVER FIRST PUBLISHED  
THE ARTICLE BY THE FAMOUS HISTORIAN

FOR THE PAST TWENTY YEARS the government and people of the United States have been acting on the belief that communism is on the march for the conquest of the world and that it is the manifest destiny of the United States to save the world from suffering this fate.

According to this American view, America has not only been saving the world; she has been saving it with the world's grateful, and indeed enthusiastic, support. Americans have thought of the Communists as being as unrepresentative as they are formidable. The "free world" — that part of the world that is not under Communist rule — is thankful for American protection; the subjects of the Communist governments are longing to be liberated by American action.

Americans have believed that America has practically the whole human race on her side in her anti-Communist stand; and this is why Americans have been puzzled and angered at demonstrations of anti-American feeling in Asian, African and Latin American countries. These

facts are incompatible with the American picture of the situation.

### Medieval Picture

THIS PICTURE is not founded on facts. In this point the current American picture resembles the medieval Christian picture of the church's struggle with heretics, and the Roman picture of the Roman empire's struggle with the Christian church. In each of these cases the adversary who has to be defeated has been identified with the powers of evil and has been credited with superhuman wickedness and potency. He has not been studied objectively, to find out what he is really like.

Whether or not "history is bunk" and whether or not it was Henry Ford who said that it was, the recent American picture of current history is "bunk" unquestionably. It is true that the conversion of all mankind is one of the official objectives of the Communist faith. Communism has taken over this objective from its parent, Christianity. It is also true that communism,



like both Christianity and Islam, has not propagated itself solely by preaching, but has sometimes resorted to force.

### Red Prospects Dim

YET, DURING the twenty centuries of the Christian era up to date, Christianity has not come near to achieving its objective of converting the whole of mankind; and, in the second century of the Communist era, the prospects for communism do not look any more promising. No doubt communism will win some more peoples by persuasion or by force or by a combination of the two, no doubt, too, it will lose its hold on some of the peoples that are now within its fold. It seems highly improbable that communism, any more than Christianity or Islam, or Buddhism, will ever capture the whole human race.

Moreover, communism has never been the paramount ideology of any government that has subscribed to the Communist faith. Among all the Communist statesmen who have come into power since 1917, when communism became, for the first time, the official creed of the government of a state, Trotsky has been unique in putting the ecumenical interests of communism above the national interests of his country.

### Opposing Policies

TROTSKY was a 100 per cent devoted Communist. He would joyfully have expended Russia on the propagation of the Communist revolution; but this was, of course, just the reason why Trotsky was defeated by Stalin, whose policy was the opposite one of using communism as an instrument to further Russia's national interests.

Stalin, though not a Russian himself, put Russia's national interests first; and in this Stalin has been typical of all statesmen, except Trotsky, in all Communist countries — not only the Soviet Union, but also China, North Vietnam, Yugoslavia, and, of course, the Soviet Union's East European satellites.

The predominant ideology of the governments — and the peoples — of the Communist countries is, in fact, the same as the American government's and people's predominant ideology. All over the world today, the predominant ideology is neither communism nor free enterprise: it is nationalism. Today, the nationalism of the non-western peoples is pitted against the nationalism of the western peoples. The revolt of the "native" majority of mankind against the domina-

tion of the western minority — this, and not the defense of freedom against communism by the leading western country, the United States, is the real major issue in the world today.

The American people have not yet recognized this reality.

### Communist Mirage

THE MIRAGE of communism is still veiling the truth from their eyes. The present American misreading of the facts is perilous for America and for the world.

Is the United States St. George fighting the dragon? Or is she Goliath fighting David? The question is important, because St. George is a winner but Goliath is not. While there is an unmistakable ring of sincerity and of genuine desire for peace in President Johnson's two recent public declarations, his assumption is that the United States is St. George, whereas she may in truth be the Goliath that the Vietnamese and the Chinese and the Russians see in her.

The president manifestly believes that he is speaking with Churchill's voice — the Churchill of 1940 — but to the ears of peoples who have suffered from western domination in the past — his voice sounds like the Kaiser's and like Hitler's.

"There is no human power capable of forcing us from Vietnam." An ancient Greek would have shuddered to hear his leader thus provoking the envy of the gods; and the spectacle of overwhelming American military power will not impress an Englishman who has lived through two world wars and, in particular, through the years 1940 and 1941. Twice within one lifetime Germany's military power has appeared to be irresistible, and, each time, Germany has crashed. Goliath has succumbed to David, and this has been the usual fate of Goliaths in the past. If I were a South Vietnamese guerrilla fighter today I should remember 1940 and should continue audaciously to resist the mighty United States.

The American picture of aggressive ecumenical communism is a mirage, but the reality which America is up against today is something much more formidable. She is up against the determination of the non-western majority of mankind to complete its self-liberation from western domination — a domination from which it has been suffering during the last 200 years. The European western colonial powers — with the exception of Portugal — have read the signs of the times and have abdicated. Britain's renunciation, in 1947, of her rule over India, Pakistan,



Burma, and Ceylon was the decisive act. The withdrawal of the European westerners was consummated by President de Gaulle's great deed of ending the French army's atrocious war in Algeria and giving the Algerians their independence.

### Odious Heritage

AMERICA, without realizing what she has been doing, has made herself the heir of British, French, Dutch, and Japanese colonialism, and consequently has drawn upon herself all the odium that the European and Japanese colonialists formerly excited. This is a formidable heritage; and even America's military might will not be mighty enough to shoulder it for long. The United States leaped into France's forcibly vacated place in Vietnam at the moment when France's debacle in Vietnam had demonstrated that colonialism had ceased to be practicable. In assuming this anachronistic role America was landing herself in an untenable position.

Today, President Johnson is willing to negotiate without making it a condition that America's opponents in Vietnam shall first stop fighting. He has, however, made it a condition that South Vietnam shall remain separate from North Vietnam, whatever the wishes of the Vietnamese people may be. The United States also insists that South Korea shall remain separate from North Korea, and Taiwan from continental China; and, in all these three cases, the United States is enforcing her fiat by military action.

### Force Humiliates

NOW THE IMPOSITION of the fiats of western governments by force is the humiliation that has been inflicted on the non-western peoples during the last 200 years. When they had got rid of the European and Japanese imperialists, they thought, for a moment, that they had genuinely recovered their freedom. But now the Americans have jumped in and are dictating, in their turn, to the Asians what the Asians may or may not do. In other words, the Americans, in their turn, are treating the Asians as "natives," and this is infuriating them.

The only practical basis for coexistence between the non-western majority and the western minority of mankind is a relation of absolute equality. All western powers, including the puissant United States, as well as feeble yet impenitent Portugal, will have to accept equality

in the long run. The sooner they accept it the smaller the price that they will have to pay. If only America could see through her mirage of communism; if she were to recognize the true facts, perhaps the truth might move her to make an "agonizing reappraisal" of her present unrealistic policy.

## True Godliness

By John C. Leffler

*Dean of St. Mark's Cathedral, Seattle*

WE ASK GOD to keep his household the church in continued godliness; that through his protection it may be free from all adversities, and devoutly given to serve him in good works, to the glory of his name.

Godliness, is another old term we shy away from. Yet, without godliness there can be no church, nor can any one of us be classified as Christian. Christianity, when it is real, must be centered in God; and the Christian must be God's man or woman. Otherwise it is impossible to live the life we have undertaken to live at baptism.

One reason we shy away from godliness is because of our misconception of its meaning. We make it synonymous with prissiness, prudery, and long-faced piety — things which we don't like and do not want to aspire to. Alas, there is that kind of godliness but I hope this is not the kind we pray for.

One of my dearest and most helpful friends for many years is a woman I have never seen. She is a professed nun in one of our strongest orders for women. We "met" through the accident of having her name on the Rubric mailing list when I came to the cathedral fourteen years ago. Something I wrote in my column appealed to her and there began a correspondence which has been richly beneficial to me and for which I am eternally grateful.

Her's is a kind of piety which I knew little about; being quite unfamiliar with the "religious" of our church, and prejudiced against them. Over the years I have discovered from others that she is a skilled novice-mistress, an acute judge of the value of devotional literature, and a wise counselor to those in trouble but none of

these counts with me quite so much as the humor, the radiance, and the joy of the Lord which characterize her letters.

Yet, all this roots in her life of discipline and prayer. More than once over the years when I have been troubled or anxious about something, a letter has arrived at just the right moment without her knowing how much I needed the boost it gave me. And there is no doubt whatsoever in my mind that her own closeness to God gives her an insight, and if you will, a "holy hunch" about the needs of the many for whom she prays often each day.

She will undoubtedly gently chide me if she sees these inadequate words, and I am sure will battle it out on her knees with the sin of pride, because I have used her as an example of the kind of godliness the church has too little of!

Most of us, to be sure, are not professed members of religious orders whose lives are dedicated solely to meditation, prayer, and good works. But there isn't a one of us who could not find some larger place for the necessary disciplines which issue in true godliness. Since godliness means knowing God first of all, it must be rooted in disciplined prayer not only for ourselves but for others. Only this can give us lives marked by genuine, self-respecting humility and the joy of the Lord which come not from taking ourselves too seriously, but from taking God seriously.

Let us, then, pray for such godliness and mean it. And then let us go from God's house and strive for it with all our heart and soul and mind, that we too may win others to the God whose service is perfect joy.

## LEARNING HOW TO LOVE

**Frederick M. Morris**

*Rector of St. Thomas Church, New York*

### WE LEARN TO LOVE GOD AS WE BECOME ADEPT AT LEARNING HOW TO LOVE ONE ANOTHER

THE NEED TO LOVE and to be loved is a built-in necessity of human make-up, essential to health and fulfillment. That necessity motivates a tremendous amount of human striving and seeking and explains a great deal of human behavior. Just "any old love" won't do. Casual, superficial, fleeting love only aggravates the sense of need. Sticky, possessive love smothers rather than fulfills. Immature, scatterbrained love only torments. Self-serving love which uses people to satisfy its own needs and desires ends up by destroying its victims. Physical love for its own sake turns to revulsion and hatred. Indeed it is true that "just any old love" will not do. In order for this great need and potential, so deeply rooted in human nature, to be satisfied and fulfilled, love of the right sort must be learned. One must learn to know the nature of proper love and he must learn how to give it and how to take it.

Nobody comes naturally by the knowledge of how to love. Nobody is born with the competence

to love and be loved save in the most rudimentary sense. We are born only with the instinct, the hunger and the impulse to love. This seems to be one of the facts of life most difficult for us to realize and accept. All our culture and folklore combine in the attempt to persuade us that love just comes, that we are all born with the capacity to love and that all we must do is to obey the promptings of nature. Nothing could be more dangerously inaccurate. No half-truth could be more productive of trouble. We come naturally only by the capacity to learn and the ability to grow in our understanding of love. We are also given from the beginning the desire to be loved. But we know no more at the beginning of how to accept love than we know how to give it. Both abilities must be learned. And this often comes as a surprise to people.

I believe there is probably no source of misery more common and no cause of unhappiness more acute than the supposition that the knowledge of how to give and to receive love comes naturally and that all one has to do is to allow one's self

to be swept up into an emotional maelstrom when it happens to hit or to be carried along on the winds of congeniality and compatibility as they happen to fill our sails by chance and caprice. Especially in the case of romantic love are men and women betrayed by this folly over and over again. But not only in that. Parents also are subject to this lethal error as they feel themselves carried away with the intensity of their love and concern for their children. The song of a few decades ago entitled "Doing What Comes Naturally" has ceased to be widely known now but the false philosophy it glorified is apparently timeless. Nothing could be more wrong than its implications that to follow one's instincts and impulses would automatically indicate the proper direction in which to go.

### Animal Behaviour

FROM THE BEGINNING of man's conscious thought, there has been a procession of prophets proclaiming the philosophy that true human happiness is to be found in letting nature take its course, in obeying what they call one's God-given impulses and in shaking off the inhibitions and disciplines imposed upon people by an artificial and complicated social order. Their reasoning has sounded something like this: "We are creatures of this world, simple, earthy, physical, of the order of the animals to a greater extent than we are willing to recognize in our artificially educated consciousness; we were set here by our maker, fully equipped by him with whatever capacities and abilities are necessary to our well-being; for every need we have, the creator has supplied the answer, for every capacity a ready means of fulfillment and for every requirement a competent instinct to meet it. Unfortunately mankind has been victimized by a complex civilization and misled by an excessive sophistication and therein lies the cause of most of its troubles. Particularly when it comes to love between male and female has mankind been robbed of spontaneity and healthy outlook by a combination of social restraints and religious tabus. The need is to get back to the lovely, simple, obvious behavior of the animals who are untroubled by the complexities of monogamy and who are free from any desire or attempt to monopolize one another indefinitely."

### Love by Instinct

THIS NONSENSE has persisted from generation to generation in varying degrees and right now

is enjoying a vogue of rather extraordinary proportions. It can be presented in the most attractively erudite terms and made to appear extremely intelligent and intellectually emancipating. Unfortunately it is most attractive to young people whose immaturity and lack of ability to discern its fallacy are matched only by the intensity of their desires to which it is so appealing. And the tragedy is aggravated by the fact that its disregard of any need for male and female learning how to love one another in maturing, disciplined and properly satisfying manner carries over into all aspects of loving relationships.

The heart of the fallacy in this philosophy of love by instinct and impulse and caprice is that we are not animals save in a quite rudimentary sense, that we are, on the contrary, exceedingly more complex creatures than even the highest order of animals, that we are citizens of heaven as well as of earth, with immortal souls.

The fallacy is further compounded by our possession of an intelligence which, though enormously variable in different human beings, insists upon being heeded and being allowed to play its part in all aspects of our nature no matter how much we try to pigeonhole it for use only in restricted areas of life and experience.

And over all of this hovers the great central fact of life, the ground of our being and the ruling power of the universe which is Love with a capital L and which we Christians know as the name of God. God is love and the whole purpose of life is to learn to love warmly, intelligently, sacrificially and maturely and to accept love gladly, humbly and gratefully.

### Disciplined Love

MANKIND is the possessor of a host of capacities and potentials, given by the creator. From these gifts have come his achievements and discoveries in science and art and philosophy and craftsmanship, in music and mathematics and theology and a host of enterprizes and pursuits of astonishing variety both sublime and profound. But his mastery in any one of these fields has been achieved only under the whip of discipline voluntarily accepted and at the cost of concentrated perseverance gladly paid. The greatest and most eternal of all the capacities within him and the most glorious of all the potentials in his make-up and the holiest of all opportunities open to him is his ability to love

and be loved. And because it is so precious and so profound and so heavenly, it is more worthy of sustained, reverent, disciplined and intelligent pursuit than any other value or goal.

Because it is of God and because whosoever loveth warmly, unselfishly and intelligently is born of God and knoweth God, nothing else under heaven is more deserving of earnest study and sustained practice. In no endeavor is it more important or more rewarding to get up and start again after falling. In no undertaking is it more fruitful to forgive and forget each time one is set back. In no pursuit can one more efficiently move on to higher and holier levels after disciplined attempts to learn in lower and simpler ways.

### Expect Growth

MOST OF US are inclined to regard our present state as better and healthier than it really is and to underestimate our capacity and ability for future bliss. Christianity, on the other hand, regards our present state as much lower and less acceptable than we are ready to admit while its concept of our future potential and destiny is much higher than we dare to hope. We tend to over-estimate our ability to love and to accept love and to doubt our ability to grow greatly or to emerge finally into greater fulfillment by the grace of God.

Christianity, on the other hand, implies that we were made for eventual fulfillment in love and directs us to love with all our hearts and minds and wills and to expect growth and enrichment. But in spite of our tendency to overestimate the present and to underestimate the future, we do, of course, have our times of discouragement and of longing for greater ability to love and for willingness to risk a bit more. We shrink so from fear of rejection that we hold back our love. And we are so afraid of being exploited we hold suspiciously aloof from the acceptance of love. But these are some of the very reasons why it is so necessary and important to school ourselves in learning to love and be loved.

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### Loving God

WHEN IT COMES to loving God there are great problems, aren't there? I wonder if any of you have ever shared with me an uncomfortable feeling of inadequacy and even of guilt when you hear the commandment to love God with all thy heart and with all thy strength and with all thy mind. I have to stop and think it through at such times. It is to a large degree a matter of the intellect and of arranging values. Certainly it seems to me that we cannot think of loving God in terms of emotional excitement or of the kind of sentiment associated with love among human beings. For me it must be thought of in terms of dedication to his will and commandments, seeking to put them first in my affection or, to use the words of St. Paul, "setting my affection on things above." Love for God can be discovered in loving our brethren for our religion interweaves the two kinds of love inextricably.

Love can be learned. It can be willed to a considerable degree. It can be practiced and expressed in actions and deeds and words. Love feeds on its own self-expression. Love is to a great extent what we do rather than what we feel. The feelings grow out of the soil of doing. And when the feelings wilt or fade, then doing is all the more important and all the more effective in restoring health and bloom once more to the feelings.

And so we are called to be instant and persevering in kindness, courtesy, appreciation and service; in reverence, devotion, worship and praise. And as we go through these motions with zealous hope for learning and with earnest prayer for growth of skill and capacity in loving and accepting love, the wondrous gift is given indeed and the main purpose of living is being served. And we learn little by little something of love for God as we become increasingly adept at learning how to love one another.

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## About the Holy Communion

By Massey H. Shepherd Jr.

*Professor at Church Divinity School of the Pacific*

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# - NEW BOOKS -

E. John Mohr  
Book Editor

**SACRED AND SECULAR**, by Arthur Michael Ramsey. Harper. \$3

This small book (77 pp.) by the Archbishop of Canterbury is the latest in the series of Holland Lectures. Henry Scott Holland (1847-1918), of blessed memory, was one of the great Anglicans at the end of the 19th century who stood for the interpretation of Christianity "in its bearing upon the social and economic life of man." Some of us can remember the tremendous impact his books, sermons, and articles had on the whole English-speaking religious world. We can also remember the early lectures on this foundation: R. H. Tawney's *Religion and the Rise of Capitalism*, Abp. Wm. Temple's *Christianity and the State*, A. D. Lindsay's *Christianity and Economics*, Walter Moberly's *Ethics of Punishment*, S. C. Carpenter's *The Bible View of Life* — to mention only some of the early titles.

Abp. Ramsey veers off this course by a few degrees, and deals with a question fundamental to all Christian ethics, sociology and economics, viz. the supernatural calling of Christians and their paradoxical concern for life in a vanishing and eventually doomed temporal order. He is well equipped to deal with this question, for he not only has a firm grasp of Christian history and fully realizes the secular involvement of the Church, but also is a student of mysticism, has a deep understanding of it, and recognizes fully its place in Christian life and faith. (Many more people are mystics than the world in general assumes.)

One might almost say the tacit thesis of this book is the indispensable nature of the inner life if the outer life is ever to amount to anything, on a wide scale. Secularism is not to be denied, derided, or rejected — the Vatican Council also has insisted upon this—but secularism alone is not enough. It can hardly keep aglow the coals from off the altar of devotion to human welfare if communion with God breaks down and if the vision of eternal life, above and beyond this present life, becomes dim or disappears. Pure secularism is impossible, as pure spirituality, if divorced from human needs and defects, becomes frail and impotent. The Archbishop valiantly defends the need for both.

One lecture is devoted to the popular paradox of "Religionless

Christianity", and shows its self-contradiction. One can understand what led Dietrich Bonhoeffer and others to use such a bizarre term. They were living in Hitler's hell on earth, and were treading the fiery furnace of martyrdom, and they wanted to "turn away from the realm of professional Christianity, of religious practice, and find God in the midst of the suffering world, in the care of man for man, and in the courage wherewith a man will stand alone." Nevertheless, "Bonhoeffer's own ineradicable religion seems to answer powerfully his own theory of Religionless Christianity. But he shows us that there is a world of difference between a faith which is ruled by the ethos of religious practice, and a faith which finds religion as its medium and servant."

It is a pity the proofreading was so careless in this American edition. Newman's Practical and Plain Sermons (p. 30) may be funny, but the false tenses in the most frequently quoted passage from Pusey's translation of St. Augustine (p. 37) are a sad reflection on our familiarity with classical English.

— FREDERICK C. GRANT

*Dr. Grant is Professor Emeritus of Biblical Theology, Union Theological Seminary, New York City.*

**OUR ENGLISH BIBLE IN THE MAKING** (Revised Edition), by Herber Gordon May. Westminster. \$3.95

It is appropriate that Prof. May, a member since 1952 of the Revised Standard Version committee, should issue a revised edition of his own handbook on the history of our English Bible. There is a brief look at the background of the Bible in its original texts. It is perhaps a little too brief for the average reader. More might have been said about the work of the Masoretes for example.

The catalogue of English versions is extensive and it runs the whole gamut. Here are the first Anglo-Saxon translators, Caedmon, Bede and the singing preacher, who later became Bishop Aldhelm. We are introduced to the Wycliffe and the succeeding Reformation translations culminating in the King James Version. Then there follow the various translations, private and official, culminating once more in the Revised Standard Version. However this new edition goes on to speak of subsequent work including the 1965 Catholic edition of the R.S.V. as well as the ongoing interfaith Anchor Bible.

I missed any reference in the list to Charles Thomson who made the first translation of the Bible into English in this country and the first

translation into English in the world of the old Greek (Septuagint) version. Also Charles C. Torrey's *Four Gospels* might have been mentioned. Otherwise all the major and most of the minor efforts are mentioned. One of the interesting features is the comparison of sample texts from the various versions including for example the exact form of Psalm 23 as it appeared in the first King James Version.

In his treatment of the King James, Prof. May is somewhat more generous than other partisans of the R.S.V. He wrestles with the problem of producing a version which will be at home in "both home and the church". (We might add the scholar's study as well). Nor does he feel that the final solution has been reached with the R.S.V. Two chapters are given to the history and the reason for this version. Prof. May points out the change in English usage as well as the new light thrown on the text and the original languages by archaeology and other disciplines.

As co-editor of the Oxford Annotated Bible, Prof. May is experienced in meeting the needs of the interested layman for popular, concise and authoritative material on the Bible. He has done it again in this work. The clergyman for his part will find the book helpful especially for its bibliographical references to more detailed studies. The last chapter *Making Use of our English Bible* will be particularly useful.

When we think of the scholarship and sacrifice which has gone into the preservation and transmission of the Scriptures, our own ignorance and neglect becomes even more cavalier.

— CORWIN C. ROACH

*Dr. Roach is Director, North Dakota School of Religion, Fargo, N. D.*

## Marriage Today

By Albert Reissner

Psychoanalyst of Brooklyn, N. Y. delivered a lecture on marriage at Trinity Church, New York.

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# What Massachusetts Plans to Do With Over a Million in 1966

(Money is news. We think therefore that Witness readers will be interested in what one diocese plans to do with \$1,098,089, the asking budget for 1966 for the diocese of Massachusetts, as explained in the Church Militant, official paper of the diocese.)

**By John B. Tillson**

*Treasurer of the Diocese*

★ Traditionally and legally, the finalizing of the diocesan budget is the responsibility of the diocesan council. It is difficult, if not impossible, however, to educate thirty-five members of the council in the intricacies of the total budget.

Too often the treasurer or the unit of finance have made adjustments in the asking budgets of departments and this procedure has been quite properly resented.

This year, acting on direct instructions from the council, neither the treasurer nor the unit of finance has in any way altered the requests of the departments and independent units for financial support. The budget listed herewith is, therefore, just as it was presented to the September meeting of diocesan council.

## Symbol of Our Talents

Pure statistics and dollar amounts are a poor excuse for telling the story of the diocese's attempt to minister to this world in which we live, and it is not my aim or purpose to bury us in raw figures. The figures are important, however, for no mission or policy can have impact without the implementing force of dollars as symbols of ourselves. We as the individual members of the church in this diocese must give of ourselves in the form of money. Dollars are the symbol

of our talents, and their cumulative strength becomes our corporate mission when gathered and expended through the diocesan missionary budget. Just as the need is human, the church must translate the dollars into human terms to really understand what we are striving to do as a diocese.

Let us "look at the record" in terms of persons. First on the list comes the proposed cost of operating the unit of finance, over which I preside as treasurer and business manager. This is the "cost of stewardship," so to speak; for it is this department which gathers, guards and disburses the treasure of the church. The total of \$39,427 represents the net cost of this operation. In recent years the magnitude of our task has increased several fold as we are called upon to provide supervisory control for a multitude of operations. A Blue Cross group of over 500 persons, a lay pension plan, bookkeeping processes for nearly 30 parishes and missions, supervision of the millions being gathered by the diocesan advance fund and the management of property and insurance for all missions and many parishes gives some indication of the wide range of these responsibilities. In rough percentages, the cost of these services is 3.59% of the total budget.

## College Work

In the general area of college work, we find a total proposal for \$36,779., approximately 3.35% of the total. With these funds we provide full time chaplains for M.I.T. and Boston University. In addition, the diocese provides partial support for the Rhinelander Foundation

chaplaincy to Harvard and Radcliffe, a part-time chaplaincy to Tufts, and in 1966 hopes to start at least experimental Christian ministries at Northeastern University and some of the smaller community colleges within the diocese. The thousands of students in the greater Boston area alone testify to the need for the church's relevance; and happily it is proposed to increase the token support of the international ministry in an effort to extend the hand of friendship to more than 5,500 foreign students each year.

## Archdeacons

Nearly 19% of our budget is being asked for one bishop's vicar and the work of the archdeacons. By supporting the basic salary of a bishop's vicar, the diocese can provide a well-qualified man to assist in difficult situations where need far exceeds resources, and through the archdeacons provide an extension of episcopate to missions and parishes. More and more the church in our metropolitan diocese finds itself faced with multitudes of people hungry for the love of the gospel but unable to support the church in its traditional parish sense.

For far too long, the Christian church has often been only a club available to only those who could support it in a local branch operation and man it with an underpaid and overdedicated "steward" in priestly garb. If we are to be faulted at the moment, I suspect that our fault is an edifice complex—whereby we have too many antiquated buildings, each eating up a disproportionate amount of our financial resources.

The closing of a church is a difficult and traumatic endeavor. Collectively we are beginning to face this challenge and responsibility. No longer

can the church afford the luxury of self-contained congregations of like-minded people, no matter how exalted their motives, in a world on fire with the basic needs of life to which the gospel really speaks.

Two surveys will soon be completed to provide some hard-core indications of our needs and opportunities. Presently in the throws of urban renewal, the dust is still so thick that our present operations must be supported but perpetually re-evaluated. It is an expensive process, requiring nearly \$210,000 in the coming year; but may well be the most concrete example of "Christian Witness" within the diocese today.

### Division of Program

Next we come to the general division of program with its three departments of Christian education, laity and social relations. Here is found the

working arm of the church at the diocesan level with a request for more than 13% of the total budget for 1966. This more than \$144,000 is requested for the supportive services of our diocesan staff. One of the best education departments in the Episcopal Church today, providing a summer camp, a conference center for the young people who are often so critical of the church, and experts trained to instruct, support and inspire the unsung heroes and heroines of our church schools. Here also is the organized department of the lay people of the church, we who are 98% of the total church population; and here also are the skilled personnel in the department of social relations striving to support both clergy and laity in a world ever more complex and threatening. Far too often the services and support so will-

ingly offered by these departments pass unused by both clergy and lay people. If, as we profess, the diocese is not just a bureaucratic organization but more importantly our collective corpus as the church, here in Massachusetts, each of us has a deep obligation to learn the resources available, support and even criticize them where justified.

### Communications

One of the basic problems facing the world today is inadequate communications. Industry spends millions to communicate its message or to sell its products. Daily criticisms are heard that big government strives to "manage the news." More secular charities, such as the united fund, for example, spend huge amounts to inform the people — first of the need and secondly, and equally importantly, of the steps taken to meet the need. If the church, be it parish, diocese or the entire Christian body, is to "relate" to people, it must communicate in terms which have meaning. No longer can his message be obscured by dead languages, whether they be Latin or Elizabethan English. In an effort to solve this problem this paper — The Church Militant — has recently changed from a monthly magazine reaching a small minority to a paper mailed monthly to all pledging families. To continue this the publicity department has requested \$35,000 again for next year. This 3.18% of the total appears to many as only a token, but at least a beginning.

### Christian Enterprises

Under Items 841 through 848 are the ever-increasing number of Christian enterprises operating in the broader sense of ecumenicity. The province of New England is merely our share of a skeleton staff to at least maintain basic co-ordination be-



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tween the seven Episcopal dioceses in New England. The Church Home Society, albeit oriented to our denomination, finds its challenge of caring for orphans ever more demanding, more expensive and more ecumenical. The \$29,297 requested by the Massachusetts council of churches represents only the bare minimum of support for a truly ecumenical body based on our relative numerical strength in the eastern half of the commonwealth. The next five items are again mere token of support (\$9,100 or .82%) for broadly based inter-faith organizations dedicated to specialized ministries.

*(The items in the tabulation accompanying the article are Religious Time, North Conway Foundation, each \$1,000, Churchmen's League, \$600, Protestant Youth Center, \$500, Boston Interdenominational Mission, \$6,000)*

Item 849 is a brand new suggestion for the diocesan budget. More and more concerned persons, living in a world of flaming revolution, have long felt that our church—or any church—must bear a corporate witness as well as an individual witness. Many have bluntly stated that “the church, to have meaning, must be willing to put its money where its mouth is.” The 1965 diocesan convention referred a very complicated resolution concerning one phase of this problem to the diocesan council, which in turn referred it to a newly formed “commission on civil rights.” The commission then presented a preliminary report to the diocesan council in late September. Many technical problems became apparent, and it became clear that “social action” was a phrase defining problems far broader than the narrower connotation of “civil rights.” From this preliminary report came a request for at least \$50,000 specifically bud-

geted in 1966 for the whole area of “social action,” and the council, unable to vote a specific sum, went on record as unanimously adopting “a sum” for such a commitment.

### Episcopal Church

The largest single item in the proposed diocesan budget for 1966 is our contribution to the work of the Episcopal Church in the nation and the world. At the moment this sum—\$526,523—represents nearly 48% of our total. We all know that, as a church, we are striving toward a policy of 50-50 sharing. As parishes, missions and dioceses we are called upon to strive to give to others as much as we spend on ourselves. In the 1965 budget we proposed to give away—just to the National Church—49.5%; and in reality the actual amount will exceed 50%! Personally, I would say without detracting from the importance of our pledge to the National Church, that the other items in our budget which “go to others” should be considered in such a percentage computation.

### Total Budget

Thus we see the total budget as requested for next year, and it totals nearly 1.1 millions of dollars without any “contingency cushion.” Its final adjustments and adoption must await the responses, in the form of pledges, from our member churches. Here in this diocese we use a system of sliding scales of “quotas” for suggesting pledges to our churches. These requests are now in the hands of your local elected representatives—vestries and executive committees. These men and women are wrestling with parochial budgets and launching every member canvasses. The problem of adopting budgets for next year—or any year—is our problem—yours and mine.

Never, it seems to me at least, is there more clear evidence that “we are the church” than when one considers budget—large or small. The church can do just what we—in our corporate commitment—pledge ourselves to do.

### PLANNED PARENTHOOD PROGRAM OF NCC

★ The National Council of Churches' eight-month-old program on planned parenthood has focused on fostering “responsible parenthood” rather than stemming the “population explosion,” the program's director reported to the general board meeting in Madison, Wis.

“The concern here is the family and its real and immediate hopes,” said William D. Strong, director of the program.

Since the program's inauguration last April, it has supplied contraceptive materials and information to doctors in 31 countries—at their request; it has developed some simple educational materials on family planning, suitable for persons in developing nations; and it has made some beginnings on what was found to be the most difficult task of all—education about family planning.

Strong called the intrauterine contraceptive device “a striking breakthrough” in the medical task of the program.

“Intrauterine contraception... is very inexpensive and has the great advantage of being a one-decision contraceptive, not requiring continuing motivation, supplies, or medical care, yet is easily and immediately reversible,” he explained.

In addition, he said, “shipments of contraceptive aerosol foam are also made to a number of countries through regular Church World Service channels.”

Educating parents on the possibilities of family planning



is a far greater task than distributing the materials to doctors, he said. "For the most part . . . the families most in need of this help in all parts of the world are those farthest away from a doctor and his services — both geographically and in attitude and experience."

He said the educational task "depends both upon people — including all kinds of Christian workers, from pastors and teachers to rural and agricultural missionaries and literature, the production of helpful educational materials through Christian auspices and publishing facilities."

Literature is being developed and distributed "in a variety of languages, and ranging from doctrinal statements on responsible parenthood, to simple, brief treatments of the physiology of reproduction, to throw-aways on the values of family planning, to explanations of the various methods of contraception."

Strong cited a leaflet titled "The Christian Concept of Responsible Parenthood," produced in Spanish by the National Evangelical Council in Peru. His office, he said, had the leaflet translated into English, then into Zulu for use in South Africa. "We are just in the beginning stages of this aspect of the work," he said.

He warned against an "outsider" bringing in a "foreign idea" in the attempt to educate and motivate for family planning. "The approach of anyone working in this field is not to push what he feels are answers, but rather to raise a sensitive, helping question, and then to wait for further questions in return, which will afford him the opportunity for some truly genuine sharing."

While governments at all levels are giving "more and more attention" to population problems, Mr. Strong said, "the

contribution of the Protestant Churches, in advance of or following government decisions, can extend help to innumerable families."

## **DANIELS FELLOWSHIP RECEIVES GRANT**

★ The Jonathan Daniels Fellowship (12/23) has received a grant of \$10,000 from the Danford Foundation. The sum of \$100,000 is being raised to be used as stated in our news story of last week. It is the hope of the committee to raise a large part of the fund through small gifts.

## **CONFERENCE ON PEACE SET FOR MARCH**

★ A conference on peace is to be held in Washington, March 15-17. It has been set-up by an inter-religious committee consisting of the top leaders of churches and synagogues, aimed at defining and drawing together various religious and moral positions in support of international amity.

## **BISHOP HALLOCK JOINS MARCH**

★ Bishop Donald Hallock of Milwaukee joined 285 persons who marched urging the school board to adopt a policy of integration.

About 100 of the demonstrators were Roman Catholic priests and nuns.

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# **- BACKFIRE -**

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**Albert E. Allen**

*Rector at Hood River, Ore.*

Witness editorial (Dec. 9th), commenting on the action of the synod of New England, indicates a growing, yeasty, ferment for change in the ponderous, recalcitrant, truculent structure of General Convention. New England is not the only area where this ferment is at work. Even such out-of-the-way places as the missionary district of Eastern

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# **A REPLY TO THE RIGHT**

**BY BURKE RIVERS**

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

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

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**THE WITNESS**

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Oregon are beginning to make their Lilliputian voices heard.

This correspondent, a delegate to the 64 GC in St. Louis, came away feeling frustrated, bitter, and determined to throw his weight around to creating a revolution against the whole power structure. In fact, he was so filled with frustration, he even got up enough nerve to make a speech — something no freshman would ever do — a speech about the whole thing in the waning hours of the last night in St. Louis, when the chairman of the committee on canons “harrumphed” the whole issue into oblivion with something about the “ignorance of bishops and good canonical form”.

Two or three things did come out of that outburst of the freshman: the session lasted an hour longer; a GC committee was created to be responsible for putting all resolutions pertaining to canonical change into “good” form before presentation to the GC for action; and a mandate to the provincial synods to study the question of church structure.

This is how the latter was treated in San Francisco at the next Synod of the province of the Pacific: it was quickly, and without any open discussion, shunted into a committee appointed by the president of the province. (It’s obvious that your correspondent was not appointed).

So, back farther to the grass roots — about as far as one can go. The annual convocation of the missionary district of Eastern Oregon took the following action to be submitted to the next synod and to GC.

1. That all missionary districts cease and become dioceses with all privileges and responsibilities thereof.
2. That the house of deputies be made up of delegates elected proportionately upon the basis of the number of canonically

resident clergy in active parochial ministries.

3. That the planners of the next synod exercise a sense of stewardship in making the arrangements. (No more \$5-\$10 dinners to which speakers from draught, disease and hunger ridden areas are invited — it’s down right embarrassing).

Our proposal for representation is based, not on communicant strength, which in spite of canon 16, is a will-o-the-wisp, but upon the number of canonically resident clergy in parochial tenures as of January 1st of the year preceding the next General Convention. And, since seniority has so much to do with the appointment to the important and controlling committees of GC, (one noticed that the members of these were men whose heads are crowned with shining silver or skin), we propose that a minimum of two delegates in each order be elected, and that delegates be based upon multiples of 50:

Dioceses with		
Clergy	Clergy	Lay
1-50	2	2
51-100	3	3
101-150	4	4
151-200	5	5
201-	6	6

Under this formula, the GC would with present figures, approximate 560 members as against the present 678 in the House of Deputies, giving a proportional representation, and the smaller jurisdictions an opportunity for some voice in the policy-making committees of our church. It would be some years before the House of Deputies would conceivably become as large as the present one is.

We must get in one more point: certainly, since the segregation of missionary districts from dioceses on the principle of self-support is as much an anachronism as the two-lane highway system, the present GC uses to accomplish the super-freeway

load of work it must accomplish if the church is going to get off of dead center, missionary districts should cease and become dioceses with the privileges and responsibilities thereof.

Even if the action comes about at the next GC (’67 in Seattle), it’ll be six more years before change can come about. Think ye that’s too hasty?

**Peter J. Hide**

*Rector, St. James Church, Greytown, Natal Associate Rector, Emmanuel Webster Groves, 1965*

It was with regret that we heard of the resignation of Philip Wheeldon as bishop of Kimberley, earlier in the year. The church in South Africa needs men of high moral courage, as does the church in every country in the world.

Please refer to the short article in the Witness of December 9, 1965 and headline of “Church in Chains”. In my own parish it is not true “the white population is hesitant about sitting near Africans in church, etc. . . .” They receive the sacraments at the hands of a Zulu priest.

Although such prejudice may be true of some people in some areas, as undoubtedly it is true, it is not true of the church as I know it, and where I will return September next year. Maybe the church in Natal is more liberal or realistic than in the northern cape, but I doubt it. Generalizations of this sort, while attention drawing, are inadequate, misleading and I had hoped not worth the printing in your magazine.

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