

The **+** WITNESS

APRIL 6, 1967

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Rector of St. Christopher's, Saigon

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Harcourt E. Waller Jr.

Rector of St. Paul's Memorial Church

Charlottesville, Virginia

Thinking Out Loud About Vietnam

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Story of the Week

Rector of Parish in Saigon Gives His Views of the War

The Rev. Theodore H. Evans Jr. is the rector of St. Christopher's, Saigon, Vietnam, where he has been for over three years. He is a communicant of St. Paul's Memorial Church, Charlottesville, Virginia, where his father was rector until he took a position on the staff of the Ascension, Baltimore, Maryland. His mother is the former Jean Bowie, and his grandfather is the Rev. Walter Russell Bowie.

The message from the Saigon rector was in response to a sermon preached by the present rector of St. Paul's, the Rev. Harcourt E. Waller Jr., which will be found on page eight of this issue.

By Theodore H. Evans Jr.

Rector of St. Christopher's, Saigon

★ Your good sermon on Vietnam has arrived. Very many thanks, not only for sending but also for preaching it. I can say without hesitation that it is the best and the most honest wrestling with the real and horrible issues that confront us that I have read, and I commend you for it, though I confess that mine is far from an unbiased opinion as I have tried to say many of the things which you expressed so well. I wonder what kind of reaction you got in Charlottesville?

That statement of West-

moreland to which you referred and others like it are making the situation much more difficult than it needs to be. In fact they have probably had the effect of putting us into a position in which nothing short of total victory will be acceptable. The military pressure to expand the war seems to be increasing daily, and statements like Westmoreland's add fuel to the fire.

It is extraordinary to me to observe the degree to which religion has become established in our country and expected to support national policy on every level. A member of St. Paul's wrote to me in answer to the excerpt of my letter which you published and said that my job here was "to arouse the patriotism of Americans." A friend of mine who is a reporter for Newsweek has been trying to work up a story on the reaction of military chaplains to criticisms of the war by Church people in the U. S. He went around the country and interviewed 13 chaplains. Not one of them expressed the slightest reservation, moral or otherwise, about what we are doing here. That does not surprise me as I have observed that on the whole chaplains are the most bellicose group in the services, and they cite theological justifications for their positions.

I too do not like the Utopian stand of the pacifist. I think it is a position to take but I feel that the decision has to be made on the basis of the particular war and the particular issues and is not a decision that you can make in advance. But I must say that events are pushing me into the pacifist camp.

Escalation is built into this situation and at this point I do not see any possibility for the trend to be reversed. Everything that is being done, the plans being made, the military installations being built look very permanent to me and suggest a larger rather than a smaller military commitment in the near future. None of the talk about negotiated settlements is taken seriously here. It is assumed by everyone that the war will go on as usual for many years to come.

I suppose the worst thing about wars is that they dehumanize people. The other side becomes a disease to be stamped out, a cancer to be cut out, etc. I had a brief chat with a young soldier the other day who told me that he didn't mind coming to Vietnam to fight Communism but that he didn't care if the Vietnamese all died in the process. When you get that sort of thing coupled with the feeling of racial superiority which lurks just below the surface, you have the makings of a terribly brutal situation. I have heard too many young men who ought to know better say that one American life is

worth 100 or 1000 Vietnamese lives. That attitude must surely be reflected in the way in which the war is being conducted and my friends tell me that this is so. The issues are not all political by a long shot. I believe that there is a very deep desire in every Asian to be rid of white men.

I believe that the justifications we have been given by the Administration for our involvement here are all phoney: honoring our commitments to SEATO, proving our resolve to the rest of the world, demonstrating our strength, etc.

I doubt that it is possible to make a good case for any of these points. When you consider that we were instrumental in removing the possibility for the Communists to take over through the ballot-box, you must conclude that in some respects this is a war of our own making. From my point of view, the only possible justification for continuing it is if people will be better off as a result. I don't know how you answer that one. Numbers don't

get you very far. I would guess that at least as many will be killed by the war as by Communist reprisals in the event of a take-over. And what if the escalation leads to Chinese involvement? We are kidding ourselves if we think that is not a good possibility, revolutions or not.

I don't have any answers and it is good to know that I am not alone. Perhaps the best we can do is live with the questions as openly as possible, though I am bound to say I believe that it may be time for responsible people to say STOP. At the very least we must resist the growing tendency to issue sweeping statements about the righteousness of our cause.

As we move into Lent we would do well to remember that our Lord was crucified in the name of a cause, of a religion, of the will of God as a certain group understood it. Pray God we shall not be guilty of using the people of this land as well as our own soldiers as pieces on some giant ideological chess board.

a diocese will give to the national Church half of what it receives, which some dioceses are already doing without waiting for convention action this fall.

Underlying the idea, in all the discussions I have heard or read about, there is the assumption that this will bring in more money to the national Church. But it is possible that half of what a diocese receives from its parishes and missions will be less than the amount sent to headquarters under the quota system, under which in 1966, out of 87 quotas assigned, all but 11 were accepted in full or exceeded.

Our friend from Berkeley, California, George Tittmann, has interesting things to say on the subject which you will find on page eleven this week.

Anyone with a pencil, even a dull one, can prove about whatever he wants to in this area of Church finances. Figures are available to show that Episcopalians are pikers in giving when compared with Presbyterians — or if you want them to be really ashamed of themselves come up with statistics of the Seventh Day Adventists or the Jehovah Witnesses. Or dig up the "spend more on cigarettes than—" which used to be effective and might be again.

In any case what was reported here in the March 9 issue about the difficulties being experienced in a number of dioceses can now be broadened.

Maryland

The March number of the Communicator, monthly of the diocese of Maryland, consisted of but four pages. It dies in June and says Editor Jon C. Crosby; "This will mean that a readership of approximately 65,000 will no longer be in monthly contact with the affairs of the diocese as a whole."

Many Dioceses Have Tough Time Meeting Demands for Money

By William B. Spofford Sr.

★ Whatever one may say about the editorial and the news story in our March 9 issue at least the titles were correct. The first was headed "Church Financing Needs an Overhauling"; the other was captioned "Expanding National Budgets Raise Some Tough Questions."

As things stand at the moment people at national headquarters worked out appropriations for the coming three years which call for \$16,897,725 in 1968; about a couple of million more in 1969, with a million more added to that in 1970.

No releases have been sent

from headquarters as far as we know, but from unofficial information we have got from various sources the whole story will be told differently at the General Convention this fall than it has been at previous conventions. Priorities and needs will be spelled out, instead of a dollars and cents figure to be voted on — which in past conventions has always been approved as presented in spite of efforts on occasions for some to offer amendments.

Also at Seattle the so-called partnership principle will doubtless be adopted in place of the quota system. This means that

Bishop Doll has also stated that the Rev. Davis Jones, director of college work who also is chaplain for Episcopal students at John Hopkins University, has been released and that work at Western Maryland College and at Frostburg State College has been stopped.

Under the heading, The Process, the bishop of Maryland, has this to say:

"An every member canvass is made in each parish and mission of the diocese to determine what portion of the life of the individual under the form of money is to be given for the mission of the Church, beginning, as our Lord commanded, in the parish and going to the ends of the earth. The vestry or advisory board then determines what portion of the life of the parishioners entrusted to them for distribution must be used for the mission through the parish and how much can be sent to prosecute the work of the Church beyond the parish. As guidelines and goals, both the General Convention and the diocesan convention have adopted the formula of 50% of the giving of a parish or mission to go to the work of the diocese and the national Church and 50% to be spent through the parish.

"The diocese sets the same 50-50 goal in its giving to the national Church. The parishes and missions of the diocese are working toward this goal. The highest percentage that I know of is 27% of all that is given to the parish goes for work beyond the parish. To be sure, there are some few vestries that have not caught the concept of the oneness of the Church and its mission, and so they set an arbitrary figure for the general Church. In most instances, this allows them to have a balance at the end of year which, in-

stead of being spent for the on-going work of the Church, is invested as endowment for the parish.

"How has this voluntary giving turned out? In short, very well. Most vestries are conscious of their responsibility in reaching toward this goal of 50-50. To use this year as an illustration: Forty-four churches in the diocese pledged \$27,527 more than they did in 1966, but twenty churches pledged \$15,845 less than they pledged in 1966. Sixty-five churches pledged the same as 1966. This gives a net gain of only \$11,682, which is \$5,000 less than the increase that was asked from the diocese of Maryland from the national Church.

"What has this done to the program? In a word, the program was cut by \$95,799."

California

News of what happened at the California convention has been received since our report of March 9. The editor of the Pacific Churchman, in a reduced-pages issue, states that it may be the last number to reach the homes of 34,000 in the diocese. The paper is over 100 years old with a notable record over the period, first for the province and then the diocese. If the paper dies, says Editor Howard Freeman, "it will mean that California will be the only major diocese in the Church to be without an organ of communications between its bishops and its communicants." So we have sent him the news from Maryland since misery loves company.

The diocese has about \$62,555 less for operating program and personnel in 1967 than it has last year, so unless additional money is raised by a committee assigned to the job, there will be a lot of slashes, including, as in Maryland, college work.

Western New York

The story here is put in a paragraph in the Episcopalian, diocesan paper published now but five times a year.

The convention this year adopted a budget of \$332,230 for 1967, as compared with a 1966 budget of \$324,990. Budget requests for 1967 had totalled \$418,000, but pledged income was not sufficient to meet them, so cuts were made, including one of nearly \$34,000 in the asking for the national Church.

Long Island

Here quotas assigned for 1966 totalled \$734,836. Actually \$517,369 came in. So cut-back had to be made, so the national Church was sent \$208,539 instead of the \$374,830 asked for.

Tidings, the diocesan paper, reports that a committee is now making a study of how to raise funds, which includes finding out how other dioceses do it. The paper says that "a system that is less than three-quarters effective is a poor system. On the basis of sheer inefficiency there is justification for changing it, or, at least, making an attempt to find something better. Of course, change does not necessarily guarantee success.

"There are parishes using the non-payment of missionary objective funds as a protest. They disagree with basis policies and practices of the diocese and voice their disagreement in this manner. A new system would probably not make a difference. Then there are parishes and missions with heavy overhead expenses, and not sufficient income to do anything more than a partial job on the missionary objective. A change in approach would probably not make an appreciable difference in their situation. But who knows? Maybe in both instances it would."

Letters Received

Letters have been received about this business, most of them not for publication. Two are in Backfire on the inside back-cover, and I do not disagree particularly with either of them.

Actually what Dr. Fred Morris said in our issue of February 16 was essentially what Archdeacon Rehkopf says in the last paragraph of his letter. But the New York rector also said that "the opportunity is perfect for a drastic reduction of personnel and special services at 815 as a gesture of retrenchment and self-discipline for the rest of the Church."

Certainly this report and that of our March 9 issue indicate that there have been drastic reductions in many dioceses — some of them in order not to cut the money going to headquarters, as Archdeacon Rehkopf says is the case in Missouri.

At least the question can be raised whether papers and other important work should be killed in dioceses until the authorities in these jurisdictions are satisfied that a careful watch is being kept on the vast sums administered at national headquarters.

We have a right to assume that there is somebody there whose job it is to check little things like travel, hotel bills, dinner tabs, etc. As a Yankee I was brought up to believe:

"Take care of the pennies and the dollars will take care of themselves." "Waste Not — Want Not."

My wife too is a New Englander and among other accomplishments makes nice samplers. They are a bit old-fashioned and might not blend too well with the decor of 815. However they are small and I'll have her get busy on these two slogans if somebody in New York will agree to hang them some place.

rant advance into full communion, and ultimately union, despite differences of belief which remain at present unresolved.

"Though we have not attempted to conceal these differences — rather the reverse — we are fully convinced that the facts set out in our statements justify an affirmative answer to this question."

The Anglican team comprised 14 members, is headed by Bishop Stopford of London and includes Bishop Richard Wimbush, representing the Episcopal Church in Scotland, and Bishop David Bartlett, representing the Church in Wales.

Fifteen Methodist negotiators is headed by Harold Roberts, former president of the conference and now principal of Richmond College. Past presidents and vice-presidents were also involved in the study.

All were charged to report back to convocations and conference by the end of 1968 but, in fact, they now hope to publish their final report early in that year. In the meantime, they "dare to call upon Anglicans and Methodists alike" to study the interim report and express comments by September 1. They stressed that while the interim report reflects the judgments of the whole commission nothing in it necessarily represents its final thoughts.

While the commission reported encouragingly on the "very high degree of agreement" among its members, it did not gloss over those differences of opinion which have already led to the emergence of a body of "rebel" Methodists and a threat to set-up a break-away Methodist Church if union of the two Churches on the lines previously envisaged comes about.

The report did not refer

Anglican-Methodist Commission Release Optimistic Report

★ Anglican and Methodist negotiators have reported a "very high degree of agreement" in tackling problems of union between their two Churches and are "fully convinced" an advance to ultimate union is warranted.

The negotiating teams stated this view in a 78-page, 25,000-word interim report on progress since they were appointed in 1965 as the Anglican-Methodist unity commission and directed to determine whether union was possible.

Anglican convocations and the Methodist conference had outlined a number of points on which their members required clarification before any final union took place. In their re-

port the negotiators said: "All the proceedings of the commission have been controlled by a firm intention to do everything possible to bring our Churches to the goal of reconciliation, and to prepare them for organic union . . . We thank God for the very high degree of agreement that has been given to us in all our discussions, and for what seems to us to be the remarkable way in which, through a fuller understanding of one another's thinking, we have been enabled to resolve some considerable difficulties."

Further on, the commission declared: "We have sought to provide a factual basis for resolving the question whether we hold enough in common to war-

(Continued on Page Fifteen)

EDITORIAL

Give the Bishop More Authority

IN RECOGNITION of the present lack of procedures in placement of clergy the House of Bishops last year provided for the appointment of a committee to study the matter. This committee has now been appointed by Presiding Bishop Hines, Bishop Hall of New Hampshire being chairman. Because more than procedures are involved the committee will consider the bishop's function in the deployment of clergy in parishes and elsewhere, as well as the authority involved in the removal of clergy from office. Here is the rub of the matter.

Procedural schemes without authority will avail nothing. They will simply leave the chaos as it is. At present there is some authority held by diocesan bishops to appoint to missions and diocesan offices, and in some dioceses the bishops have the right to nominate, though not to appoint, to rectorships. Any additional authority to appoint or remove in the case of rectorships will have to be vested in diocesan bishops, with whatever limitations may be desirable.

Any increase in authority of bishops requires, at least on paper, the reduction of authority or choice elsewhere. The appointment of rectors by bishops would replace election by vestries, and a priest wishing to go to another cure could do so only by leave of a bishop, rather than having the option, as he does now, of making contact with a vestry.

The present system, or lack of it, of obtaining cures, is so intentionally obscure, and rather devious, that no firm generalizations can be made. Nevertheless, it would seem to be a sound conjecture that in a large number of vacancies, if not most, the bishop in actuality appoints, if only because the vestries do not have the facilities to hunt down candidates, or because there are no candidates actively seeking the cure, so that the bishop in fact acts as a recruiter. Any extension of authority of appointment by the bishop would not change the picture materially with respect to these parishes, though it would limit their freedom theoretically.

Again, with regard to clergy, it is likely that

the bulk of changes in cures are made with the intermediation of the ordinary, who is in any case always involved, having at least some form of veto power.

With respect to a very large portion of clergy placements giving the bishop authority to appoint would represent little change. With respect to parishes which, for one reason or another, are desired by clergy who are in a position to seek them, or which are in a position to be choosey, giving the bishop authority to appoint would represent a limitation on them. But vestries are at least as prone to err as bishops, and it may well be that the bishop might make the better choice more often. It may well be too, that the sacrifice of a margin of choice, along with its margin of error, may be a small one when measured by the benefit the Church may derive from it — especially when there is little other way of obtaining the benefit.

If the authority of bishops to appoint extended to parishes the individual clergyman would have little to lose. It is true, any particular bishop may not have use for him, but unlike parishes he can move from one bishop to another. At the same time he would benefit immeasurably because bishops would be in a position to make fixed commitments with respect to desirable offices rather than being in a position only to nominate, throwing the candidate into what may be a futile campaign.

The authority to appoint is not to be regarded as a right to impose. It is part of the process of deployment, of effective placement of manpower where it is most beneficial for all concerned. The authority to terminate rectorships is another portion of this deployment process. These are not in the realm of discipline or juridical process, which are matters covered by the canons in their respective areas. Of course, the authority to terminate rectorships in the deployment process would be useless unless there is the authority to appoint — if you are going to move a man you have to be sure you have a place to put him.

It is natural that a proposal to give a diocesan bishop authority to appoint and terminate rectorships should be met with suspicion because of the fear of abuse. Like everyone else, a bishop may at times lack sound judgment,

have aberrations, and pursue passions. But, all pious phrases aside, a bishop as much as anyone else wants to keep his operation going as well as he can and as far as he can, and this is by and large sufficient assurance against any abuse of power.

There are good reasons, however, and no valid objections, for putting some limitations on the power of the bishop to appoint and terminate. In the case of appointments this would involve the vestry, in the case of terminations the standing committee or some other likely body.

In light of all factors Bishop Hall's committee and others may find it in order to give consideration to some such proposals as these:

General Convention by canon provides that vacancies in rectorships be filled by appointment of the ordinary, subject to the consent of a majority of all members of the vestry of the parish; and that upon the request of the ordinary the incumbent in a rectorship shall resign therefrom, provided that the request be accompanied by an appointment by him or another ordinary to a cure having no less salary and perquisites, and provided further that should the incumbent or the vestry not agree to the request either or both may appeal to the standing committee, and if a majority of the members thereof shall so determine the bishop shall withdraw the request.

THINKING OUT LOUD ABOUT VIETNAM

By Harcourt E. Waller Jr.

Rector of St. Paul's, Charlottesville, Va.

SERMON THAT BROUGHT THE RESPONSE FOUND ON PAGE THREE

IT IS presumptuous to preach on so serious a subject in such a short period of time. This past fall we published a letter from the Rev. Theodore Evans Jr., rector of St. Christopher's Church, Saigon. "Tad" is also a communicant of this parish. . . . "Our congregation here continues to expand at about the same rate as the U. S. military presence in Vietnam, which is becoming rather overpowering at this point. I personally cannot see that very much good is being accomplished by this war. Wars never accomplish anything, I suppose, but this one seems particularly doomed to failure. I am sure that communist military power can be defeated—that was never really in question—but that is not even the beginning of what we are trying to do here. I wonder if we shall ever learn that we cannot remake the world in our own image? I wonder what sort of guidance you have been given at St. Paul's about the war here. Have the clergy preached about it at all?" (In a letter from Mr. Evans, to Mary Walker)

Amid the broadcasts and news reports, the talk of escalation and de-escalation of Hawks and Doves, I feel I must share with you some of my elementary thinking for I speak as a

Christian trying to interpret war and peace with reference to Vietnam.

On this past Christmas Eve General William Westmoreland, commander of United States troops in Vietnam, called on all Americans to ask God's blessing of American fighting men engaged "in this most Christian of causes."

In an editorial written at the request of the Charleston South Carolina Evening Post, Westmoreland said United States troops in Vietnam are bringing close to reality "Christ's wish for peace on earth." (quoted from Washington Post, Sun., Dec. 25, 1966) . . . This is a serious point-of-view for a number of persons, and his is an interesting interpretation of the New Testament idea of "peace."

Writing in the December 14th edition of the Christian Century Vernard Eller, an associate professor of religion, presented A Theology of Non Resistance. Taking a pacifist position and referring to Vietnam, he wrote of war and other "impersonalizing institutions" of our time finally stating: "But the difference is this: these other institutions need not be impersonalizing; the Christian can and will work at reforming them. War, however, is an institution whose

very existence depends on man's ability to impersonalize. Reform of it is out of the question. Thus the Christian is obliged to work for war's abolishment and until war is abolished the Christian must refuse to participate in it lest he abet the jeopardy of the one freedom that is infinitely more precious than any and all other freedoms he might defend."

In the January 4, 1967 edition of the *Christian Century*, Philip Wogaman, an associate professor of Christian ethics, took an alternative stand as he stated a modern case for the just war but with responsibility to the wider community of nations. "For the Christian, the lesson of Vietnam is that it emphasizes the principle of legitimate political authority as criterion of the just war, along with the modern consideration that only a force responsible to the people itself or to the world community can morally be considered legitimate." His main point is that we look to the United Nations as the responsible agency of the world community.

Three Positions

HERE ARE three examples of positions which people, in the name of Christianity, declare or take. There are many more divergent "Christian positions." In such a super-market of seriously manufactured goods, what is the thoughtful Christian to select? What is your Christian stance in time of war? . . . this war in particular? Is "Thou shalt not kill" and the Christ of "turn the other cheek" to prevail for us; or is the Jesus who says, "I bring not peace but a sword" to prevail? Morally speaking, must a Christian adopt a pacifist position only, or must he always submit to the decision of duly constituted authority as they symbolize, however imperfectly, the order of God? . . . or are other courses open to him?

I preach this sermon as one who is thinking and praying out loud in your midst. I do not believe I have an axe to grind, a particular position to defend. I am a relativist in this war. I cannot hold to a dogmatic point of view as I may have in past wars. I have a mind with which to think and a heart with which to emote as I share with you, and, I believe you may even share with me, a yearning for a Christian interpretation of war and peace with reference to our current conflict. As Tad Evans has written, "Have the clergy preached about it at all?"

Until today, except for a few references, the clergy of St. Paul's have said very little. Un-

fortunately this subject has not seemed to capture the public imagination in this town. Except for a handful of not too vocal persons there are no strong centers of Hawks and Doves. Nevertheless, I have a suspicion that a majority of you wish you had some ground on which your consciences may stand. I'll bet most of you find it hard to take a clear stand on the war in Vietnam and that you may even avoid serious conversation because it would be easy to be misunderstood.

Now let me offer these thoughts:

The Military View

● FIRST, as a serious Christian, I feel my faith makes me slightly schizophrenic when it comes to the Vietnam situation. For instance, I must disagree wholeheartedly with General Westmoreland's point of view that the war in Vietnam is the "most Christian of causes." Quite frankly, a war, even a so-called just war, can never be called a Christian cause. It is never the causes which are Christian, but the people in them who may be so. If God were to take one side only as General Westmoreland seems to imply, my biblical point-of-view assures me that any opposing position would disintegrate almost immediately. The Christian cause or crusade position is not a live option for me. Past history has already rendered its judgment on this alternative.

The Pacifist Position

● Secondly, I cannot be a dogmatic pacifist. Although my emotions tend to pull me in that direction, it is too easy and too abstract an answer. Pacifist alternatives are Utopian, and, right now, I cannot accept the Utopian role. However, I can imagine the war escalating to a point at which I could justifiably move into the pacifist's camp as the lesser of evils. Right now my reasons, as a Christian, for rejecting such positions are tentative at best. Political reality is still weighted against extreme pacifism just enough to keep me from it.

My reasons are to be found in the fact that human sinfulness expresses itself as a force which, unattended, moves men and societies in increasingly depersonalizing and disorderly directions. The Communist concept of order is not a live option for me. We have a concept of order at stake, and, unfortunately extreme measures have been necessary to protect it. To date I must throw my lot in with the extreme

measures side. It is possible that the extremity of the measures may change my mind later.

Now let me also give a strong emphasis to another facet of this argument. My Christian position demands that I would even put my life on the line to let the pacifist have his say. I will support his right to be a pacifist or conscientious objector, and I will burn with righteous indignation at those who call them cowards or traitors.

Let me comment on a question which lies behind all this. Why is it so hard for most Christians to stand with conviction on one side or the other? Consider it thus. By reflection on our past wars, it has been easier to identify "the goods" and "the bads", the side of right and the side of wrong. Although holes may be punched in such hindsight, it has been easy for me to do. As in our popular films, we are used to identifying with the good guys against the bad guys. As I look back on past wars, I can do just that. With this war I cannot. No matter how hard some people try to make it so, the good guys and bad guys do not fall into their rightful slots anymore.

A Gray Business

● My third point arises out of my attempt to be a responsible Christian and look for the political realities at stake. As Paul Ramsey, professor of Christian ethics at Princeton puts it, "no one is obliged to seek a greater good for himself and his country or for any ally needing assistance if such good is not possible."

For instance, I have to weigh the validity of a "domino theory" against a growing censure by non-involved friendly nations. I have also to weigh the apparent success of Communism in spite of its evils as it has unified and given some flicker of hope and dignity in Asia against the former despotic, often criminally dehumanizing forms of past government even against the fact that we never really exported, with conviction, our own ideologies to South Eastern Asia. I have to accept the fact that something called "victory" is not a goal, for I do not know what we would win, if we should win anything at all.

The greyness of the whole business is frustrating. Right now I am willing to accept the political necessity of this war as a relative position seeking a relative order even though no position available to me really justifies itself.

In matters of moral decision in Vietnam we American Christians are being led into a hard adolescence. There is no solid ground on which to stand.

Then there is the matter of whether the whole affair should be dumped in the lap of the U.N. In theory this is perhaps an ideal step, but, I am led to believe that forces of our own making and accidents of history have made the present moment one in which a fair hearing in the U.N. would be impossible. Lest I be misunderstood, I am not in any way associating myself with the position of Wendell Rivers of South Carolina nor of Harry Byrd Jr. in their criticism of the possibility of U.N. authority in the matter. Perhaps the U.N. possibility will loom larger soon. I hope it will.

Sense of Anguish

FINALLY, a word about the people on both sides. We, our allies, and their enemies, are all children of God. We Christians hold this belief quite dearly. For that reason, if for no other, we must always live with a deep sense of anguish when separated from them by the extremes of warfare. The people of the world were made for unity and interdependence, so where disunity erupts in destruction of life and property, there is no human justification for the results. However, as long as Christians live in such a world, they must decide how and where they stand. They must do so in their knowledge of the grace of God but also within the realistic limitations of the situation at hand. Christians must never forget to lean toward loving their enemies and praying for them.

Finally, deep inside me, as a Christian, I admit I long for a reasonable pacifist position, but in all honesty I have not found one which I can hold. At the same time, it is also my fervent hope that I will never be pushed into any such position by default because my country has stretched the limits of my conscience. The faith of Christians does, for the time being, make them schizoid in this matter. It is hope which will sustain them though.

I conclude with a little known verse by W. H. Auden:

"A sort of honour, not a building site,
Wherever we are, when, if we chose,
We might —

Be somewhere else, yet trust that we have
chosen right."

VOLUNTARY GIVING --- A HALF-TRUTH?

By George Tittmann

Rector of St. Mark's, Berkeley, Calif.

QUOTAS AND BUDGETS SHOULD BE A PART OF STEWARDSHIP

IT SEEMS TO ME that there is serious imbalance in our current teaching about stewardship.

A little history. Four decades ago or so, Church giving was democratized by the every member canvass system. Before that, as I understand it, churches and their works were supported by pew rents, patrons, endowments, collections for specific projects, solicitation by independent groups within parish and larger Church, and the eccentricities of loose plate alms. With the canvass system came the effort to secure universal support by regularly paid, annual pledging.

After the pledge system had gotten under way, found general acceptance and produced its significant increases in Church income, it was not long before it hit a kind of ceiling. So sometime in the 30's the theory behind the new technique began to be critically examined. Exposed to view, what that theory amounted to was this: people were being presented with a goal selected by vestry, committees, conventions, etc. which represented someone's decision as to a practical amount needed to carry on or expand the Church's work. The reflexive reaction in the minds of givers was to divide the total amount by the numbers of parishes, or communicants in a parish, and thereby conclude what one's obligation might be to the whole enterprise. Correlaries to this procedure included, of course, judging one's giving by that of other people; reluctance or enthusiasm depending on the nature of the project for which the appeal was made; responding to "10% increases", measurement by what had been given the year before, etc.

Conscience as the Guide

NOW THIS KIND of motivation and its various measurements, skeptically reviewed by our stewardship theoreticians, came to be corrected by focusing on the psychological attitudes of the givers, stressing conscience as the guide. The individual — person, parish, and later, dioceses — was asked to inspect his own feelings about

God, the gospel, the Church, etc. and come up with a "due proportion", or "proper share" of gross or net income to be given to the Lord's work. "The need of the giver to give", "tithing is good for the tither", and such slogans, expressed the rationale behind this much needed corrective to the ideas prevailing amid every member canvass thermometers and team competition charts in parishes and Church headquarters over the land. "Voluntary giving" became the motto. Goalless stewardship campaigns forced people to turn inward and think disturbing, challenging thoughts about God, money, self and world. Parish priests, hosts of laymen and diocesan bishops came to consider it an unquestionable Christian accomplishment to have abolished goals for canvasses and campaigns, as they abandoned quotas and left decisions entirely up to the consciences of constituents. Was it that? Well, yes and no.

Nothing must be detracted from the psychological, if not theological, rightness of that corrective swing in our theory of stewardship. But it seems that now we need a new, critical understanding of what has happened. With the every member canvass practice and the conscience-centered theory of stewardship, we are finding ourselves often in difficult, even disastrous conditions—as is the case when theories are only half right. Voluntary giving does indeed "work" — it can and has become gimmicky — for a while, though it, too, can bump into its own ceiling. Also, when there are times of controversy, protest and rebellion, it seems more readily to permit loss of income — often almost instantaneously. But its vulnerability to climates of opinion is not what describes why it is only half right. That is a theological matter.

The Outside World

THE THEOLOGY of voluntary giving is necessarily individualistic — whether it is applied to persons, parishes, or dioceses. Fundamentally, it presupposes that God speaks mainly or even only through the unit — me, vestry, congrega-

tion, diocese. It implicitly assumes that the ingredients necessary for a Christian decision about the giving of money are funneled through the individual — which means that God's manifold ways of speaking through the needs of any part of a larger outside world are at least secondary, if not disregarded. I with my conscience — a congregation and its lone point of view, a diocese and its limited perspectives — need to be tutored by what is happening in the larger Church and world in which I live. My conscience needs to be told by other people, who know better what God is trying to get done in the world than I do, what it ought to feel obligated to give. A congregation needs to be educated in the wider mission of the Church before its decision can be truly enlightened. A diocese must be told of works and opportunities all over the nation and world before its perspective is informed enough so that its own decision about giving may be wise.

Now, may not such outside information come into the conscience of the unit very clearly — indeed, how else? — by goals, budgets, quotas, assessments? Are these not simply forms through which the educated summons of the larger Church helps instruct the smaller units, providing data necessary for the conscience, so that they can act on the basis of wider realities, not just on inward feelings and insufficient information?

Need for Education

OF COURSE God does inspire the individual unit, and it can and should be motivated by its

response to him. But God also comes in through facts of the great outside world. For him to be known clearly in this way there is really no substitute for education in what is actually needed; concrete projects to be undertaken, programs to be accomplished, personnel to be paid, campaigns to be launched, goals to be reached. How can I, or a congregation, or a diocese ever be trusted to act from an inadequately-educated, personal, local, fragmentary basis of decision?

All this is to plead that, in order to complete the insufficiency of a very good, corrective but partial theory — theology — of stewardship, we should by all means be unashamed and unafraid to reinstitute quotas, budgetary goals, assessments and the like. Not to do this only helps to deprive the Church — from individual to national Church to Anglican communion — of access to the information about God's greater mission which can only come to us, in terms of specific needs, from those who are acquainted with larger dimensions of opportunity and challenge.

It should be added that bringing back quotas and budgets into our organizing of stewardship, as we correct the imbalance of our theory, does not necessarily mean abolishing the free and voluntary emphasis in Christian giving. It only adds the realities of the wider theater of God's work which, if communicated in the proper tone and wordings, ought to permit anyone freely to give less or more, according to whatever his own conscience may urge.

MATURITY A WAY TO SUCCESS

By Albert Reissner

Psychoanalyst of Brooklyn, N. Y.

**AN ADDRESS GIVEN AT SEAMEN'S
CHURCH INSTITUTE, NEW YORK**

LIFE OFFERS an opportunity to grow, always with the hope of attaining maturity. This will enable us to control all our activities. Without self control we are handicapped emotionally, socially, physically and spiritually. Self control is necessary for all who like to achieve inner emancipation and healthy creativity.

Through a process of self realization we learn,

step by step, to develop and understand our capacities. This brings acceptance of one's self and others, in a harmonizing context. Only from such inner poise can one expect integration of motives to emerge. In other words, we work to achieve a perfect life style.

Individuals often have difficulty in reaching this goal, and they need help in trying to elimi-

nate troublesome symptoms. Part of the difficulties in our growing process comes from the fact that we live in an immature culture. That means an accumulation of things rather than depth in spiritual experience and growth in personality and capacity for love.

A first essential is the development of a workable value system, for values today are often dangerously distorted by social pressures. Under the right conditions a person's conduct can sometimes be transformed almost without his awareness.

Maturity is a broad term, but everyone will understand its general connotation. It is concerned mainly with the ability to do what is expected of one, and this means being dependable and reliable. A mature person is usually marked with a noticeable degree of composure and a high sense of personal dignity and integrity. He tries to avoid mediocrity.

A distressing symptom of infancy is the attitude — I want it now! A self controlled adult is able to wait. He knows he cannot have everything his own way. He is able to defer to others and to accept changing circumstances, providing a basis for meeting unpleasantness, frustration, discomfort and even defeat, without complaint or collapse. Self-centeredness is the pitfall of neurotics.

The adult who is constantly changing jobs, friends or mates, is immature. Maturity provides the ability to make a decision and stay with it — but this must be based on clear thinking and a sense of absolute fairness. Sometimes heroism under fire is required if one is to hold firmly to one's strict moral convictions, but this is important. Nevertheless the necessity for compromise is ever with us, and this too, requires clarity and courage.

Leading to Illness

IMMATURE PEOPLE spend a lifetime exploring possibilities and then do nothing. Immature persons use people and love things — in contrast to mature persons, who love people and use things. The adult world is filled with people who can't be counted on. They break promises, and substitute alibis for performance. They show up late or not at all. They are confused and disorganized. Maturity is reflected by the ability to direct one's energies, and the willingness to do more than is expected.

Do you mean what you say, and do you say

what you mean? The children are incredibly sensitive to our failures and dishonesties. They copy them or reject them with a violent denial of parental authority. Feelings not positively structured in youth return in the later years in the form of moods or resentments which can lead to serious mental illness.

For this reason, parents especially should share a mutual desire to achieve stable personalities and high principled character. Only with such a foundation will they be able to provide the proper human motivation for safe and mature conduct in their children.

How can we reach maturity? By striving for a goal beyond ourselves. Our activities will tend to become more creative and our thought patterns more coherent and courageous. As we all know, character habits, inwardly realized and confirmed, will reflect outwardly in manifestations like interest in reality, interest in others, and all the virtues of cooperation, with the sanctifying influence on the spiritual life of love, hope and faith. Faith produces courage, balance and maturity.

Some signs of immaturity are: an inadequate conception of others and self, lack of resistance to being pushed around by people and events, impossible ideals for self and others, fear of the unknown in the universe, with childish images, perception of life as an agonizing antagonism, and accumulating contradictions between individual and society.

Estimating Maturity

THERE ARE various reliable ways of estimating the degree of one's maturity, bearing in mind that maturity is not necessarily synonymous with intelligence. I recall the case of a high official who was extremely shocked on finding that his maturity test showed lower values than most of his subordinates. The generally used I.Q. scoring test and the numerous job qualification tests, etc. are entirely different from my method of testing maturity.

It consists of fifty questions specially intended to analyze mature reactions. The percentage result points to the emotional development and offers a springboard from which to proceed. A person receiving a mark of 50 to 64 percent would be considered very immature; 65 to 79 percent indicates some deficiency, while 80 percent or more is approaching maturity.

In one of my clinics with a group of 360 per-

sons of higher educational level from the ages of 25 to 70, I came to the following results in maturity values:

- Group 80 - 100 44%
- Group 65 - 79 41%
- Group 50 - 64 15%

Supplementing the above test I use the Bernreuther method, which focuses on the degree of emotional stability, dominance or submissiveness, introversion and extroversion, and confidence in one's self.

The importance of setting up some standards and guide lines, even for pre-school age children, has been demonstrated by recent studies in the Columbia Presbyterian Medical Center in New York. They use a "Prediction Index Test" which reveals deficiencies foreshadowing academic trouble with indication of remedial treatment needed. With sympathetic understanding kindergarten or first grade scholars are often helped in following the regular curriculum, whereas otherwise they might flounder hopelessly.

What God Offers

AT ALL LEVELS one finds dismaying instances of prolonged adolescence instead of a growing spiritual awareness and social control. With the vast amount of thought that is being given to mental health much progress could be made with young and old. In difficult cases a dialog between person and counselor will be helpful to create a sphere of new reality in order to be most effective under the "universal will" to find direction to a higher state of maturity and eventually enjoy the fruit of success. The goal should be an ennobling one. A mentally healthy person learns to accept himself and then is able to reach out and become a productive member of the community of which he is a part. Thus he does achieve a kind of life-style, accompanied by sensible and reassuring flexibility. Remember, the mind is attuned to the divine, and therefore will react positively to the situation.

God offers us peace of mind and happiness through faith in his purpose for our lives. We must learn the art of acceptance. We are made in the image of God, and when we realize this a new source of power opens out before us.

A person of great will power can do a great deal for himself. The sensitive, spiritually inclined person will reach new dimensions through

meditation. We recall how Handel composed the Messiah. He was completely withdrawn from this world, he even forgot to eat and sleep. Immersed in his music he described his feelings when he created the chorus for the Allelujah, "I saw all heaven before me and the great God himself."

Instead of trying hard by conscious effort with will power, you picture yourself in a position of attainment on some level. By this technic your inborn creative success mechanism takes over. It is considered the strongest force within us. This "mental picturing" is accomplished by a normally functioning mind and brain. Slowly a guiding system begins to work successfully. Maturity and success can therefore be acquired with the help of "self-image psychology."

Success is not concerned with prestige symbols, only with creative accomplishments. Too much egocentricity and preoccupation with badges and titles may lead to neuroticism and all its unpleasant symptoms. The mature person is self controlled and carries his success with confidence and a well mannered reticence. He does not consider himself perfect, but is still reaching higher. Webster's definition of success is "the satisfactory accomplishment of a goal sought for."

Maturity is the basis for success. Man is a goal striving being and success is the accomplishment of his potentialities. Maturity tests and "self-image psychology" can be helpful.

Confucius said, "The perfecting of oneself is the fundamental base for all progress and all moral development." And Goethe ended his Faust with the words, "Him — who strives upward — we are free to save."

Let us strive upward!

The Liberation of the Church

By John Pairman Brown

*Professor of Christian Ethics and New Testament
at Church Divinity School of the Pacific*

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COMMISSION REPORT: —

(Continued from Page Six)

specifically to these "rebels," but said: "The decisions in 1965 have already helped to create a new relationship of mutual trust and respect between our Churches at every level, a new resolve to worship and work together, and a new determination to carry out together the mission in the world which is the prime reason for the existence of the Church . . .

"But there are still local situations where the process of growing together has hardly begun and imaginative leadership is sadly lacking. We know that all plans to bring our Churches together could founder on the indifference or complacency of clergy, ministers and lay people."

Then, again, in a reference to the proposed service of reconciliation, which is designed to integrate the two ministries but which, in its original draft form, aroused particular opposition from many Methodists, as well as some Anglicans, the report said:

"The commission has a deep concern for those Anglican priests and Methodist ministers who might, in spite of all efforts to resolve their difficulties, feel unable for reasons of conscience to take part in the service of reconciliation.

"Both Churches, we are sure, would wish to approach this problem with understanding, charity and justice."

Much of the report is devoted to a revised service of reconciliation which it was asked to submit, and also to the draft of an ordinal which it was asked to prepare for use in both Churches from the beginning of stage one of their union program. It provides for intercommunion between the two Churches, stage two for full organic union.

In revising the service of reconciliation the commission said: "We have sought to take full account of the detailed criticisms put forward in the discussions of the past four years."

The service of reconciliation involves a laying on of hands and much of the previous controversy revolved around the concept of ministerial priesthood, the significance of episcopal ordination, and similar matters. In presenting its revised version, the commission said: "It is clear that the views of priesthood and ministry held by and within the Methodist Church fall within the limits set by the Anglican formularies . . .

"Individual participants in the service may be expected to bring to it diverse and opposing views of its significance for Methodist ministers, and this must be both admitted and accepted. If some see the service as a conditional or unconditional ordination of Methodist ministers to a priesthood not hitherto exercised, others in both Churches are sure it is no such thing . . ."

"In the judgment of the commission, not only is a measure of disagreement about priesthood . . . 'not intolerable' in a united Church, but a united Church is the best context for continued exploration of the differences that remain. If the intention of the service is responsibly accepted, we may expect that, under God, our common thinking on this subject during the period of full communion, and later on in the united Church, will be theologically fruitful."

In reference to the laying on of hands, the commission observed that this is reciprocal. "As episcopal hands are laid on Methodist ministers, so the hands of Methodist ministers are laid on Anglican bishops and priests. And in each case

the explicit burden of the preceding prayer is that the spirit may bestow on those on whom hands are laid such gifts as they need in order to fulfill their ministry in each other's Churches.

"The rite thus visibly declares that the two ministries now being reconciled, and the Churches which they represent, are praying that each ministry may be enabled to share with the other the gifts of the spirit which it has received in the separation, and that the two ministries may be fully identified with each other in the wider mission which they are about to undertake together."

The commission also stated that "in revising the service we have introduced a declaration, to be subscribed by every bishop, priest, and minister taking part. This declaration does two things. It allows each participant to affirm personally his belief in what God has already given him, but it also makes plain his complete willingness to receive what God may yet desire to give. This willingness to receive is, we believe, the most important disposition with which to approach the service."

On the question of the diaconate, the commission said: "It appears that the Methodist probationer minister is very nearly the exact equivalent of the Anglican deacon. We think it desirable that, as our two ministries are to be assimilated to one another in the episcopate and the presbyterate, this assimilation should be carried to its local conclusion in the diaconate also . . .

"We therefore suggest that the Methodist Church should consider whether, from the beginning of stage one, Methodist candidates for the presbyterate should, upon leaving college, be made deacons according to the form provided in the new

ordinal which both Churches will use.

"Further, we recommend that the two Churches, preferably in consultation with theologians of other Christian bodies, should initiate a thorough study and assessment of the present lay orders of ministry in relation to the historic order of deacon."

On the sacrificial aspects of holy communion, the commission agreed that there are long-standing differences of opinion and deep-seated fears. But it said the presence of these fears has tended to conceal the amount of common ground and "it is significant that the present Methodist Book of Offices contains the holy communion Service of the 1662 (Anglican) Prayer Book, almost unchanged."

The commission listed a number of varieties of conviction and belief but concluded that these "have never led to the breakdown of eucharistic fellowship within either of our Churches, and do not form a barrier to full communion between the two Churches in the future."

A number of questions still remain for the commission to consider. One of these, it said, "is how to preserve in the united Church which is our goal

the present full communion which the Methodist Church enjoys with Methodist and other Churches lacking the historic episcopal succession throughout the Christian world.

"No question of modifying these relations in any way will, of course, arise during stage one. Regarding stage two it must be borne in mind that the Methodist conference of 1964 declared that it understood the scheme as meaning that these relations would at no stage be jeopardized."

In a final concluding remark, the joint teams of negotiators listed various negotiations and conversations aimed at union

now going on among and between Anglican, Presbyterian and Congregational Churches in England, Scotland and Wales, and add: "These developments have given to the Church of England and the Methodist Church an additional incentive to work strenuously, rapidly and responsibly towards reconciliation with each other.

"Unity is God's will for his Church; we believe that the reconciliation of our two Churches is the immediate task which God has laid upon us as our part in the doing of his will, and we believe that his immeasurable resources are available to us for this if we are obedient to him."

Episcopal Church Seminar Weighs Businessman's Moral Problems

★ John Keller, partner in a brokerage house, is making money. A stock named Sky High, dropping from 30 on its way to 5, is being bought and sold like hotcakes through his firm. Commissions are mounting — a big plus.

But suddenly John finds the minus, it's no accident his firm is moving that stock — Sky High's management is driving down the price and his star salesman is quietly selling for the frightened public and buying for the piratical bosses.

Worse yet, his associates urge him to get in on the killing, because the skids are greased

for a quick price rise after the public bows out.

Mr. Keller has found a plot. One which, if you assume the Securities & Exchange Commission wouldn't ask questions, is presumed not illegal but certainly unethical. What does John Keller do? Sit back and collect his share of the commissions? Call up the SEC or the stock exchange and report the situation? Warn the public via the newspapers? Or buy 10,000 shares of Sky High?

The hypothetical Mr. Keller and his hypothetical crisis was one of the subjects covered during a two-day conference on business ethics sponsored by the Cathedral of St. John the Divine and the Wall Street ministry of Trinity Church.

Some 30 young men from business administration schools at Fordham, Harvard, City College of New York, Dartmouth, the University of Pennsylvania, Columbia and St. Peter's College of Jersey City attended the conference.

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And the strict moralists among the graduate students won out over the "business-is-business" faction as the seminar considered the moral dilemma of stockbroker Keller.

The future business men, sartorially correct in dark suits and dark ties, considered his case and others similar to it in small discussion groups. Varying opinions were expressed.

"In the real world you wouldn't stay in business long if you behaved completely ethically," one student commented from the floor.

Another observed that even within the Wall Street ministry there are differences of opinion as to "what is moral and what is ethical."

But in the end, the majority seemed to feel that Mr. Keller was morally obligated to inform the stockholders and the public about the scheme.

The Rev. Francis Huntington, executive director of the Wall Street ministry, told the group as the conference began that the purpose of the gathering was "to give students a chance to focus on issues which are seldom raised on business school campuses but which daily confront responsible adult members of the business community."

Another speaker, Frederick E. Webster Jr., assistant professor of business administration at Dartmouth, conceded that "we don't do enough on campus to explore the morals and ethical implications" in business because "we don't know how to approach" the topic.

"It would be presumptuous for a business school to think it could teach morality because no method would be generally acceptable to even a large minority of students," Webster said. He also pointed out that decisions of business men are "multi-faceted" and involve clients, stockbrokers, stockholders

as well as the man's own personal and family obligations.

Whereas the profit motive is set forth in business schools as a chief criteria for decisions, in the real situation any number of factors must be brought into focus, Webster said.

He lamented that organized religion, through the Church, "has not been a major source of help to the businessman in making ethical decisions." He pointed to the Episcopal Church-sponsorship of the student conference as indicating "an encouraging amount of interest."

Huntington tended to agree. There was a time, he said, when the Churches "thought of themselves as able to provide guidelines for members to use in any situation and if the Church members adhered to them everything would be all right. But now that life is more complicated the task is to break down these guidelines for every occupation."

COMMITTEE TO NOMINATE IN MINNESOTA

★ A 24-member committee has been appointed by Bishop Hamilton H. Kellogg of Minnesota to nominate candidates for a coadjutor bishop.

A coadjutor was authorized at its annual convention in January. A special election is expected to be held next fall.

Co-chairmen of the committee, which includes 12 clergy and 12 laymen, are the Rev. Bernard Hummel of Edina and David E. Bronson of Minneapolis.

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- NEW BOOKS -

E. John Mohr
Book Editor

A COMMENTARY ON THE REVELATION OF ST. JOHN THE DIVINE, by G. B. Caird. Harper & Row. \$6.50

Is The Revelation of St. John the Divine a really Christian book? Is it even moral? Does it not, in fact, contain much that is sub-Christian? Many ask these questions today. But this, the last book of the New Testament, has always been a problem. The fourth century Eusebius tells us that there were Christians who called Revelation "unintelligible and illogical." Repeatedly throughout Christian history the book has been a haven for fanatics and a source for literalistic prophecy of world events.

Rightly understood, however, Revelation is a magnificent capstone to the canonical New Testament. Its vision of God's lordship over all of history, and its good news that every human circumstance, no matter how difficult, plays a positive role in that creative process which is still unfolding towards God's good end — these are deeply Christian. No book of the New Testament speaks more dramatically or more meaningfully to the rapid and bewildering upheavals of the last third of the twentieth century. Revelation has a richness and a profundity which the literalist will never be able to detect.

Such is one's conclusion after reading this superior addition to the fine Harper's New Testament commentaries series. The author, G. B. Caird, is senior tutor at Mansfield College, Oxford University, and an excellent biblical scholar. His commentary is much enriched by a concluding summary section entitled *The Theology of the Book of Revelation*, a pattern which other volumes in the series might profitably adopt. For all its scholarship, the exposition is easily understandable to those who have no special training in New Testament studies.

All in all, highly recommended! But the sharply increased cost — \$6.50 as opposed to \$5.00 for recent volumes — is regrettable.

— O. SYDNEY BARR

Professor of New Testament, General Theological Seminary, New York.

I KNEW DIETRICH BONHOEFFER, Reminiscences by his Friends; edited by Wolf-Dieter Zimmermann and Ronald Gregor Smith. Harper & Row. \$4.95

In this volume the editors have constructed what is in reality a biography of the great "ungerman German" hero-saint of world war two, Dietrich Bonhoeffer. The editors have collected the reminiscences of Bonhoeffer in chronological order of their acquaintance with him from some thirty-six of his friends, including such well known persons as Eberhard Bethge, Helmut Gollwitzer, Visser 't Hooft, and his own sister Sabine Leibholz.

For those who may have read the German edition, *Begegnungen mit Dietrich Bonhoeffer*, this volume will be particularly welcome because of the account by Prof. Paul Lehmann of Bonhoeffer's year of great decision spent at Union Theological Seminary in New York in 1930-31, appropriately entitled, *Paradox of Discipleship* and the lecture by the late Bishop George Bell of Chichester, describing in detail his meeting with him in Sweden in 1942 when Bonhoeffer was deeply involved in the resistance movement. As one reads Bishop Bell's judgment of the unwillingness of the British government to make any response to the overtures one cannot help but think that history is repeating itself and the same judgment applies to the United States government's present lack of favorable response to U Thant's suggestion that the U.S. government take the initiative toward peace negotiations by stopping the bombing of North Vietnam.

Bishop Bell wrote in 1957 of the events of 1942: "My own strong conviction is that the negative attitude of the Allies was wrong; that the sound and statesmanlike policy would have been to offer a positive response to the approaches made at such terrible risk; and that the failure to do so was tragic."

— GARDINER M. DAY

A contributing editor of the *Witness*.

PERSON AND COUNSELOR, by Paul E. Johnson. Abingdon. \$4.50

This honest and individual statement by Paul E. Johnson evidently comes out of long hours of struggle to respond to those who seek help not as a moralist, psychiatrist, or advice-giver, but as a human being, part of the Christian community, who because he is willing to share another's burdens and to focus his whole attention on another's life,

learns the disciplines of pastoral psychology.

Mr. Johnson emphasizes that the pastoral counselor has as his ground the community of the Church, and for that reason is called upon not merely to make his special knowledge available to those who seek help, but to make his whole being available to one who has been hurt. The pastoral counselor is a *person* himself, and it is as a person that he meets other persons, at the same time bringing to bear special skills which make him more useful. As a person he must be related to others who supervise him in his work; as a person he is and must be related to a community — the Church—which has a specific understanding of the course of human life, that in relation to both God and man we first meet, then fail, then suffer in the brokenness of our relationships, are restored and continue our lives, deepened and hopefully fulfilled.

The means to this increased freedom of life and ability to be responsible for one's life is through contact with another. A person with badly tangled relationships comes to a counselor not to be freed from the relationships, but to establish a stronger web of relatedness, which supports him rather than chokes him. Through accepting, sustaining, communicating, trusting, forgiving, understanding responses, the counselor involves himself "in a total response to the whole being of the other person." It is through this existential blend of interpersonal psychology and the theology of relationship on the part of the counselor that he becomes a *mediator* of the creative spirit which restores lonely persons to the wholeness of relationship.

A large order. But Mr. Johnson's book comes through as the record of someone who is continuing to grow and learn while he helps others to grow and learn. It is the record of what he has obviously done himself, his own amalgam of what he knows himself to be, as a member of the Christian community, and what pastoral insights he has learned from psychology.

How far it is from those who feel the need to tell those who seek help "how it is." Paul Johnson's book is worth reading, for today even those who seek help know that they have a right to expect a counselor to respond to them in their uniqueness, not with predigested insights however—psycho- or theo- — logical.

— TIMOTHY B. COGAN

Assistant Minister, Grace Church, New York.

- BACKFIRE -

Charles F. Rehkopf

*Archdeacon and Executive
Secretary of Missouri*

Allow me to make one correction in your March 9 issue. In your wrap-up story on diocesan financing, you remark that Missouri's budget for 1967 has some cutbacks. We are glad to know you read "Now" and apparently have done some scanning for the purpose of writing this article. A bit more careful research would have shown you that Missouri's pledge to the Executive Council in 1967 is \$102,765, an increase of \$7,059 over the 1966 figure. This was the amount asked for, and we have no intention of paying any less, even though we have had to reduce our own program to do so. Without knowing what the Executive Council will propose to General Convention for 1968, we are tentatively placing an added sum in our own 1968 budget asking.

While this goes on, Missouri is also moving into a "voluntary" plan of financing which will abolish the present assessment-apportionment system. We know at onset this may result in a lesser level of giving to the diocese; we hope this won't happen, but we are prepared to face the matter openly and to live within income until the people and the parishes can see their stewardship roles more clearly. Our new structure, with rather large professional staff for a small diocese, is beginning to show signs of strength and stability, and given time should result in a stronger diocese.

I, too, read diocesan papers regularly, and I have been struck as you have been with the finance problems. This may be a price we pay for our stands on social issues; it may be that

the Church is no longer the challenging voice it once was; it may be that denominations should no longer exist in God's economy; it may be that the parish is no longer the vital unit; it may be that the Church has seen its best days economically and must be content to live on a lesser scale. Certainly, we have too long wasted our substance in one-use buildings and multi-purpose clergy. Here and there I see little clouds of hope — Idaho's non-stipendiary priesthood, Missouri's ecumenical approaches, to name only two. Somehow, I don't think the world takes the Christian very seriously, because maybe the Christian doesn't take himself very seriously, rather, his Christian commitment.

I do not agree with Fred Morris' position if you have reported it accurately. He is right that the Executive Council seems bent on adding-to rather than subtracting-from staff, personnel, departments and printed materials. I submit that an executive who would save money is not the answer. A drastic overhaul in program comes first. I have no idea how to do this. But economy and efficiency means to get the most out of what we have before we add more. Deployment and re-deployment of personnel must be done more efficiently if Christ's mission is to be served by the Episcopal Church.

F. Lee Richards

*Rector of St. Stephen's,
Cohasset, Mass.*

I hope the day will come when "815" will "damn the torpedoes" and answer the critics who are constantly lambasting them for what they do or do not do. Why should we expect perfection when we are not perfect ourselves? This is hypocrisy! I suppose one of the first things a new member of the Executive Council staff must learn is the

role of being a sponge in order that he or she may absorb all the complaints which others in their frustration direct to the Church.

It is impossible for me to number the times I have heard my colleagues complain about the amount of mail they receive from our national headquarters. (cf. Backfire, 3/23/67) There are times when I wonder whose mailing list they are on? To be sure I receive my share (but is honestly that much?) from those who in the limitations of a not too generous budget are attempting to communicate what is happening within the Church at large. Frankly, I am glad to hear about the Church and Race Fund, the Presiding Bishop's Fund for World Relief, the Church School Missionary Offering, etc. Perhaps I am not that parochial that I do want to hear what the larger Church is doing.

My suggestion to those who resent the mailings is this: instruct "815" to remove their names from the addressing machines. If they are not interested in the world beyond their little boundaries, why waste postage on them? Instead, let them retreat behind their walls.

Honestly, are there not more important things to grip about than the mailings we receive?

A Reply to the Right

Burke Rivers

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

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