

The **+** WITNESS

MARCH 9, 1967

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



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

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Story of the Week

Expanding National Budgets Raise Some Tough Questions

By W. B. Spofford Sr.

★ The Executive Council at its recent meeting passed a budget for this year of \$13,656,963 — a holding operation, many will say, since it is but \$194,559 more than the budget for last year.

The Council also adopted a three year program, the work of the departmental staffs at 815, which will be presented at the Seattle General Convention for approval.

We are sometimes asked what are the editorial policies of the Witness so, until something better comes along, we will adopt this 815 job as our own as summed up in these pages last week:

Support and strengthen existing and new forms of corporate mission and ministry in a changing world.

Build cooperation, understanding, and unity among men, nations, and churches.

Help people in congregations and communities to know and respond to the gospel within the context of the issues of life today.

Secure the rights, dignity, and well-being of persons and groups in society.

Assist the Church to join with others to eliminate poverty and hunger and to relieve suffering.

Money is something else — the amount asked for, where it is to come from, and how it is used. The program to be presented in Seattle calls for \$16,897,725 in 1968, which is over \$3-million more than the 1967 budget, and \$18,587,498 in 1969 and \$19,516,873 in 1970.

So, in the light of difficulties presently being experienced by a number of dioceses, a lot of questions are going to be asked.

The convention of Michigan last fall approved a 1967 budget of \$951,419. It was cut \$31,761 in January with college work, urban work, the state's council of churches being hit hardest. The council of the diocese did, however, give assent to the principle of not cutting the asking of the national Church which therefore will receive \$389,172.

California's budget for last year was \$894,277. The council of the diocese recommended to the convention in February a budget of \$850,500, with cuts across the board—including the Pacific Churchman, for more than a century the official organ of the province of the Pacific and now of the diocese. It may cease publication entirely — if not, then radical changes in format to cut expense which have already been announced. The national Church will re-

ceive \$240,833 — about \$10,000 less than was sent in 1966.

Missouri's budget for 1967, because of decreased giving, has resulted in cutbacks in diocesan programs, particularly in college work and communications, with three issues of the diocesan paper eliminated, with the March-April and May-June numbers combined, and one dropped. Nothing is said about the national Church but in 1966 the diocese pledged \$95,706, which it is not likely to increase in view of the present situation.

Budget deficits was the most pressing problem at the Virginia convention last month. The proposed budget of \$960,000 was short \$65,600 and there is also an indebtedness of more than \$1-million. Bishop Robert Gibson proposed selling building sites to take care of the situation. This was rejected but an effort is now being made to raise the necessary funds through the parishes. The diocese pledged \$276,154 to the national Church in 1966—again, not likely to be increased.

Southern Virginia adopted a budget of \$454,674, but here also there is a deficit, with an effort being made to raise funds by seeking \$100 pledges from communicants over five years.

Bethlehem, on the other hand, has a very different story to tell. There quotas for giving were abolished ten years ago and "acceptances" substituted. Last year these were accepted by parishes and missions in full, with many churches going be-

yond this basic responsibility to carry out special projects at home and overseas.

By the first of this year Bethlehem had received "acceptances" for 1967 which will enable the diocese to have the largest program ever undertaken, including one half of its income to the national Church program.

This is what is called the partnership principle, referred to by the editorial writer this week, and which is a 50-50 split between the diocese and national Church. This means, apparently, that the diocese says to the national Church, "Here's your half — what you do with it is your business."

The Rev. Frederick M. Morris, rector of St. Thomas, New York, writing in these pages in the February 16th issue, did not go along with this idea. At least he wrote of the concern of many, about burgeoning budgets, proliferating personnel, ever-increasing departments and overhead, deluges of printed

matter, with no commensurate evidence of more effective prosecution of the Church's mission. He called for a drastic reduction of personnel and special services as a gesture of retrenchment and self-discipline for the rest of the Church.

Dr. Morris, as an example, wrote of the addition of a new department of stewardship with an annual budget of \$75,000. The idea here, obviously, is to have a director and staff beating the horse — dead or nearly so in some places — to stand up and start kicking in.

To be positive, as the saying goes, we make another suggestion: hire an executive to save money instead of raising it.

As far as I am concerned, speaking for myself and not for the editorial board, I think Dr. Morris is right.

Spend a bit of time with the Annual Report of the Executive Council — say for 1965 which has the budget for last year — and I imagine you will do some head-scratching.

women to the priesthood. It said: "Individual women who feel called to exercise the office and work of a priest in the Church shall now be considered on the same basis as individual men as candidates for holy orders."

But the Assembly's allotted time ran out before this motion was reached—hence Miss Pitt's disappointment and that of many other women.

Miss Pitt complained: "It makes me cross. The debate was badly mismanaged from the beginning, as indeed all Church Assembly debates are badly mismanaged. The whole business is simply evasion. They never really get to make a decision on almost anything."

In introducing the report, Bishop Ellison admitted it had been criticized by some who said that "our failure to give a clear lead is a typical bit of Anglican compromise." He went on: "If we had been instructed to do so, the commission would have been very ready to express an opinion as to what should be done. However, we stuck to our brief and by setting out in condensed form the relevant material and arguments we were able to present a unanimous report.

"The commission does not consider that the propriety of ordaining women to the priesthood can be assessed one way or the other by any clear directive from the New Testament . . ."

Dr. Ellison also commented on the "small impact" made by women ministers in those Churches that ordain women. Figures applicable to this country for "Nonconformist Churches" provided what he described as "some substance in the reply given to those who believe that the ordination of women would bring an influx to the depleted ranks of the clergy and a new

Ordination of Women and Divorce Debated at Assembly in England

★ Women packed the galleries when the Church Assembly staged a lively debate during its spring session on the role of women in holy orders.

But most went away expressing disappointment when the Assembly not only revealed itself divided on the issue of ordaining women to the priesthood, but took no positive decision.

It ended debate by formally "receiving" a report on women in holy orders, drawn up by an archbishops' commission and introduced by its chairman, Bishop Gerald Ellison of Chester, and commending it to the "consideration" of the Church.

But it shelved until its July

session several motions on the subject. One of these was in the name of Miss Valerie Pitt, popular 42-year-old member of the house of laity, who told newsmen: "I think if they can avoid it they (the Assembly) will never get to my motion at all. They will always run away if they can. They are a cowardly lot."

Bishop Ellison's report reviewed the case for and against ordination of women. But, in accord with the terms of its appointment, the commission made no specific recommendations.

Miss Pitt's motion, in effect, called for an immediate decision in principle on the admission of

vitality to the ministry — that, in practice, this has not happened.”

During debate Mrs. Mildred Rawlinson, widow of a former bishop of Derby, said she saw no reason why women should not be priests but her “hackles” rose at the very idea of it. They could not imagine the ministry of a woman priest, let alone a woman bishop, she said.

Conversely, Mrs. E. D. Mofet observed that Dr. Ellison's commission was composed of seven men and only two women. “Dare we hinder women who are called to the ordained ministry of the Church?” she asked.

The first motion was introduced by Prof. G. W. H. Lampe of Cambridge University, who moved: “That this Assembly, believing that there are no conclusive theological reasons why women should not be ordained to the priesthood but recognizing that it would not be wise to take unilateral action at this time, would welcome further consideration of this matter by representatives of the Church of England and of the Methodist Church, in accordance with the request made by the Methodist Conference in July, 1966.”

But Prof. Lampe's motion was never voted on — nor were any votes taken on others introduced.

Earlier, the Assembly's session made headlines when the Rev. Christopher Wansey, controversial evangelical clergyman from Chelmsford, proposed that it record its belief that effective membership of the Church of England should be on a communicant basis.

As a background to this discussion, it was noted that although the Church of England claims a baptized membership of 27,500,000, only 9,730,000 are confirmed — and this figure dwindles to 2,141,750 when communicants are enumerated.

Wansey is regarded as “a champion of tough causes.” He is against what he calls the “indiscriminate baptism” of infants of parents who have no intention of bringing up the children as true Christians. He opposes the present procedure of appointments to high Church posts in which recommendations came from the prime minister.

In the case of membership he asked whether the Church was God's world, busy with trivialities, a ghetto of second-class Christians who had not the courage to become secularists and religionless, or a contactor's hut on a derelict lot awaiting demolition. “The parishes,” he said, “are littered with the fossilized remains of Christians who have been confirmed but have done very little about their faith since.”

Several Assembly members supported his proposal. Then, R.A.R. Levett of Southwark asked what was meant by “effective membership.” He thought that before the Assembly passed Wansey's proposal it should study reports due from commissions currently dealing with Church and state and the representation of the laity.

He asked Wansey to withdraw his proposal. When Wansey would not withdraw, Mr. Levett proposed and won adjournment of the proposal.

Sole Basis for Divorce

Divorce on the sole basis of “marriage breakdown” was supported when it voted approval of a Church commission report.

The commission, appointed by the Archbishop of Canterbury in 1964, submitted a document “Putting Asunder,” last July. Its basic recommendation was that the breakdown of a marriage should replace all other present grounds of divorce, such as desertion, adultery and cruelty.

Debate in the Assembly was initiated by R.C.W. Gooch, a lay member from Winchester, who introduced a motion referring to the “unsatisfactory state of the present law of divorce” and asking the Assembly to view sympathetically any attempts to alter and improve it which would have the effect of increasing the stability of marriage.

He also asked the Archbishops of Canterbury and York to instruct the two Convocations to formulate ways in which the Church could better exercise its pastoral ministry towards the divorced.

Gooch's motion was carried in a slightly amended form after the Archbishop of Canterbury had intervened in the debate to say he was utterly opposed to making consent or separation after a term of years grounds for divorce, as has been proposed in a government law commission report.

Dr. Ramsey said that those who upheld the present law of divorce were in a sense upholding a system of divorce by consent. He utterly opposed this system because it would alter the nature of the marriage contract.

“It would make such a big contrast between the civil marriage and the church marriage that it would raise the question whether the church could continue to recognize civil marriage as a contract for the life-long union,” he declared. He was equally opposed to making separation after a number of years a ground for divorce “because of the suffering which can be caused to innocent people.”

He also said that the proposals for divorce on “breakdown” in putting Asunder” would enable some marriages to be saved which were at present dissolved. They would also “get

rid of some of the most loathsome features of the operation of the present law."

On the subject of divorced people, the Assembly carried a motion requesting the Convocations to give new consideration to the remarriage of such people in church. The existing Convocation regulation does not permit such marriages, though

the civil law does, and most clergy refuse to officiate at them.

Request for this action by the Convocations was made by Canon D. K. Dean of Southwark, who referred to thousands of people who were "rather tired of being treated as second-class citizens and third-class Christians."

warfare, or who cannot in conscience obey what is for him an unlawful or morally unacceptable order."

"We recognize that any military organization requires discipline, and that refusal to carry out an order for any reason is a disciplinary breach to be judged by courts martial," the board said. "When such refusal is motivated by conscience, however, this motivation should be considered as a factor with all other circumstances of the particular case in determining the nature of the disciplinary action to be taken."

The statement said the highest interests of a free society are met by giving to conscience "the greatest freedom consonant with justice, public order and safety."

It observed that "the war crimes trials at the conclusion of world war two asserted the inescapable responsibility which every human being bears for his own acts, even in obedience to military orders in time of war."

The board said it was moved to its recommendations because "today many young people find that compulsory military service conflicts with their consciences. Every encouragement should be given to this moral seriousness among young people."

"Society should encourage men to live by conscience rather than compel them to violate it," the resolution continued. "This social judgment accords with our Christian belief that conscience is the light given by God to every man to seek good and reject evil."

"In instances of conflict with human authorities, Christians have insisted, 'we must obey God rather than man.' However, 'conscience' is not a monopoly of Christians or of the religious traditions."

(Continued on Page Nine)

Objectors to Particular War Supported by NCC Board

★ The NCC general board recommended that the draft law exempt youths who are "conscientiously opposed to a particular war, declared or undeclared."

Adopted by a 75 to nine vote with seven abstentions, the resolution made no specific reference to the Vietnam war.

The resolution now becomes official policy of the NCC and follows similar stands taken earlier by other national Churches.

"Intensely objecting men do not make the best soldiers" and "society should encourage men to live by conscience rather than compel them to violate it," the statement declared.

In urging exemption of persons who declare themselves "conscientiously opposed to a particular war" at the time of induction, the resolution thus called for elimination of the requirement that a C.O. be opposed to all war as part of a continuing belief.

The resolution also recommended that the draft law be changed to eliminate the requirement that a C.O. must show "religious training and belief" in order to obtain a deferment.

This requirement is "unnecessary" and places "religious conscience in a preferential position

over 'non-religious' conscience," the resolution said.

It further recommended that the law be changed to allow a person who becomes a C.O. after he is in the armed services to be honorably discharged.

The concept of "selective" conscientious objection by an individual who is not a complete pacifist, willing to serve in some wars but not in all wars is a recent theological development.

Present U.S. military conscription legislation is scheduled for review and possible revision by the current Congress. The law now provides for military non-combatant status — as a medical corpsman — or alternative, government-assigned civilian service to draft-eligible men conscientiously opposed to war of any type.

Although no one mentioned the present war in Vietnam, one speaker alluded to "napalming villages" as a particular form of warfare which might be conscientiously objectionable to someone otherwise willing to bear arms.

The policy statement also recommended "adoption of a humane disciplinary provision for the person in the armed services who cannot in conscience take part in the use of certain weapons or forms of

EDITORIAL

Church Financing Needs An Overhauling

IN 1966 the total amount pledged by the dioceses and missionary districts for the national Church program administered by the Executive Council was an increase of \$688,000 over the amount pledged in 1965. The total now pledged and estimated for 1967 represents an increase over 1966 of only \$354,000.

The result of the smaller increase is a council budget \$266,000 below the one projected and authorized by General Convention in 1964, even when lapsed balances and reserve funds were thrown in.

The slackening of the rate of increase stimulates speculation and conjecture as to the causes of it. Bishop Louttit of South Florida, in one of his more cautious moods, suggested that a sociological survey may be in order.

Under the present budgetary procedure the council departments present a three-year program to General Convention. After consideration and modification by the program and budget committee it is adopted and authorized by the Convention. The income to meet each year's program is derived, in part, from trust fund income and other sources. The balance—in 1967 amounting to \$12,956,677—is then apportioned on a mathematical formula to the jurisdictions as quotas.

Until now the quota assignments have been potent factors in getting pledges from the jurisdictions. In 1966, out of 87 quotas assigned, all but 11 were accepted in full or exceeded. The individual responses for 1967 were not given to the council members before the budget was adopted, but it was made known that a substantial number of the larger dioceses this year did not choose to meet the mathematical quotas.

This can be due to any number of causes. The projected estimates adopted by General Convention three years in advance, on which the quota expectations are based, may be too unrealistic and arbitrary. The responses in a given year from parishes and missions in a given diocese may not increase at the same rate as the pro-

jected national Church programs. Even when they do the pressure for diocesan needs may be judged to be too great to enable the diocese to make a proportionate increase to the national program. Or, regardless of these factors, the controlling influence within a jurisdiction may choose, for whatever reason, not to respond to the quota pressure.

Any one of these factors could reflect disillusionment with the national program or disapproval of what the Church's stance nationally or locally is supposed to be, though it would take some clairvoyance to sort this out.

A significant factor which is not covered by the council or Convention figures is the assumption of MRI projects by dioceses and parishes outside the quota giving. In 1965 these came to approximately \$1,000,000 and last year to about \$1,841,000, counting all categories. When General Convention advanced this program it was assumed that these projects would be supported in addition to the regular council budget. The fact is however that support for these projects has to be generated from the same sources from which the ordinary funds flow, and it would be highly probable that dioceses and parishes supporting additional projects are influenced by this when confronted by other financial expectations. But, even if MRI income should represent some diversion from regular channels of giving there appears to be, in the overall, a considerable advance in support of the total Church program.

If the quota system is eventually abandoned, either because of a breakdown of its force, or by adoption of the partnership plan, the whole scheme of national Church financing will have to be subjected to review. It has at best been ambivalent, concentrating at one point on the merits of programs and attempting to enlist support for them, and at another, on stewardship, the theory of which would be that giving is a response to God or the gospel without regard to particular programs.

The substitution of the partnership principle for the quota system has the support of General Convention, which may adopt it in the fall. But if the partnership principle is interpreted to mean, as it commonly is, that a diocese should give to the national program half of what it

receives — whatever the basis of the calculation—it may turn out to be as unrealistic and arbitrary as the quota system is revealing itself to be.

In the present circumstances in the Christian Church there is too much flux, too much that is unpredictable, too much that is undeterminable, to make its financing fit neat formulas or abstract principles.

One Woman's View

By Barbara St. Claire

Betrayal

"NOW" said the late Lillian Smith in one of her last public utterances, "we have new killers of the dream." She was referring to last summer's rise of the black power movement in civil rights organizations — specifically, the Student Non-violent Coordinating Committee, and the Congress of Racial Equality. She felt betrayed by both SNCC and CORE, and perhaps she was. Lillian Smith was a prophet; characteristically, she saw things sooner and more clearly than the rest of us do. It was back in 1944 that she wrote *Strange Fruit*, a novel which probed deeply and compassionately into the plight of the small town Southern Negro. It was not fashionable in those days to espouse the Negro's cause, or to write scathingly of white supremacy and bitterly of the lynching of an innocent man.

After I heard of her death, I went to the local library and found a copy of *Strange Fruit*. I was surprised how slight a volume it was, how light to hold. Its pages were black with print; its margins barely discernible. I'd forgotten that books during the war were published with such stringent economy. I'd forgotten, too, that in those days no one thought much about the Negro's problems or of any sort of social injustice. Lillian Smith did. Her book is a harrowing anatomization of what she called the "terrifying illness" of race relations in the South. But she was quite specific about the means to be used in the struggle. "The means" she wrote, "must be full of truth and love and wisdom." When she felt they had ceased to be she withdrew from CORE and SNCC.

Whether Lillian Smith actually was betrayed by the black power movement remains to be

seen. Much depends on its definition. What is it exactly? It conjures up varying images for us; it's as hard to define as it is to know oneself. But whatever it is, there was something about it that caused Lillian Smith, shortly before her death, to have a sense of betrayal.

It's curious that we still sicken at each new evidence of duplicity. In a sense, we should be used to it. We enact it so often ourselves that had we the ability to hear cosmic comments in this noisy world we'd find our own names mentioned in startling fraternity with Benedict Arnold, Alan Nunn May, Judas Iscariot. It's only a matter of degree that we aren't as famous as they are. But not being big, complex false operators, most of us go about our betraying in a monotonous, niggardly fashion. It's so easy to sell short ourselves, our causes, our brothers, the people we love. We've only to lose patience, to turn away at the operative moment for the maximum harm from whatever or whomever we cherish. But we don't like it. We don't like ourselves when we do it. We don't enjoy reading of Lillian Smith's sense, just before she died, of the betrayal of a dream. Judas Iscariot, in whatever guise he's wearing, is still not a popular man.

There was a time when, at rare moments, we could feel created by God for whatever particular segment of time we happened to inhabit. Occasionally, we had a sense of a right to be where we were, at whatever age we were. What has become of this peculiar form of innocence? It happened upon us, of course, infrequently. Usually, it was triggered by something out of the way, some manifestation of beauty, some sound half heard, an outward thrust (perhaps of tenderness?) from an unfamiliar source. Suddenly there it was — this feeling of being in the right place at the right time. It could happen on an autumn afternoon when what light was left slanted and colored the sky. Or on a decent morning, when joy sometimes seized us like a guffaw of laughter because the sun shone within and without. For a splinter of time, it used to be possible to forget the carrion fingers of Judas, and that all is not right with the world.

Not any longer. It is at this point of innocence that we are now acutely betrayed. We've no longer the right to a sense of rightness, when each of us, by representation, holds a shovel in our hands the better to disperse rice and salt

across a land we've already defoliated, decimated. In Vietnam we are fighting in close cooperation with a government that systematically tortures information from prisoners of war. Do we condone this? Do we do it too? How far, and into how many groups has the Central Intelligence Agency infiltrated? Some of us feel uneasily that our government still speaks with a forked tongue. How many casualties are meant by "our casualties were light" or "moderate"? How many of our planes have really been shot down?

There are men in high places who betray us. They argue against cessation of our bombing raids at about the tit-for-tat level of four year old children. Are these the kind of questions

that make us so anxious about this agonizing war? We have fought before, we say in perplexity, but not like this, not in quite this way.

"Now we have new killers of the dream" wrote Lillian Smith shortly before her death. She felt betrayed, as perhaps she was, as perhaps we all are. But maybe it's a good thing to have killed for us, to wake up from, the peculiarly American dream that we are better than other people, that there are certain things we simply wouldn't do, that we have any priority on a sense of justification. Maybe it's a sign of the coming of Christ for us that our eyes are opening, that we are beginning to see that we never did have, anymore that anyone else, a right to joy in the morning.

NCC GENERAL BOARD —

(Continued from Page Six)

There is only the 'human' conscience, which the board said, "Christians see as God's gift, whether or not every individual understands it."

Officials of the United Presbyterian Church and the inter-national convention of Christian Churches (Disciples of Christ) spoke in support of the policy statement as similar to resolutions already adopted by their denominational bodies.

The primary speaker against the policy statement was Mrs. Robert Howe of Orchard Park, N. Y., an Episcopal delegate who called selective conscientious objection another form of "civil disobedience" subject to the penalties for civil disobedience.

Non-Commercial TV

An independent study of various proposals for a national system of non-commercial television was authorized by the policy-making general board.

A resolution adopted unanimously directed the general communication and interpretation committee to carry out the study.

Proposals for similar inde-

pendent studies also will be made to churches and the public by the committee, it was reported.

Introducing the resolution to the board was Everett C. Parker of New York, director of the United Church of Christ office of communication.

He observed that the churches' stake in the proposed public tv network is not limited to religious programs, but extends to the quality of all programs.

The resolution further directed that the study "seek to determine appropriate means whereby education, information, and analysis concerning religion may be included in the programming" of non-commercial tv.

Proposals for such a tv system have been made by the Ford Foundation and by a special study commission of the Carnegie Corporation.

Parker said that a "national tv network owned by the public and operated in the public interest could be of tremendous significance in giving the American people a choice of viewing informational and cultural programs rather than mass entertainment shows in prime evening hours.

"The churches' interest in the current public discussion which could lead to the creation of such a system is by no means limited to efforts at insuring that religion will have a voice in its eventual programming.

"Rather, the churches want to put weight behind a quality system of educational broadcasting that will be free of control by government or special interests."

He added that if "non-commercial television of great excellence can be made a reality, it should be our most important means of public education and cultural enjoyment."

ALL NEGRO BISHOPS SIGN DECLARATION

★ There was a 100% response from Negro bishops to the declaration by Negro priests on the personnel policies and practices of the Episcopal Church.

Bishop John M. Burgess of Mass., was listed among the 120 signers of the statement as it appeared in these pages last week. Since then it has been signed by Bishop Dillard H. Brown of Monrovia, Liberia; Bishop Richard B. Martin, Brooklyn, Long Island; Bishop

Cedric E. Mills, St. Thomas, Virgin Islands.

Also adding their names:

J. B. Brown, Spartanburg, S. C.
Wilfred S. Callender, Brooklyn, N.Y.
Dudley DeC Cobham, Mt. Vernon, N. Y.

Alexander H. Easley, Lawrenceville, Va.

Charles M. McQueen, Delray Beach, Fla.

David B. Nickerson, Atlanta, Ga.
Birney W. Smith Jr., Galveston, Texas

The document was sent to 280 active and retired clergymen of color. At press time there were 130 signers — a remarkable response, according to public relations people.

BRITISH HONDURAS GETS NEW ANGLICAN BISHOP

★ Suffragan Bishop Noel Young Vaughan of Mandeville, Jamaica, has been elected Bishop of British Honduras.

He succeeds Bishop Gerald H. Brooks who resigned after serving as head of the British Honduras diocese since 1950.

Bishop Vaughan will be enthroned at St. Joseph's Cathedral in Belize, British Honduras, by the Dean of Belize acting under a mandate from Archbishop Alan Knight of the West Indies. No date has been set for the enthronement.

Consecrated in Llandoff Cathedral in June 1961 by the Archbishop of Wales, Bishop Vaughan has served in Jamaica since 1961.

ONE YEAR AT A TIME IN SOUTH AFRICA

★ Archbishop Robert Selby Taylor of Capetown has been informed by the South African government that foreign clergymen can enter the country only on a temporary permit for a period not exceeding one year. After a year, they may apply for an extension.

Writing in the latest issue of

his diocesan newsletter, Archbishop Taylor said that the information had been given to him when he wrote to the minister of the interior asking why a priest coming from England had been refused a permanent visa.

It is generally believed that the new regulation is aimed at foreign clergymen who take positions opposing the government's apartheid policy.

NEWS NOTES

Bishop Kellogg of Minnesota asked the convention for a coadjutor which was granted. He told the delegates that if the present suffragan, Bishop McNairy, was not elected that he would resign as diocesan so there would not be the expense of three bishops.

Bishop Pardue of Pittsburgh has also asked for a coadjutor. He has announced his retirement sometime between August 1967, the minimum time of resignation, and the following August which he sets as the maximum. The standing committee is working on procedures for the election, doing some studying of how it was done in other places. Meanwhile having been ordained forty-two years ago and never having had a sabbatical leave, he and his wife are taking off for the Pacific — “for rest and recreation and not for ecclesiastical inspection”, even though they will visit spots where the Anglican Church is carrying on heroic work.

Bethlehem, on that “acceptances” business reported in the page three story, had fifty-two churches to make increases this year over 1966; twenty-four gave the same amount, with only five decreasing the amount. Important too is the fact that all reports were in the diocesan office by December 31, 1966.

An Organization to study and comment on U.S. foreign policy has been formed by Michigan religious leaders. Bishop Archie H. Crowley, suffragan of Michigan, is head of the inter-faith conference on international affairs. There is “growing conviction among Church leaders in America,” said Catholic Bishop Alexander M. Zaleski of Lansing, “that the great questions on war and peace have moral implications.” “I speak of the Church in its broadest sense, as an instrument to carry a message from God to man,” the bishop said, “and once having carried that message, to establish a relationship between them.” Aims of the organization are: to search out the moral obligations of nations and men in international affairs; to educate individual constituencies at all levels on the application of moral obligations in international affairs; and to address the general public and public officials on the moral implications in international affairs in the name of the group.

Missouri has travelling fellowships to allow clergy whose work has been distinguished to study some place. Bishop Cadihan has named Harry Maurer of Trinity, Kirksville, for this year and Harlow Donovan of St. Paul's, Carondelet, for 1968. Neither have yet announced his plans.

Bishops Stark and Rath of Newark have called for an “impartial and unbiased assessment” of Congressman Adam Clayton Powell's “faults and his virtues.” They called the “breakdown in communications” between the Negro and white sections of the community “a tragic aspect” of the affair. In their opinion, they said, “many in the white community” considered the action depriving Powell of his chairmanship of

the education and labor committee . . . and the naming of a committee to study Powell's personal record, "seemed appropriate measures to use." However, the bishops contended, the attack against Powell appears to be to the Negro and underprivileged community, an "attack upon the member of their race who has achieved power and 'success' in terms of the dominant element of our culture."

Michigan's COCU held a conference March 2-3, both to inform the Churches taking part about that is going on and to enable them to go home prepared to inform their local committees. There were four addresses, panels and small group discussions. Convener was Everett Francis, Episcopal parson who is associate director of program for the diocese.

Poverty in the affluent society is the subject of a series during Lent in P. E. churches in Montgomery and Prince George's Counties, Maryland. Speakers include Hyman Bookbinder, assistant at the office of economic opportunity; Louis Cassels, religious editor of UPI; Paul Moore, suffragan of Washington.

Martin Luther King has urged the U.S. to withdraw from Vietnam asserting that involvement there is a violation of the U.N. charter and the principle of self-determination, has crippled the anti-poverty program, and has impaired the right of dissent. He argued that U.S. failure to submit its case against North Vietnam to the U.N. Security Council had "undermined the purpose of the U.N., caused its effectiveness to atrophy, and placed our nation in the position of being morally and politically isolated." U.S. activities in Vietnam, he said, amounted to "supporting a new form of colonialism covered up

by certain niceties of complexity." The results of the widening war, according to King, has severely affected domestic programs. The poor, Negro and white, are bearing "the heaviest burdens both at the front and at home." "We are willing to make the Negro 100 per cent of a citizen in warfare, but reduce him to 50 per cent of a citizen on American soil," said King. "There were twice as many Negroes in combat in Vietnam at the beginning of 1967, and twice as many died in action — 20.6 per cent — in proportion to their numbers in the population as whites," he said. "We are presently moving down a dead-end road that can lead to national disaster. It is time for all people of conscience to call upon America to return to her true home of brotherhood and peaceful pursuits. Those of us who love peace must organize as effectively as the war hawks." Four U.S. Senators — Eugene J. McCarthy of Minnesota, George S. McGovern of South Dakota, and Ernest Gruening of Alaska, Democrats; and Mark O. Hatfield of Oregon, Republican — joined King in asking for withdrawal from Vietnam.

For the First Time since it was founded in 1950, the NCC was forced to adjourn a meeting of its general board because it lacked a quorum of voting delegates to act on remaining business. The four-day meeting in snow-covered Chicago was adjourned by President Arthur S. Flemming, after announcing that only 50 members were present, 39 short of the required 89, to constitute a quorum. The decision came after the board had accepted a progress report on the peace program, with an addition urging a halt of the bombing of North Vietnam without prior assurances that North Vietnam

would also de-escalate the war. This action was ruled void by the president. Still on the board's agenda were two resolutions, a progress report on Negro employment in Miami Beach, Fla., and proposed guidelines for NCC use of public funds to help finance some of its programs or services. One of the resolutions dealt with the unseating of Powell and declared that the Congress had acted unfairly in temporarily depriving the Negro representative of his seat without a fair trial or due process of law. It would have urged Congress to adopt "an explicit code of ethical conduct for its members, covering the raising and disposition of campaign funds, conflicts of interest, public accounting for committee expenditures, travel at public expense, and personnel hiring policies, which should be impartially enforced." The second resolution would have put Board members on record as favoring a consular treaty with the Soviet Union. In closing remarks, Dr. Flemming expressed hope that the unprecedented action of the Board's adjournment and the nullification of the action taken by delegates present would help to strengthen attendance at future meetings. Dr. Flemming was reported later as saying that "this is a rapidly moving and changing world we deal with. If we are not able to maintain a quorum for three Board meetings per year it will destroy the effectiveness and ability of the NCC to carry on its work."

John M. Gessell, assistant to the dean at the school of theology, Sewanee, has a piece coming up about the renewal of theological education. Prof. Sydney Barr of GTS had an article also on the subject in these pages — a good deal of agreement between the two but it is important enough to bear some repeating.

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