

# The **+** WITNESS

MARCH 21, 1968

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## Story of the Week

### Overseas Projects in Triennium Supported Well by Church

*Bishop Stephen F. Bayne reported to the Presiding Bishop in February summarizing the three-year experience with the "voluntary sector" of support for overseas projects. It was sent to all bishops with a covering letter dated March 7.*

**By Stephen F. Bayne**

*Vice President of the  
Executive Council*

★ For the third time it is my privilege to report to the Executive Council, and for the information of the Mutual Responsibility commission, on the response of our Church to the MRI commitments of the General Convention.

In 1967, 73 new overseas projects were undertaken—in some cases completed — by dioceses and other units of this Church. These projects, added to those reported in previous years, come to a total of 294 drawn from the regional project directories to which our Church has responded during the triennium.

The dollar value of those 1967 commitments was \$1,419,684. For the triennium, such project commitments totalled \$3,452,443.

Significant grants were also made to planned overseas projects not on the inter-Anglican directories — such as the \$100,000 loan fund of the Church in Brazil and the \$250,000 capital development fund of the Church in Mexico — both gifts of the United Thank Offering. The

total in this category for 1967 was \$623,801, and the triennial total \$2,342,492.

Non-project support given through companion dioceses remained at a commendably limited level — \$166,729 in 1967, compared with \$199,177 in 1966 and \$180,961 in 1965.

Finally, donations made by congregations and individuals in response to private appeals, or simply labelled "MRI giving", amounted to \$405,642 in 1967, compared with \$492,445 in 1966 and \$488,550 in 1965.

Some quick comparisons and conclusions might be useful. The total dollar amount given through these various extra-budgetary streams in 1967 was \$2,615,856, as against \$2,128,312 in 1966 and \$2,984,271 in 1965. The 1965 figure reflected large UTO grants. Thus close to \$7,750,000 was given to our partnership with the Church overseas, through these extra-budgetary channels, in addition to the nearly \$18 million included in the triennial budgets. To those, like myself, who are profoundly concerned for this so-called "voluntary sector" of support, this record of a three-year experiment is encouraging and thought-provoking.

Second, the record shows encouraging steadiness in our disciplined response to good planning. The most responsible

corporate planning is represented in the projects circulated by the Anglican executive officer or developed by our own Church's planning processes. In 1967, more than 75% of our total response was through channels and toward projects and other commitments which reflected sound and shared planning procedures, a considerably larger proportion than in 1966.

Third, if the categories used by the MRI commission in previous years are again applied the 1967 total which may be credited toward our St. Louis commitments would be \$1,992,055; and the triennial total would be \$5,385,948 against our commitment of \$6 million. I believe that these figures represent as fair an accounting as can be given, within the terms of reference of the St. Louis resolutions, and can justly be used by our Church in evaluating its stewardship of this special program. But I would repeat my conviction that dollar commitments are generally unwise and unworthy, in an endeavor such as ours to develop a mature and responsible system of voluntary support above and beyond our budget quotas.

Fourth, of this triennial total of \$5,385,948 only about \$3.5 million is for projects drawn from the inter-Anglican directories. This does not mean that the rest of it was spent irresponsibly. Indeed most of the balance went to projects quite as well-planned as those on the inter-Anglican lists; but they

were projects within our own overseas dioceses or in other areas not included in the inter-Anglican directories. Bishop Dean has been kept fully abreast of our situation in these matters. While I don't presume to speak for him in any way, I would say for myself that the needs represented in this second group were, for the most part, of equal priority with those coming to us from the other Anglican provinces and regions.

### Personal Element

What were not equal were the financial resources available to our Anglican companions, in comparison with the very large annual income of our own Church. I would not want to see us penalize our own overseas dioceses unfairly, simply because they are uniquely related to our Church. On the other hand, it is kindergarten ethics to say that, in years of increasing financial stringency for the Church of England, which is the senior partner in our Anglican enterprise, Churches like our own must be prepared to carry a correspondingly-larger share of the family's work.

Fifth, the significance of these figures is mainly in terms of the personal elements involved. The 294 projects we have been privileged to share lie in 85 dioceses of the Anglican Communion, in 11 provinces and 4 regional planning units. Our response has come from 95 of our own U.S. dioceses. Doubtless in many cases the response has been limited to a mere gift of money — perhaps even hidden away in a budget. But in many cases, the response to a project has opened a door of mutual understanding and obedience which is of incalculable importance in building Christian unity across the world. Where dioceses and congregations have been able to see a project in those terms, and to develop the count-

less possibilities of mutuality and partnership which are hidden in a project, gifts of priceless worth have been given us, horizons of new understanding have opened, and peoples' lives have been changed.

Finally, I must speak of three particular servants of our Church's response. The first is the United Thank Offering. Over the three-year period, that gift of the Churchwomen has been the largest single source of support for overseas projects. In 1967 alone, they granted \$666,700 for projects on the Anglican lists, and an additional \$514,000 to such proposals as the Brazilian loan fund and the capital development program of the Church in Mexico, as well as ecumenical projects toward which our Church has a special responsibility. The Church overseas has no greater ally within our Church than the UTO.

### Good Stewardship

The second is the gift of the diocese of Massachusetts to help establish the pension fund for the Church in Japan. While the gift was notable as the largest single diocesan response — \$350,000 — I do not praise it on that account, but because of the unique way it illuminated a principle of voluntary support, in the disciplined tithing of the diocese's own capital fund program. Massachusetts is not alone in this, of course. Other dioceses and a number of parishes have shared in this principle, which to me represents thoughtful stewardship.

### Thirty Percent Fund

The third comment has to do with the so-called "30% fund". This fund, which the Council has already officially blessed, is a resource of potentially great importance to the Church. Indeed it is essential, if we are to continue our present program of voluntary selection and commit-

ment to projects. That program has great strengths; but it also means that response to projects often comes very long after the project is planned, often is given only in part, and often reflects hit-or-miss decisions on the part of the responding diocese or congregation. Because of this, it is essential that we shall also have a central resource from which we can meet high-priority needs, where they have not been met adequately or in time by our Church.

As you know, this fund comes from voluntary contributions of 30% of the dollar value of a project, over and above the commitment itself. It is a voluntary gift, and, so far, only a minority of dioceses and congregations have made it. But even the small total so far given has made it possible for us to give substantial help in a number of areas.

### Largest Grants

The largest grants have been two of \$8,500 each to the "million acre resettlement scheme" in Kenya, the priority project of the province of East Africa. Several more have been made to various incentive schemes — in Liberia, Uganda and British Honduras — which give to those dioceses funds from which they can match increasing local support and thus encourage good stewardship. I continue to plead for more and more general response to this need.

### YOUTH GROUP WITHDRAWS FUNDS FROM BANK

★ The World Student Christian Federation withdrew funds totalling approximately \$120,000 from the First National City Bank of New York to protest the bank's participation in a revolving credit arrangement with the apartheid government of South Africa.

# School Practices in New Jersey Unconstitutional Says Report

★ Congressional hopes for "constitutional implementation" of the elementary and secondary education Act of 1965, title I, have not been achieved in New Jersey, according to a report.

The conclusion was reached in what is claimed to be "the first comprehensive non-governmental study of church-state problems in the implementation of federal aid to education" — a survey financed primarily by the Roger Baldwin foundation of the American Civil Liberties Union.

Prof. George La Noue of Columbia teachers college, an expert in church-state problems and director of the study, claimed that examination of how title I funds are used in New Jersey's 60 largest cities turned up widespread unconstitutional practices.

The elementary and secondary education Act of 1965 was the first proposal for large-scale federal aid to education to pass Congress. More than one billion dollars has been involved in the program.

Aid provided was to go to "emotionally deprived children" in both public and private schools, and was to avoid constitutional infringement by giving the aid to the pupils in parochial schools, rather than to the institutions themselves.

The La Noue study declared that "among private schools, only Catholic parochial schools benefit substantially from title I. These schools have the most need and best organization."

The survey also charged that: "Most parochial school students receive their title I instruction services in parochial schools rather than public or neutral sites;

"Services are offered to whole

parochial schools or classes rather than to individual students;

"Huge amounts of equipment are given to parochial schools which are neither loaned, mobile, or confined to use in title I projects."

Standards for determining "educationally deprived children" are "so inadequate," the report said, that "it is impossible to find out whether parochial pupils are getting full benefit from the funds. Public school officials were able to offer "hard data" in support of their needs, the report said, but parochial school officials could only provide "soft data" and estimates which were "almost never publicly verified."

The La Noue study also criticized the New Jersey department of education for its "unwillingness" to produce written policies or press for clarification of ambiguous legal points.

It was noted that the national advisory council of the education of disadvantaged children, which was to be a congressional watchdog for church-state abuses, has had "neither the interest nor the resources to fulfill its obligations."

Local school boards and attorneys have played "virtually no policy role" in clarifying church-state issues in designing title I projects, it was claimed.

The survey did point to "some superbly run programs from a church-state viewpoint" in the state, but concluded that it would be "unrealistic" to hope for sufficient "legislative or administrative reform . . . the political pressures are too great to expect much change."

Prof. La. Noue said that "overt" political pressure was not reported by public school officials, but that the public

officials "have too often deferred to their private school counterparts in designing projects."

Henry di Suvero, executive director of the New Jersey Civil Liberties Union, said his organization would begin a drive to see that the federal money is used in a constitutional manner.

"If appropriate changes are not speedily made," he warned, "we will bring suit."

The survey sample included almost two-thirds of the state's total title I allotments in both urban and rural districts.

## STRUCTURE COMMISSION ANNOUNCES PLANS

★ With the urgency of renewal and restructure very much on the mind of the Church, the joint commission on structure of the Church had its organizing meeting in Chicago March 1-2. Bishop John P. Craine of Indianapolis, was elected chairman, The Rev. W. Bradford Hastings, rector of Christ Church, Greenwich, Conn. was elected vice chairman and Mr. Clifford W. Stone of El Dorado, Kansas, secretary.

Six new appointees to the 12-member commission were present — Bishop Carman, Bishop Masuda, the Rev. Joseph A. Pelham of Farmington, Michigan, Mrs. John H. Foster of San Antonio, the Hon. Reynolds S. Cheney of Jackson, Miss., and Mr. Joseph Worsham of Dallas.

Other holdover members present were Messrs. Clifford Stone, Fredriks Berger and Charles Crump. Bishop Blanchard was present by the invitation of the chairman, in his capacity as chairman of the Executive Council committee on their staff and council restructure.

The commission noted many areas of need for attention in the coming triennium, especially in view of the possibility of a special meeting in June or September of 1969 to deal with

such matters. Issues that were tabled, defeated, or otherwise carried on from the 1967 Convention were of course priorities. These would include further consideration of proportional representation, questions involving both the divided and unit voting, further questions of implications of the new nomenclature for missionary districts, both domestic and overseas, possible changes in voting in the House of Bishops, the election of the Presiding Bishop, and other matters.

Of primary concern to commission members, mindful of their responsibility as representatives of General Convention, was the added function given this commission to deal with the structure of the Church, and not simply of General Convention itself as in the past. There was considerable debate over the efforts of other agencies such as the MRI commission and now the Executive Council committee on restructure, where these bodies proceed with decisions which definitely affect the whole question of the structure of the Church.

Better communication between these various groups working for the same purposes is a natural requisite, but the commission also questioned whether these efforts should not be unified, and how soon the Presiding Bishop would be naming the professional consultant to direct all such efforts, as authorized by the 1967 Convention.

The commission noted with gratitude the amount of publicity given the whole question of structure in the Church news media, and the general interest around the Church.

Next meeting will be May 24-25 in Chicago, and the chairman would urge all those who have questions regarding structural

matters to put them in writing to the secretary of the commission, the vice chairman or himself.

### **THEOLOGICAL EDUCATION BOARD ORGANIZES**

★ Bishop Frederick J. Warnecke of Bethlehem has been elected chairman of the new board for theological education. The board is meeting monthly. The Rev. Charles L. Taylor, director of the Pusey committee study, has been asked to serve as consultant to the board for six months. The board will seek a permanent staff executive during this period. Taylor's office will be at the Episcopal Church Center in New York. The General Church budget provides \$25,000 in 1968 for the board.

In a statement Bishop Warnecke said, "The members of the new board for theological education are deeply aware of the duties and the hopes entrusted to the board by the General Convention. As chairman, I am grateful for the competence and experience of the board. The board, however, will seek guidance and help from many. We shall be open to the Church, and especially to the bishops to whom is given such great responsibility in theological education, ordination and the pastoral care of the clergy."

Bishop Warnecke emphasized that the board is not an administrative or operating agency, but a planning and policy making committee. He stated that the board will report regularly to the House of Bishops and to the General Convention.

He expressed the appreciation of the board to Dr. Nathan Pusey and the special committee on theological education for the work which culminated in the establishment of the new board.

### **KING MARCH ON CAPITAL SCHEDULED APRIL 22**

★ Martin Luther King has set Monday, April 22, as the start of his "non-violent poor people's march on Washington."

He said that the "lobby-in against Congress" would draw thousands to the capital by foot, "mule train," bus and car from the south and other sections of the U.S.

King also claimed that "the highest patriotism demands the ending of the Vietnam war and the opening of a bloodless war to final victory over racism and poverty."

In a prepared statement, King praised the report of the national advisory commission on civil disorders, which condemned "white racism" as the chief cause of urban riots.

The commission's recommendations for legislation, he continued, would be adopted as the basis for legislative demands to the Congress. Those demands will be announced shortly, he said.

King explained that the campaign would begin in two phases. On April 22, he said, he and about 30 leaders would call upon administration and congressional leaders. At the same time, a "mule train" of nearly 3,000 Negroes in horse and mule-drawn wagons will leave Mississippi for Washington.

Previously, he has explained that the Washington demonstration would begin as a "peaceful" protest, but that if Congress does not act to provide economic and social legislation, the marchers will begin a "series of disruptive protests."

Emphasizing that the whole demonstration will remain non-violent, King has also projected a tie-up of the capitol's transportation facilities, and an encampment of 3,000 trained volunteers in Washington, if Congress does not act.

# EDITORIAL

## Salary of Your Rector

IT HAS been our privilege to know several hundred vestrymen of our Church. We have met them at diocesan conventions and elsewhere. They are a loyal, conscientious and energetic body of men. Without their labors the Church would languish in our land.

We wish to make an appeal to them to undertake a constructive measure that will be not only an act of justice but a bit of good stewardship of the interests of which they are trustees.

For the good of the Church we would urge you to do this simple thing: Increase the salary of your rector every year.

We could write a volume in defense of this practice. But our vestrymen are men of keen minds, and they may readily grasp the fundamental wisdom of such a practice. We venture, however, to suggest a few of the reasons.

Your rector is a human being with a natural concern for his continued usefulness and the protection of his family. But he needs, like any other man, the stimulus that comes from appreciation, and the returns that come from achievement. In every other line of work, successful effort is rewarded by increased remuneration. There is no reason why a clergyman should be excepted from this universal practice.

Clergy now seek advancement by moving from place to place. It is a disastrous system. It deprives parishes of the results of their own labors, for a well established ministry in a parish has cumulative power.

It too often happens that a rector today is going on year after year with no increase of salary. No matter how splendid his labors, his remuneration remains constant. As a result he often finds himself harassed by small debts, worried by unexpected expenses, and frightened by the possibilities of the future. His work then suffers. He becomes restless. But if each year you raised his salary, he would take heart, and do his best to deserve it. It would be not only a help to his purse, but to his heart, for it would show appreciation.

The vestrymen may say, "We cannot afford to do it." May we reply that in the long run you cannot afford not to do it. No matter what other obligations rest upon you, this is a primary obligation. It is so, for in the long run the growth and stability and usefulness of the Church will depend upon the type of clergy enlisted to do its work. A restless, underpaid, dissatisfied clergy will bring futility to the efforts of the Church more quickly than any other one thing. You are men of good judgment, you vestrymen, and you realize that the most valuable asset a parish may have is the proper leader. You have no right to divert a single dollar to any material project or to any cause beyond the parish until you have paid to your rector a proper salary. No sentiment, no appeal to support general projects, no ambition to have material structures, should divert you from this plain duty.

The ministry will not be attractive to the right kind of men, so long as it fails to protect its clergy from the humiliation of debt and anxiety, and so long as it shelters an economic fallacy which deprives the minister of the normal satisfaction of good work, well done. The clergy are not mercenary. But they are in a delicate position. And they shrink from asking what they often so sorely need.

We realize that vestries often feel that their rector is not quite the man for the place. They feel that to increase his salary would be to encourage him to remain when they would be glad to have him go. In spite of such instances, we are absolutely confident that the practice is sound and would not only relieve the restlessness of the clergy, but would stimulate them to do their best. It might change an ineffective rector into an effective one.

If your rector is reasonably suited to his work, if he is a good pastor, as he should be, if he keeps in contact with his parish, as he should do, the very easiest financial task laid upon the vestry would be to give the people an opportunity each year to show appreciation by raising his salary. Many parishioners, who would hesitate to make a gift to the rector, would be glad of the chance to make an additional contribution to

his salary. The vestry may be actually obstructing the desire and generosity of the people.

Let us suppose that the salary was raised \$300 each year. Do you think it would be much of a task for each of ten vestrymen to secure additional subscriptions for thirty dollars for this purpose. We are sure that in the majority of parishes it would not.

Under any circumstances it would not be a hardship to try this plan for a few years. You could not become very much involved in expense in making such a trial. And you would have the satisfaction of knowing that you were supporting an effort, which, if successful, would establish a principle within the Church that would encourage the clergy and stimulate them to their best efforts.

Some parishes have reached a maximum salary for the parish. The principle need not apply to them. We are making this appeal for the clergy because they hesitate to open their hearts on this subject. They suffer and are silent.

## Too Much Morality

By Alfred B. Starratt

*Rector of Emmanuel Church, Baltimore*

THE OTHER DAY a professor at John Hopkins University said that we ought to have theologians as moral consultants in all branches of higher education.

If the rumor is true that God is dead, then a lot of clergy are going to be looking for work and maybe this proposal would ease their problem. They could be available for quick consultation whenever medical students are contemplating a change of heart—surgical, that is. Is it moral to put the heart of a red headed Russian atheist into the body of a brunette Roman Catholic member of the D.A.R.? Just ask the staff moralist — Rev. Fussbiddy.

The assumption behind such a proposal is that Rev. Fussbiddy has some inside knowledge about morality. But it ain't necessarily so. He may be able to recite the Ten Commandments. He might even tell you what his Church has in the past considered to be moral. And many bright kids in Sunday School can do the same thing.

The fact is that what you have in your head doesn't make much difference about what you have in your heart. I once knew a student at

Kenyon College who wrote an honors paper on Christian ethics in his senior year. He didn't graduate with his class because he was suspended for immoral behavior. But his essay was brilliant.

The reason why we expect Rev. Fussbiddy to be an expert on morals is that we tend to think of religion as morality tinged with emotion. It is a false assumption. Religion isn't morality. In fact, the trouble with most Americans is that we have too much morality and too little religion.

Morality is concerned with what ought to be. It is a way of judging the actual by the ideal. And the two are never identical. So the moralist inevitably tends to be a scold. He is righteously indignant about things as they are because they never measure up to his standard of perfection. The actual gives him a pain in the psyche. The greater the pain, the more virtuous he imagines himself to be. "Look Ma! I'm denouncing!"

The moralist is a reformer with a bellyache. He wants to change things because he hates the way they are. His venom is often verbally visible. On one side of the Vietnam question he will call those who disagree with him "bleeding hearts" and "peaceniks". On the other side he will talk about "murderers" and "bloody imperialists". A moralist on the left sees conservatives as selfish monsters. A moralist on the right sees liberals as starry eyed do-gooders. Morality thus darkens understanding, blocks communication, and pulverizes community into hostile groups and individuals. It destroys what it pretends to preserve.

### What Religion is About

RELIGION is concerned with what is — not with what ought to be. Religion is a condition of sensitivity to the total environment. The religious man is aware that life is a universal power in which he participates. He is sensitive to the one creating energy in all forms of existence. He meets the other as an extension of his own reality. He knows himself in his neighbor. And this knowledge is not just words in his head. It is in every cell of his body.

In common with the moralist, the religious man knows the basic importance of law and order. He supports the agencies which deter men from criminal behavior. But unlike the moralist he is sensitive to the whole range of human motivation.

He knows the emotional cost of running for

public office. He is aware of the pain of the mayor's decision when every possible choice is going to make some people angry. He can imagine the frustration of the poor whose tv entertainment is laced with powerful persuasion to buy luxuries when they haven't the price of necessities. The consequences of self-contempt among the unskilled and unemployable are known to him. The anger of men limited in opportunity by the color of their skin does not surprise him. He senses the confusion of the young who are exposed to endless chants of the delights of indulgence while the adult world uses all its power to force them to postpone pleasure.

So the religious man wants to help. Not because he ought to. Not as a moral obligation. But simply because he cares for all varieties of men. As is. Without idealistic packaging.

There are a great many religious men in our country. Some express their religion in the Jewish tradition, and some in Christianity. Many take no part in such institutional forms but are equally religious.

You can tell them by their patience with the opposition; by their persistent attempts at meaningful communication; by their desire to correct rather than to punish; by their continuing efforts, according to their skill and opportunity, to do something that makes life better for all of us together.

Moralists, we can do without. What we need is religious men.

## A Prayer for Today

By John C. Leffler

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

THE AMAZING TIMELINESS of the Collects we have inherited from the past is vividly indicated in that found on page 114 in the Prayer Book.

Just what the "many and great dangers" were when someone wrote this prayer, we can not be sure. It may have come from that troubled era when the Roman empire was collapsing, society in chaos, and law and order broken down. Or it may have been uttered by some pioneer missionary in a lonely out-station in the forests of northern Europe.

No matter — it is perfectly obvious that life

was precarious, that he often succumbed to fear or the temptation to compromise with evil in order to save his own skin. And in all this he needed the strength and support of God.

It is the hard and honest realism of this prayer which gets me. No more than this Christian of old can I afford the luxury of kidding myself about the many and great dangers in which my lot is cast. No age in history has been more dangerous to life, limb and soul than this one, and none more clouded by the possibility of disaster.

Nor dare I afford the easy assumption that because I have reasonable intelligence, a measure of love and good-will in my heart, and am trying to do God's will in my life that I shall not at times be scared enough to quail before its dire possibilities and shrink from its awesome challenges. I do not always face the many and great dangers of these days standing upright as a man should stand.

It is then that such a prayer meets the needs of my coward soul as I pray for enough backbone to face whatever ill with a strength not my own. And it is then that I can begin to understand what Paul means when facing his own weakness, he cries: "I can do all things through Christ who strengthens me".

But this collect's realism does not end here. This unknown man surrounded by many and great dangers does not expect more from God than he has a right to expect. He does not pray that dangers may be removed nor that he shall not be tempted because of them. In this he is a thoroughly Christian realist as our Lord was when, in the agony of Gethsemane, he prayed: "Father, if it be possible don't make me drink this bitter cup of pain and humiliation. Nevertheless it is not what I want but what you want".

So it is not the removal of danger and temptation for which one prays, but only the supporting strength that enables us to face them and to be carried through them by God's grace.

Many problems of unanswered prayer occur when we forget this. It is the fear of danger, rather than the danger itself that matters. And it is giving in to temptation that ruins us, not the fact of temptation itself.

Why God has set us in the midst of such a world is not as important as the fact that he and he alone can give us the guts to live in it as men, not as cowards.

## ARCHBISHOP COGGAN CONDEMNS U.S.

★ Renunciation by the U.S. of such "obscene" weapons as napalm bombs and flame-throwers might prove a first step in bringing a cessation of hostilities in Vietnam, according to Archbishop Donald Coggan of York.

He expressed this view in a letter to the Times, in which he wrote: "Let it be conceded that, given long enough, America will win . . . But can there be any difference of view as to the revulsion of conscience felt by all men and women who have any compassion in them at the

use of such weapons as napalm, 'improved' (save the mark!) by the addition of polystyrene which makes it more adhesive — once this flaming jellied gasoline touches the skin it cannot be scraped off?

"One need only mention such other weapons as gas, flame-throwers and anti-personnel bombs. Such methods of warfare are an affront to the dignity of the human race.

"Victory may be won as a result of the use of these obscene methods of torture. But what will it be worth? The seeds of hate thus sown will flower for generations to come.

"Is it beyond the realms of possibility that a renunciation of weapons such as those I have just mentioned might be a first step in bringing about a cessation of hostilities in south-east Asia?"

## THREE CHURCHES SHARE SINGLE STRUCTURE

★ Anglican, Roman Catholic and United Church of Canada congregations have built a church in Mica Creek, Canada in which all three will share.

Only one clergyman will be in charge of the non-Roman Catholic services — the Rev. R. C. Matthews, who is both an ordained Anglican priest and a United Church minister. He has preached often at Roman Catholic unity services. His wife will be the organist.

The Matthews were assigned to the ecumenical church by the local Anglican bishop and the United Church home mission superintendent.

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*Dr. Niels H. Sonne, Librarian, The General Theological Seminary.*

Publication date 1 May 1968. Prepublication price \$12.50; price after 1 May, \$15. Checks payable to St. Stephen's Church History Committee. Subscriptions and inquiries to be directed to:

Mrs. Eleanor Y. Strobe  
Parish Secretary  
St. Stephen's Church  
35 South Franklin Street  
Wilkes-Barre, Pa. 18701

## VERMONT COUNCIL SHIFTS POLICY

★ The Vermont Council of Churches, which has run into strong opposition from some of its member congregations because of its stands on certain social issues, has modified its military draft-counseling policy.

The council's trustees reaffirmed their support of the right of young men to "conscientiously and legally" refuse to serve in the armed forces, but decided that in future draft counseling will be done by denominational clergy. For the previous two years, the Council's staff had provided a counseling service.

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THE WITNESS

## --- BACKFIRE ---

**David M. Figart**

*Layman of Briarcliff Manor, N. Y.*

The Times Week in Review of February 25th, reporting on the President's attitude toward Vietnam, says: "He held firmly, in private as in public, to the premise that the United States could not — and therefore would not — suffer a defeat." This gives credibility to the statement attributed to him that he "would not be the first president to lose a war."

This stand of the President's raises several questions. First, despite what he says, can we win this land war in Asia — against which we have long been warned? Second, Mr. Kosygin has repeatedly said that Soviet Russia would not permit its ally to be defeated; and his warning must be taken most seriously. Third, the further escalation which is obviously under way means inflicting still more death and desolation on the people we set out to save.

No successful pacification or development programs would seem any longer to be possible until the National Liberation Front's co-operation is obtained through a coalition government. And in this respect the Saigon government may be a greater obstacle than Ho Chi Minh to an early cessation of hostilities.

There is something unrealistic about the President's demand that North Vietnam not "take advantage" of a bombing halt, considering that their forces employed in the widespread attacks throughout South Vietnam and in the build-up around Khesanh have infiltrated despite our bombing. Stopping the bombing of North Vietnam does not preclude bombing of targets below the demilitarized zone should there be evidence of large-scale reinforcements. One

could hope, however, that a cease-fire would accompany a bombing halt.

As we enter the most holy season of Christendom, our hearts are filled with anguish that this great country with its fine traditions should be dedicated — at whatever cost — to winning a war against a weak and impoverished Asiatic people.

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