

The **+** WITNESS

FEBRUARY 11, 1965

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Story of the Week

National Council of Churches Backs Pending Education Bill

★ The National Council of Churches on January 28 told the House subcommittee on education that it generally endorses the administration's proposed bill to aid education.

"It is a basically sound proposal, and we welcome it," declared Arthur S. Flemming, president of the University of Oregon and first vice-president of the Council.

In presenting what might be considered a major Protestant consensus on the controversial issue, however, the secretary of health, education and welfare during the Eisenhower administration, cautioned that the bill must incorporate adequate safeguards against providing tax funds to private and parochial schools.

He underlined the fact that "our support is for a program under which the federal government helps public elementary and secondary schools to make some of their facilities and other resources available to students from private schools."

"A program for making federal funds available to the private schools would be opposed vigorously by many of the communions in the National Council," he warned.

Citing the Council's major policy statement on "public funds for public school," adopted by its general board in 1961, Dr. Flemming named five safe-

guards which should be clearly stated in the proposed bill:

- That benefits for students not include grants from federal, state or local tax funds for non-public elementary and secondary schools.

- That benefits for students must be determined and administered by public authorities responsible to the electorate.

- That the benefits should be identifiable by the students as public services.

- That the benefit program not be used directly or indirectly for the inculcation of religion or the teaching of sectarian doctrine.

- That, in administration of the program, there be no discrimination by reason of race, religion, class, or national origin in the distribution of the benefits.

The National Council spokesman also generally endorsed the bill's proposals that would channel federal funds into local "school library resources and instructional materials", and would also provide for so-called supplementary educational centers and services. Both of these proposals would enable private and parochial school students, along with public school students, to benefit from federal aid, without stepping over the line of direct aid to private schools as such.

He said the Council further commends the bill for providing that "all instructional materials and library resources shall be those approved by an appropriate state or local educational authority for use . . . in public schools."

He further recommended that the language of the bill make clear that provision for supplementary educational centers and services be based on the principle of dual school enrollment. The proposed centers and services, it should be stated, would be administered by public authorities responsible to the electorate, with the understanding that all children would benefit from them.

Dr. Flemming said the Council hails these two proposals, designed to eliminate stumbling blocks to passage of earlier federal aid to education bills, as a "unique contribution to the strengthening of our public education system . . . without violating the principle of separation of church and state."

The church and state issue was described in the testimony as "one of the principal roadblocks standing in the way of constructive federal legislation in the areas of elementary and secondary education." It has further been a "divisive factor in the life of the nation."

He concluded that the bill could be shaped into "an instrument of reconciliation" and commended President Johnson and his associates for giving the nation "this opportunity of ap-

proaching an old unsolved problem with a new spirit."

"The National Council of Churches is prepared to do anything it can to make H. R. 2362 such an instrument of reconciliation," he said.

Dr. Flemming was the first of a group of six Protestant spokesmen whose testimony was heard by the subcommittee chaired by Rep. Carl Perkins (Dem.-Ky).

The five others, in order of their scheduled appearance before the committee were:

Dr. C. Emmanuel Carlson, director of the Baptist joint committee on public affairs — comprising eight national Baptist conventions with 20,000,000 members.

Dr. Philip A. Johnson, director, division of public relations, National Lutheran Council — comprised of the Lutheran Church in American and the American Lutheran Church.

Dr. W. Astor Kirk, director of public affairs, Methodist board of Christian social concerns.

Dr. H. Benjamin Sissel, secretary for national affairs, United Presbyterian Church.

The Rev. Richard Upshar Smith, associate rector of St. John Church, Chevy Chase, Md., representing the Executive Council of the Episcopal Church.

NEA Support

The bill has received the unequivocal support of the nation's largest education association.

Testifying before the subcommittee, Robert E. McKay, chairman of the National Association's legislative committee, said the proposed legislation in no way violates the principle of separation of church and state.

McKay told the subcommittee President Johnson had found a formula which is winning support from leaders on both sides of the "religious question."

In past hearings on education, the 903,000-member organiza-

tion, comprised of instructors and administrators from most of the 27,000 school districts in the U.S., had objected to various other measures because of the church-state issue.

There was no objection from NEA to the President's plan to provide textbooks and library books for parochial students in need, so long as they are the same texts used in the public schools. This phase appeared, observers said, to be the most "overt" item in the President's

program of aid to parochial school students.

Rep. Charles E. Goodell (R.-N.Y.) said NEA was evading the issue and becoming inconsistent with its former stands, especially when the concept of "shared time" was reviewed by the committee in previous years.

McKay insisted it was not inconsistent, and that all of its endorsements of the President's program was predicated on public control of the program and books.

Religion and Peace Discussed At Church Leaders Meeting

★ A three-day conference on religion and peace held in New York ended with the announcement of a large-scale conference to be held in Washington next year.

At these planning sessions distinguished religious leaders spoke frankly about disarmament, social change and the condition of the world in general.

At one meeting, Prof. Seymour Melman of Columbia University, author of numerous works on disarmament, deplored excessive spending on nuclear warheads and missiles.

Since 1957 some \$220-290 billions have gone to build a "42 per cent over-kill," he said. On the other hand, he added, we are a nation with substandard health, inadequate educational facilities, mounting juvenile delinquency and young adult crime.

"Our youth know that they are being short-changed," he stated, "this gives rise to resentment and a will to get even with a society which cheats them of their lawful heritage."

The U.S. "decline" as a nation is mainly a moral one, Prof. Melman charged. When a nation departs from the observance of law, and makes

exceptions to justify these departures, decay is evident. Never before was there a time when the youth of the country could say "we are not certain we have a future."

Some signs of hope are beginning to appear, he observed. He praised President Johnson's efforts for a positive action program for youth, job-training, extension of educational opportunity and greater accessibility of health services. The promised cut-back in military expenditures with the subsequent diversion of these savings into the support of social-economic-educational programs give promise of a great society which will be humanistic and productive, he claimed.

This new humanism should be rooted, not merely in material concerns, but in the sub-soil of religion, according to Episcopalian Jerry Voorhis, executive director, the Cooperative League of the U.S.A. "We as a nation no longer recognize the voice of religion as a voice of authority."

Father Edward A. Conway of Creighton University, a member of the advisory board to the U.S. arms control and disarmament agency, challenged Mr. Melman's charge of "over-kill" with reference to the stock-

piling of nuclear weapons by the U.S.

He disclosed that already a widespread plan for easing the change-over from defense industry to civilian forms of production is being put into effect in California. Community leaders, church groups, industry, commerce and labor are cooperating in the effort necessary to re-train and re-employ those affected by the move from a war to peace preparation, he said.

Communist Nations

The changing nature of U.S. relationships with the Communist nations received close scrutiny at the session.

"Un-conditioning Americans from their long time fear of Communist military might and aggressive tactics is the next step," according to John C. Bennett, president of Union Theological Seminary.

No longer do such terms as "better red than dead," and "a world divided into slave and free," have validity in view of the great social, political and economic upheavals underway not only in eastern Europe, including the USSR itself, but also to some extent in Red China, according to Bennett.

The defeat of Sen. Barry Goldwater and the election of President Johnson marked a victory for the peacemakers, he held, adding that the way is open now to initiate economic, commercial and cultural projects with Communist lands.

He admitted that cultural and religious freedoms are still somewhat shaky in these lands. Romania, for example, while granting greater economic and national freedom has not made any significant internal changes in government censorship and restrictions.

Hope may be found, however, in breaking up the former solid monolithic bloc of Red lands into national socialist states.

It is always easier to deal with each individually, said Bennett.

The former exaggeration of the value of military buildup as a source of national security, he observed, is now giving way with the dawn of a new understanding of the true nature of Communist strength. The Soviet Union and her satellites rely mainly on their political and cultural ideology. Communism made its greatest impact upon the minds of men throughout the world, he held.

Charles West of Princeton Seminary upheld these views. "We must think in terms of Christians on both sides of the so-called Iron Curtain. Every breach in the barrier enables us to reach our hands to clasp those of our brethren so long isolated from us."

Changes Noted

As evidence of the softening of the Red "crust," he noted the reinstatement of Franz Kafka by Czech intellectuals. Banned under Lenin and Stalin as the publicist of a decadent bourgeois society, he is found in harmony with Marxism, according to Czech critics of today. An articulate group of Marxists in Czechoslovakia argue that there are certain aspects of human nature which do not change.

Christian virtues in the face of hardship bring forth praise in newspaper articles in eastern Europe today, he said. Christians who have learned to live with communism are often able to rise in positions of responsibility and indirectly exert an influence upon their Marxist colleagues.

"There is a growing respect for the Christian by the Marxist and a greater respect for the Marxist by the Christian," he stated.

West discouraged those who look forward to a decline of communism in those lands where it prevails today. Com-

munism, he said, is here to stay and the Christian must learn to come to terms with it in a realistic fashion. "Let us concentrate on a people-to-people program among religionists."

He expressed regret that West Germany, in his view, is a deterrent to possible European reconciliation. The Berlin wall, he claimed, has become a "useful" barrier for West Berliners who would suffer economically if hundreds of thousands of refugees were permitted to pass over. The time, therefore, has come to negotiate with East Germany's government and the USSR, he added, claiming that greater concessions by allied powers might lead to a better way of life for those in the eastern part of Germany.

He called for a moratorium on propaganda which makes the wall "a piece of propaganda."

Support UN

Almost all the speakers found the United Nations, despite its imperfections, the only effective meeting ground for east and west.

Robert H. Cory, representative of the Quaker UN program, called for overhauling of the UN Charter to meet demands made by the Afro-Asian Communist bloc. Either add to the membership of the Security Council, he said, or transfer all activity to the General Assembly. The time has come for the U.S. to accept the democratic principle for which she stands, Cory said.

While, in the past, the U.S., as the greatest moral and financial backer of the UN has managed not to be outvoted, the pattern is changing, he told the religious leaders. In future it can expect to win on very few issues, he said, and must learn to accept this in the name of international peace.

He foresaw the admission of Red China in the fall of 1965. "This will involve great changes

in the UN climate. American citizens must be prepared to accept their changing status and the role of their country as just one among several hundred other nations, some microscopic in size at the UN. We must look forward to China mainland, after admission to the UN, assuming leadership in the crucial Afro-Asian bloc."

Leadership in educating the American public to the changed world order must be taken by church groups, other conference speakers held.

Intervention in South Vietnam was examined and criticized as immoral by several speakers. Paul Ramsey of the department of religion, Prince-

ton University, reviewed all aspects of the ethics of intervention.

He concluded that present efforts to extend the war into North Vietnam might lead to immoral actions in which indiscriminate bombing would kill civilians. The difficulty of determining the ethics of the present situation where civilians are also part-time combatants engaged in guerrilla warfare led Ramsey to the conclusion that withdrawal by the U.S. and negotiations for peace might be in order.

Situations such as that in Vietnam would be better left in the hands of an international organizations of nations, such as the United Nations, he said.

Strong Civil Rights Views Held By Presiding Bishop Hines

★ A strong stand on civil rights, including the right of individuals to disobey statutes they believe are a violation of the law of God, was taken by Presiding Bishop John E. Hines at a press conference upon arriving for his formal installation.

Describing himself as a "conservative" theologically but "progressive in the terms of social ethics," Bishop Hines spoke out strongly for church action against current problems.

"It is now or never for the church," he said. "In times of real social crisis, the church, historically, has been weighed in the balance and been found wanting — and that includes myself."

At the same time, he said, the "image" of the church is "improving somewhat," mainly because of the actions of individual members.

He stated in his comments on the struggle against racial injustice that "clergymen who are

in trouble because they have spoken out on civil rights" should be defended.

"It is absolutely incumbent on their superiors, who are less subject to reprisal, to stand by them," he said. "They are the ones who are committed to stand and deliver, as men of God."

While pledging "moral support" to the Johnson administration program, Bishop Hines had reservations about the aid to education measure which would benefit parochial schools. He called himself an ardent believer in the separation of church and state and said he would "look warily" at legislation that would aid parochial schools.

In this opinion, the bishop added, he was "at some variance" with the Episcopal General Convention, which last fall supported the "dual enrollment" or shared time concept, whereby parochial students take some courses in public classrooms.

He noted that while the Presiding Bishop has "some latitude in these matters," the office is one of largely "moral" leadership and only the General Convention can "speak for the whole church."

Concerning participation in politics, Bishop Hines opposed denominations taking official stands on candidates but endorsed the right of churchmen — clergy and laymen — to express their opinions.

He said he supported the U.S. Supreme Court decision banning devotional acts in public schools. But, he added, "I do not envisage a complete repudiation of the church or of religious influences in politics, education or social life."

Installation Sermon

During his sermon to the 3,000 persons present, delivered in a clear, dynamic voice with a slight Southern accent, Bishop Hines paid tribute to the "superlative witness" of Bishop Lichtenberger.

The outgoing Presiding Bishop, said Bishop Hines, left "to us such a legacy of courage and compassion, and such a thirst for justice mingled with redeeming good humor that whole generations will continue to call him blessed."

The new Presiding Bishop's sermon stressed the need for Christians to put forth a "relevant" witness in "the most unpredictable, exciting and frightening era in recorded history" (see Editorial).

BISHOP McNAIRY SAYS GET READY TO PAY

★ Bishop McNairy, suffragan of Minnesota, told the diocesan convention that congregations should get ready to pay taxes on rectories.

On page ten is an article advocating that churches pay taxes on everything.

EDITORIAL

President's Proposals On Education

THE GENERAL CONVENTION at St. Louis went on record as supporting government aid to pupils in private schools, including religious schools, for programs of health and welfare and for public bus transportation. The test, according to the Convention resolution, is whether the program "is designed to benefit the pupil rather than the institution."

In the light of this general principle, we hail the proposal of President Johnson to grant aid to the states for the purpose of providing text-books and library books both to private and public school pupils and for the establishment of facilities which may be used on a shared-time basis by students in all schools — both public and private.

As we see it, the religious school serves both a public welfare and a religious function. The question is whether these two purposes can, for the purpose of receiving government aid, be distinguished and separated. We believe President Johnson is right; they can be and ought to be. It is in the national interest that boys and girls learn chemistry, have healthy bodies as a result of physical education, know how to read and write and a number of other things which the parochial school accomplishes.

On the other hand, the Constitution has repeatedly been interpreted as forbidding aid and assistance in programs of religious instruction and training. The Johnson proposals envisage uniform text-books, presumably free from religious indoctrination, available to students in all schools alike. If a religious school is willing to use such text books in any given area of study, it would appear that at least the use of that text book is not regarded as a part of the school's religious function.

Why should a student be forbidden the free use of such a book just because he has been enrolled in a religious school? The shared-time facilities can be justified on the same ground. If the direction of the studies in a chemistry laboratory or a biology laboratory is guaranteed to be on secular or religiously neutral basis, why should not the students from a parochial school be allowed to take advantage of such instruction if they

choose to and if the religious school is willing to accredit such study? All children are presumably entitled to enroll in the public school for the totality of its program and thereby to enjoy all the programs of government aid there made available.

On what grounds can it be argued that they cannot take advantage of a portion of that public school program at the discretion of their religious school administration? To forbid them this right on the far-fetched basis that any aid to these students is an indirect aid to the religious schools seems to us narrow and indifferent to one of the facts of our pluralistic society. Parochial schools are providing a great service to our society. That service has been recognized by Supreme Court decisions as fulfilling the secular society's requirements for general education.

If a way can be found to relieve the religious schools of some of the burden in areas of instruction which are relatively neutral as far as religious ideas are concerned and if the religious schools are willing to adjust their programs to that end, it is difficult to see how the separation of Church and state is violated.

The President's proposals should be passed because they take into account the rights and necessities of our citizens and skillfully avoid any breaching of the principles of the First Amendment.

P.S. on the P.B.

OUR COMMENTS on Bishop Hines last week might well have been a foot-note to the rousing evangelical sermon he preached at the installation ceremonies in Washington. The other way around, we can make the substance of it an extension of our remarks.

The message of the Church is Jesus Christ as saviour — we preach him, not ourselves — and any undue speculation about his significance can lead to irrelevant abstractions, Dr. Hines said.

While recognizing that so-called "liberal Christianity" does not at present have "status" he said that in any case its exponents were right "in testifying to the reality of that Lord who entered a real world . . . and whose mighty works of

judgement and love and forgiveness and grace transformed the 'existential situation' for desperate, confused, rebellious, wayward, prodigal men and women".

Dr. Hines affirmed that — the sufficiency of the simple evangelical proclamation notwithstanding — that the Church's task is, quoting Abbe Godin, the "recasting of the message from within, the indispensable dialogue between the Church and the culture of this era".

This means a relevant reinterpretation of God's self-revelation, Bishop Hines said, and not a substitution of something different; but it cannot in any case be "a means of conserving any vested interests or privileges of any institution or race or class!" "For", he went on, "when we manage to corrupt the 'essential disinterestedness' of Christian worship in order to preserve the status quo, or to freeze the social order or to avoid 'a costly involvement' in the tragedy and misery of human life, we have produced something less than

the Christian faith — something demonic and self-destroying!"

The Church is caught up in "the throes of a world-wide convulsion, the basic ferment of which is the thrust for freedom and dignity and hope on the part of the little people of the world", a revolution which the Church cannot survive by the expedient of being only an "observer".

Nor is passive sympathy enough for the struggling Negro from Texas to New York to Africa; nor, in ecumenical affairs, an attitude that organic union is good "as long as it is Anglican and Protestant Episcopal."

While the Church need not be on the defensive because it does not in fact "have all the answers to the most profound scientific, cultural and technological revolution ever to engage this world" it cannot be silent in the face of it. "For we are called upon", Dr. Hines said, "to commit these earthen vessels, not absolutize them, 'that the excellency of the power may be of God' "

A TRIBUTE TO WINSTON CHURCHILL

By Horace W. B. Donegan

The Bishop of New York

AN ADDRESS AT THE CHURCH CLUB
OF NEW YORK ON JANUARY 25th

THE SPEECH I had prepared for tonight would have been most inappropriate on an evening when every person here, is at least subconsciously, thinking of that Tudor soul, with Georgian tastes, and Edwardian manners — "Winston Leonard Spencer Churchill."

It would have been unrealistic of me to pretend that this were not so, and therefore I shall try to voice that which is passing in the hearts of most of you.

Churchill was as has been every great man and woman, an anachronism; he was out of time, only because he was timeless. He had been brought up in a day when one little woman was Queen Empress of more than a third of the world. As a small boy he had not as yet heard that patriotism was a bad thing; he had been thrilled as has been nearly every Englishman for nearly 400

years by a speech made to the troops at Tilbury by the first great Elizabeth.

He had pictured as have most of us that slender little woman scarcely five feet tall saying to the men of England "I know I have the body of a weak and feeble woman, but I have the heart and stomach of a King, and of a King of England too; and think foul scorn that Parma or Spain, or any Prince of Europe should dare to invade the borders of my realm."

That style of speaking and that sturdiness of will were to leave lasting impressions on this young English boy born in a ducal palace, and growing up with all the sturdy yeoman who ran the place.

Modern scholastic and psychological techniques would have served him very badly. He was a late starter and in the new world of our day it

would doubtless have been suggested that he take a course in remedial reading because most obviously he could not cope with the English language.

The late Victorians not having the advantage of our knowledge just let him grow up and one gathers that there were no great family crises over his poor showing in all the schools which were not military in character. He was not one of the best examples for a Sunday School class. The surgeon general would disapprove of his smoking habits, and to my knowledge he was never invited to be a patron of the Temperance Union. The first important thing the public ever heard of him was that Lord Randolph Churchill's son was not only a brilliant reporter covering the Boer war for a London newspaper, but also that he was characterized by tremendous dash and bravery.

Attractive as he might be to the common man however, he enjoyed no great popularity in political circles. He served well and faithfully. And on his father's resignation from the government took a major political post.

Always a hard fighter, but ever a magnanimous man, he had advocated the most generous treatment of the South African Dutch who had lately been the enemy.

In the first world war as the responsible official he had dispatched the fleet to Scapa Flow so that should things turn out as badly as seemed likely to him, Britain would not be left defenseless.

Most men for the next twenty years would have remembered Churchill as the man responsible for the disastrous losses in the Dardanelles. In our own day every major tactician in the world agrees that Churchill was right, and that had the campaign been properly supported, the first great war would have been over sooner, and the flower of Europe would still have been left alive.

At the conclusion of that war he was an unwanted man. It was an experience which has often broken lesser men. But the victor of Blenheim's great descendant had that humble sense of a great vocation which left him quite unruffled by political defeat.

Roar of the Lion-Hearted

AS I THINK OVER the facts concerning him which stand out in my own mind I remember the period from the end of the first world war up to the rise of Hitler as one in which Churchill was noted only for his endless warnings to the British people and the whole free world of the dangers of

unpreparedness and moral laziness and the fore-shadow of war.

Then came the days of trial. Everything that he had predicted came to pass. Britain was forced into the posture of war, with a weakened navy, a totally inadequate air force, and a general attitude of frustration and defeat.

From the very moment when Churchill came to the helm, he, in the words of our late President, "Mobilized the English language and sent it into battle." To describe it in his own way he was privileged to be the one to provide the roar for a lion-hearted race.

All of us here tonight are conscious of what that roar sounded like; "I have nothing to offer but blood, toil, tears and sweat."

"Behind them — behind us—behind the armies and fleets of Britain and France—gather a group of shattered states and bludgeoned races; . . . upon all of whom the long night of barbarism will descend unbroken, even by a star of hope, unless we conquer, as conquer we must; as conquer we shall."

"We shall not flag nor fail. We shall go on to the end. We shall fight on the seas and oceans; we shall fight with growing confidence and growing strength in the air; we shall defend our island, whatever the cost may be; we shall fight on the beaches; we shall fight on the landing grounds; we shall fight in the fields and in the streets; we shall fight in the hills; we shall never surrender!"

"Bearing ourselves humbly before God, but conscious that we serve an unfolding purpose, we are ready to defend our native land against invasion by which it is threatened. We are fighting by ourselves alone; but we are not fighting for ourselves alone."

"Here in this strong city of refuge which enshrines the title-deeds of human progress and is of deep consequence to Christian civilization; here, girt about by the seas and oceans where the navy reigns; shielded from above by the prowess and devotion of our airmen — we await undismayed the impending assault. Perhaps it will come tonight But be the ordeal sharp or long, or both, we shall seek no terms, we shall tolerate no parley. We may show mercy — We shall ask for none."

"The gratitude of every home in our island, in our empire, and indeed throughout the world, except in the abodes of the guilty goes out to the British airmen, who undaunted by odds, unwearied in their constant challenge and mortal danger are turning the tide of the world war by

their devotion. Never in the field of human conflict was so much owed by so many to so few!"

"Let us therefore brace ourselves to our duties, and so bear ourselves, that if the British Empire and its Commonwealth lasts for 1,000 years, men will say 'This was their finest hour!'"

We might well paraphrase and say that as long as there is a Britain, and the English tongue is known in their finest hour they had but one voice and that voice was Churchill's. Yet, the old Lion would never really agree to this. From his point of view there would never be a time as long as our time exists without Britain and all for which she stands.

The death of Winston Churchill marks the

passing of an era. Not only will our English language be the poorer but also the ordinary citizen's faith in himself and the rightness of the things he believes will seem less certain.

Britain's great war-time Prime Minister so thoroughly represented his people that he ended up by being the personification of them. It is no small tribute to a man that his own fellow countrymen and all the rest of the world must ever after reckon with him as an abiding part of his nation's characteristics.

As long as men remember us and the nations which now exist they will remember the name of Churchill.

CHURCHES SHOULD BE TAXED

By Henry H. Breul

Rector of St. David's, Topeka, Kansas

SPELLING OUT THE BENEFITS TO THE CHURCHES IF THIS WAS DONE

THE ISSUE of the taxation of the churches has come to the fore recently in several ways. Several state legislatures have seriously considered enacting such taxation. It has also been used by Mrs. Madalyn Murray and her fellow atheists in their attempts to rid the nation of its churches altogether.

Many people seem to see the handwork of communism in all this, and speak darkly of a subversive plot to undermine the "American Way of Life". I am, however, inclined to see the Holy Spirit at work, for there are some benefits which could come out of taxation of the churches. There would certainly be benefits to the community at large. Tax burdens are becoming unbearable in many of our urban areas where the churches own great swaths of extremely valuable land.

Perhaps most important though, there would be benefits to the life of the Church as a whole:

Taxation would force the Church to stop building its great pompous mausolea to a dead God, and force it to unload much of its present superfluous real estate.

It would force the Church to "enter politics",

because it would have a right and a duty to see that its tax money was well spent.

It would force the Church to re-examine its present cumbersome medievalized ministry.

It would bring to a screeching halt the present irrelevant and irreverent use of its time in bazaars and bake sales, for with taxation the advantage over Main Street would be minimized.

Lastly, and perhaps most important, it would make it nearly impossible to tolerate redundant ministries and thus would give impetus to ecumenical dialogue.

Let's look at these five points in more depth. The Church is having its most serious difficulties meeting the exigencies of the modern world in just these areas of its life. Now we struggle to speak to our generation while living in our own theological world of late medieval thought and symbolism, clinging to a parochial structure outmoded during the Napoleonic wars and the industrial revolution.

OUR HALLMARK at this juncture is the "Great Gothick" psuedo-cathedral sitting on the most

valuable real estate in town. In charge of that real estate and "glorious tomb" is a vestry of the town's most "respectable and conservative" men, often with a "safe" rector.

If the activities of the average parish could be subjected to a time-motion study, it would reveal that the organizations and effort are largely concerned with the maintenance of the property itself. Symbolically the building makes false and dangerous statements. It lies about itself by saying, "I am ancient", when the cornerstone may say "1959". It says, "Christianity is medieval", by setting it forth with the obscured altar, vested monks and the dim "religious" light retained from the medieval church, without recognizing that it was simply an architectural problem of the time.

Too often this church adjoins a huge parish house in which the body of Christ comforts itself with its own business. Most of its energy and its budget is absorbed in simply being there, with little left to offer that section of Christ's body which passes by but does not enter. The Church is captive to its real estate. It is caught in heating great empty areas all week to use once or twice on Sunday. It must build great school buildings so that the "Sunday School" may run its inadequate course every Sunday giving Christian parents the dangerous idea that all Christian education is to be done for them, and teaching children that God can be discovered in 45 minutes on Sunday.

What would taxation do here? It would certainly stop any more of this from happening. The church would have to build functional buildings for its worship — something like the early basilica, and would in some places be forced to meet in the homes of its people. It would become a group of people, not a building. The emphasis on size would be lost with its terrible cycle of more people to maintain more real estate. Some of its old concepts would simply not be economically possible.

As modern secular man will not kneel down before the glorious medieval art of the Cloisters in New York, neither will he be brought to God by the antique magnificence of our churches. Modern man is quite apt to see more "glory" in the plain hall of the sects, where the congregation itself has lifted the cinder blocks, than in the bought-beauty of "Great Gothick". This does not mean that the worship of God should be grubby. But the true glory of worship lies in the People and the Bread with God dwelling in both.

What power would be realized if vestries could suddenly give all their efforts and concern to the spread of the gospel and the worship of God! And what different types of people would be elected to the vestry!

The Church and Politics

WE HEAR THE CRY from our own lay leaders that the church should not enter politics. It may be in real estate and in retail sales, but not in politics. With the direct taxation of the church this shibboleth would be much more easily removed. For the minute the community taxes us, it "cuts us in" on how this money is spent and who administers it. In some ways the tax-exempt status of the church has been the same kind of encystment of the church by society as clerical discounts and free passes for clergy. All of this serves to make the church dependent on being nice and docile so that society will continue to support it in humiliating ways.

By taxation the church would find itself more able to insist that tax money be spent in ways that are morally as well as financially sound. I find myself embarrassed as a Christian when I am asked to sign that I would sell my house to a member of any race. I must answer that I have no right to sign anything, living in a tax-free house owned by the church.

The church, too, has lived too long as a ward of the community, tolerated for its being "good", but not listened to seriously by anyone. Taxation would not cure this, but it would at least give the church a financial lever in the affairs of the community.

Our Cumbersome Ministry

THIS IS THE AREA in which I can see the greatest virtue coming from taxation. We would no longer be able to afford great congregations with myriad curates, but rather smaller congregations with the revival of the liturgical diaconate. The body itself will assume many of what we now call "pastoral" functions. In many places it will be necessary to have non-professional ministries. The natural leader of a small country parish would be ordained priest and serve as the eucharistic officer of the parish rather than burdening it with a third-rate, costly professional.

It will mean that many priests will take on part-time or fulltime work to support themselves and their families, still exercising their priesthood with the time left from the coming 30-hour week.

The present clericalism, with the priest "pedestalized" into meaninglessness, will be lost. He will have to enter into the lives of his people in a new and vital way. How can a priest with tenure and a salary challenge a man who has an on-again off-again business to buck the power structure for social justice? How much more meaningful it would be if the working priest were to lead the way by risking all he has too. At least the medieval priest farmed his own land and knew the problems of his flock. The professionalized ministry of today has become isolated and exalted out of sight.

Perhaps the most vital thing that will happen to the body of Christ through this will be that the total ministry of the "People of God" will again come into view. It will be necessary for the people to rediscover their ministry to one another, not depending on "Father" to do this and that, but responding to each other in mutual love and concern.

In order to administer the eucharist without a fulltime curate, a revival of the true diaconate would blur the present hard separation of the priest's function from the priestly function of the whole body. Our present dangers are not from an uneducated ministry, but from the pitfalls of priestcraft and the unintelligibility of an over-educated clergy. Our seminaries turn out men who, like teenage lovers coming to marriage, expect all the wrong things from their ministry. They see themselves as manipulators of the flock of Christ rather than as shepherds. Only a priest immersed in the lives of his people can really speak to them and lead them through their crises. To this end seminary training, also, might have to become part-time. I can think of nothing more salutary than a seminarian coming directly to class from Wall Street or a stevedore's job on the waterfront. Theology would leap out at him and he at theology. The essential ministry of the church, that of the bishops, cannot help but be affected by taxation. For the church will find it impossible to maintain its present amount of real estate. The bishop-realtor will tend to disappear and the bishop-pastor to reappear. It might be that the church will rediscover the episcopate, which has been almost lost in a welter of worldliness.

Bazaar and Bake Sale

IT WOULD be interesting to find out whether the bazaar, the rummage sale and some of the other current parochial blasphemies can survive taxation. Certainly with taxation the advantage

over the downtown merchants will be greatly lessened. If all the hand-knit geegaws and cute nun dolls are only slightly less expensive than better products on Main Street, not many people will be motivated to buy them. This may be a rosy view. There are those determined ladies for whom the bazaar has become so much their annual eucharist that they would keep it going at a loss.

Ecumenical Relations

THE MOST IMPORTANT after-effect of church taxation would come in the field of ecumenical relations. Redundant ministries are a scandal, and the convincing argument of the pocketbook would be added to the already clear, but as yet unrealized demand of God for his church. It is amazing to see how quickly age-old prejudices disappear when modern American man is confronted with a convincing economic argument. "Church Row" as it exists in most of our cities will be impossible if the land the churches are on is taxed at a similar rate as the surrounding secular buildings. Unless a way is found to get together, the spiritual bankruptcy this now represents will be replaced with a palpable monetary bankruptcy which will destroy them all.

In the past God has revealed himself in erupting mountains, in dividing seas, by prophets, priests, and kings. Why not now through taxation?

Talking It Over

By William B. Spofford Sr.

A CLERGYMAN is not, necessarily, stupid and uninformed. Over 100 of them from the Washington, D. C. area recently sent a petition to President Johnson urging him to initiate efforts for a cease-fire in Vietnam and a negotiated political settlement.

The council of churches in the Portland, Oregon, area sent a similar letter to the president about the same time, asking him to get the UN to study and make recommendations regarding Vietnam.

At a conference the other day in Washington, a couple of speakers said it is a serious mistake for churches to try to do in every area what they did in the field of civil rights. Speaking specifi-

cally of the Washington petition, Msgr. George G. Higgins, who directs the national social action department of his Church, and Prof. Albert T. Mollegen of Virginia Seminary, were critical of clergymen who seek to advise the government on things out of the realm of their knowledge. Said Msgr. Higgins; "I know of no clergyman whose judgment on Vietnam is worth a hoot." Said Prof. Mollegen; "I was appalled at the political naivete of clerical statements on very harassing and complex problems which accomplish nothing and only bring disrespect to the Church."

There are facts available which a clergyman, like anybody else, can get without too much effort.

I. F. Stone's Weekly for January 25, 1965 spells out the story of Vietnam in a two page article which he calls: "It's Been a Faked Class B Movie from the Beginning." All you have to do to get the sorry facts he has dug up from many sources is to send a stamped self-addressed envelope to the Weekly, 5618 Nebraska Ave., N.W., Washington D. C. 20015, ask for the 1/25/65 issue and you will get a copy free.

The National Guardian (197 E. 4th St. N. Y. City 10009) a weekly that costs \$7 a year, also digs up facts about the Vietnam situation that are rarely seen in other newspapers. The issue for February 6 starts a series from South Vietnam by their reporter, Wilfred G. Burchett, who is making his second extended visit to the country.

Worldview, a journal of religion and international affairs, devoted nearly all of it space in the January number to Asia, including an excellent article which attempts to uncover the realities in Vietnam. Its author is Harold W. Thatcher, chairman of the history department at Wilkes College, Wilkes-Barre, Pa.

"Withdrawal from the internal politics of Southeast Asia would seem to be the only sensible way out of our present dangerous predicament, and it could be accomplished without too much loss of face," Dr. Thatcher affirms and he spells out his reasons. You'll be getting a fat 50¢ worth if you send for a copy to 170 E. 64th St., New York 10021.

Or, if you think these journals are too liberal to be trustworthy, then perhaps you will go along with the New York Times where the lead editorial (1/28/65) was headed "The Latest Coup in Vietnam." Here's one paragraph:

"Washington, as always, is 'not surprised,' which presumably means that nothing that happens in Vietnam can surprise Washington any longer.

But American lives are being lost; American treasure spent at a heavy rate; American prestige is steadily corroded, and the United States is getting a considerable degree of vilification instead of thanks from too many Vietnamese in high and low places."

The last sentence of the editorial says: "The policy of drift is getting more and more dangerous, carrying with it as it does the possibility of falling by inadvertence and indirection into a major war."

"Into a major war", I would think, should prompt people to get the facts and to act upon them — maybe write Mr. Johnson or even get up a petition like the Washington and Oregon clergy did.

Further, in such a critical situation, I think any clergyman — or anybody else for that matter — ought to be ashamed to say that he is incompetent to arrive at a judgment about Vietnam.

The Preacher Who Was The Skeptic

By Allen F. Kremer

Episcopal Clergyman and College Lecturer

A BOOK OF SKEPTICISM is part of the Jewish and the Christian canon of scripture. The Book of Ecclesiastes or the Preacher is a book of skepticism. What the precise original words of the Preacher were, we cannot know. Accepting the text as it has been received still does not eliminate the question as to why the words of the Preacher were accounted as holy writ. And if we are willing to say that all such problems of canon and text were determined by the Holy Spirit, then we must admit that skepticism has its place in the word of God.

A "religious" person is able to place his faith in God or in something that he believes is ultimately real. He may have doubts but he can move toward his object of faith. A person of the lowest common denominator, within this category, can move forward, living as if the object of his faith is ultimately true and good. He can do this in the midst of doubts. He may be simple, wise, learned or ignorant.

The skeptic is not necessarily more learned or experienced. He is simply unable to place his faith in any thing or any idea or God sufficiently to stake his life on it — to move toward it as the ultimate reality. He admits that the theist's

position is quite as logical as his own — quite possibly more so. But he cannot accept the “religious” position to the same degree.

There was a time when I believed it quite sincerely. Why? Probably because I believed that those who said it believed it. Then I discovered that they did not. “That all was vanity.” Yet they lived on what they said; promoted something quite different from the substance of their talk. I discovered that what they really wanted was what everyone else wanted — call it power, wealth, status, position, authority, ego feeding or what you will. It ends up the same. “The word of the king is supreme.” But why should I not ask, what are you doing? And, why say “with regard to the sons of men that God is testing them to show them that they are but beasts?” Why create beasts to test them?

Is the skeptic naturally perverse — intentionally defiant? Is he to be pitted or condemned? Where does he stand in the sight of God? How can he be judged beside the religious man? He looks at the Authority and he wonders. Perhaps he truly stands “in awe” of him.

When one has some understanding of the skeptic, his personality, background, forces which have shaped him in many ways, it is well-nigh impossible to state that he could be anything but a skeptic. How can he be changed? If for example, one carries a subconscious guilt and suffers for it so that his entire outlook is affected, how can he be adjudged guilty. How can he atone for a possible childhood mistake or simply an experience wherein no deliberate wrong or evil was involved? It is easy to say trust in God or believe in some ultimate good which finally wins out. It is certainly a comforting position to take. Simply believe that “all things work together for the good.” One might want with all that he has to believe in it. But there are those who cannot.

Judaism wrestled with this problem during its whole history. In a sense it never went beyond the wrestling stage. Israel (Strive with God) is still the appropriate name. Christianity gave a more finished answer to Judaism’s unfinished business. But let us search out those who believe it. Let us discover that their spokesmen do not believe their own answers.

NEW BOOKS

E. John Mohr
Book Editor

*THE CORINTHIAN CHURCH —
A BIBLICAL APPROACH TO
URBAN CULTURE*, by William
Baird. Abingdon. \$4.75

Does the New Testament really have anything to say to the everyday living of our contemporary culture? Most emphatically, Yes! And Prof. Baird’s study of 1 Corinthians is, as the title indicates, directed to this end. “It is the purpose of this book,” he writes, “to investigate various problems of the Corinthian church with the hope that insight may be given into the understanding of the difficulties of the urban church of our time.”

Some of the author’s chapter headings may serve as a summary of the book’s contents: The Problem of Division; The Problem of Morality; The Problem of Secularism; The Problem of Worship; The Problem of Death. And the methodology is especially commendable; Prof. Baird has stayed close to the biblical text, so that this study reads almost like

a commentary — but a lively one! — and the reader will do well, as he proceeds, to have an open copy of the New Testament in front of him. For he will end up by learning much about 1 Corinthians as a whole.

This Epistle, of course, contains more than one “curiosity” of practical first century Christian living — e.g., meat sacrificed to idols; women veiled “because of the angels” — which seems to us singularly unimportant. But the significant thing is what Paul does about such problems. As Dr. Baird says, “Although the apostle deals with mundane matters, his analogies and his answers rise to theological heights.”

It is not the particular, but the principle and perspective — things which are deeply rooted in the fundamental Christian gospel as Paul understands it — that speak to our time! The choice of God rather than of idols, the necessity for love rather than self-assertion — these are no less relevant today than when Paul wrote. It is not the specific application, but the underlying motivation — and this, too, must be our use of Jesus’ ethical teaching — that is our guideline today.

This is an extremely readable and profitable study. Some will wish for a more daring contemporary application of the Pauline perspective.

And your reviewer believes that there is more in 1 Corinthians by way of fundamental principle, and that its current implications are more far-reaching, than the author has himself outlined. What, for example, would Prof. Baird say to J. A. T. Robinson’s recent discussion of the so-called “new morality” — which, we hasten to add, was published subsequent to the writing of this study? But it is heartening to have competent technical biblical scholarship addressing itself specifically to contemporary culture and problems. There are too few biblical specialists who share this concern — and what else, ultimately, is the purpose of their labors?

— O. SYDNEY BARR

Dr. Barr is associate professor in New Testament, General Theological Seminary, New York.

*THE CHRISTIAN BELIEF IN
GOD*, by Daniel Jenkins. West-
minister. \$4.75

A demonstration of the rational possibility of the existence of a supreme being, the existential probability and necessity of theism for the man of faith, and a profound and reverent sense of the deep mystery surrounding the supreme subject of human speculation, is all

(Continued on Inside Back Cover)

W. A. Visser 't Hooft Tells WCC Committee of Church Progress

★ A "great awakening of a spirit of human solidarity" is required in order to launch a concerted attack on problems of world hunger, poverty and social justice, the 100-member policy-making committee was told.

Visser 't Hooft, general secretary, declared that these problems form "the issue which dominates all other issues and on the solution of which the future of mankind depends."

He specifically urged the establishment of "new structures of international and economic cooperation" to attack the problems and said that Churches have a special responsibility in the effort.

He listed four criteria by which he said Churches can judge the progress being made toward Christian unity. The criteria and his comments were:

● True catholicity. "We have reached the point in WCC membership at which our catholicity has deeply impressive possibilities, but it is potential catholicity. It has yet to be worked out and applied to the life of Churches."

● Dedication to the whole task of the Church. "There are as yet too many people who are only for the specific concern of one particular WCC division or department and too few who seek to understand and support the whole . . . (who) realize that it is only in their togetherness that various types of work reflect the calling of the Church."

● Unity for the sake of the Church's mission. "The real task is still before us. We have only begun to ask what it means to say that the Church is called to mission and service and that local congregations must have missionary and not merely conservative structures."

● Readiness for renewal of life. "Renewal means change and change means giving up patterns and structures no longer able to meet the need of the hour. This will create tension but this tension must be accepted as constructive tension and not lead to hardening of opposite positions."

Visser 't Hooft said that "as a Council of Churches" the WCC "takes existing structures seriously." He added that "as an ecumenical movement it must also stand for that renewal which is the condition of advance toward unity."

Concerning relations with the Catholic Church, the general secretary said other Churches must not underestimate the strength of the Catholic movement for "true renewal."

He said non-Catholic Churches also must recognize that the Catholic move toward renewal has strong opposition within the Catholic Church "even though the Vatican Council has come to decisions which from an ecumenical point are constructive."

He noted that the Vatican Council has "postponed decisions on other important matters such as religious liberty, and in other cases has only reaffirmed old positions."

Visser 't Hooft noted these points in evaluating Vatican II:

● Other Churches have by no means solved problems of tension between forces of renewal and the existing structures.

● Anxiety about renewal is shared by both Roman Catholics and other Christians, and there is a sense of being involved in a common cause.

● The schema on the Church creates a new situation in which the Roman Catholic Church no longer stands apart

but expresses a desire to work with others.

This indicates, he said, that the Catholic Church recognizes "Christ is working" in other Churches.

"Roman Catholic and non-Catholic Churches," he said, "have exercised subterranean influence upon each other and it is now clear that we are together faced with an obligation to reinterpret the task of the Church in an increasingly secularized world.

"Mere polite and passive co-existence is not enough. There must be acceptance of responsibility for each other and therefore intensive conversations."

SOUTH CAROLINA MERGES WOMEN GROUPS

★ Two diocesan women's groups, white and Negro, have been merged by Bishop Gray Temple of the diocese of South Carolina.

Prior to Bishop Temple's action, they had been the only church-women's groups separated on racial lines in the church.

His ruling was announced in a letter to diocesan clergy, presidents of parish and mission churchwomen's branches, and the board of Episcopal Churchwomen.

In the letter, he said "it is no longer possible for there to be two E.C.W. groups in the diocese of South Carolina divided on racial lines. I have ruled, as bishop of South Carolina, that as of Jan. 1, 1965, the two groups have become one."

"The Negro women of the E.C.W. of the diocese," Bishop Temple said, "will be entitled to one delegate per 25 members at the convention to be held at the Cathedral of St. Luke and St. Paul, Charleston, on May 11-12, 1965."

Last October the Episcopal Church added a section to canon

16, which deals with regulations for the laity. The new section, Bishop Temple said, "legally binds the policy of non-discrimination which the church has been saying for years."

That section states that "every communicant or baptized

member of this church shall be entitled to equal rights and status in any parish or mission thereof. He shall not be excluded from the worship or sacraments of the church because of race, color or ethnic origin."

warring factions should cease immediately, the report said.

Mark M. Stoddard becomes executive director on April 1 of Talbot Hall, an institution in the diocese of Bethlehem for the care of adolescent girls. He is presently head of the family guidance clinic in Mercer County, Pa. Bishop Warnecke, in announcing the appointment, states that over fifty applications for the position were received. He adds that "We are indeed fortunate to secure a man of Mr. Stoddard's caliber and abilities to lead us in the inauguration of this pioneer program in which preventively we hope to help young women achieve fine maturity."

Cardinal Cushing of Boston said last week in the foreword of a new book on Catholics and birth control that it would be a mistake for Catholics to ignore "modern philosophical, demographic, biological and medical discoveries" related to birth control. He declared that adverse reactions to a discussion of the subject indicates a failure to "co-relate and study with an open mind all that is being written on this question by those who will admit that there is a problem and have the courage to discuss it openly and frankly."

Archbishop Leslie Brown has resigned his jurisdiction of Uganda effective Nov. 30, because he thinks the church there "can best be led by a Ugandan." He is the only remaining non-African bishop in the country.

William E. Crews, rector of St. Bede's, Santa Fe, is also chaplain of the N. M. legislature. He is called the "lobbying chaplain," in affection and also criticism, because he mixes what he calls "Christian action" in his prayers. This was his prayer opening the 1965 session: "Almighty God, who has given unto

News from Around the World

African Christians at a meeting in Nigeria have asked France and China to sign the nuclear test ban treaty — already signed by 100 nations. They also appealed to their own governments to "resist temptations to develop nuclear weapons, however small, and to confine the harnessing of nuclear power to purely peaceful uses." Conferees supported movements for the independence of Angola, Mozambique and Rhodesia and urged colonial powers in these countries to "take immediate and effective steps to see that

these nations are free and governed under universal adult suffrage of one man, one vote, whether it be white, black, or brown." In a section on the Congo, the report asked that "all states involved in the debacle halt their intervention and that all foreign mercenaries be withdrawn." It requested the Congolese government to see that a "democratic government is elected by universal adult suffrage" and that "all political prisoners are released before elections." Hostilities between

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From the Apostles' Faith to the Apostles' Creed

by **O. SYDNEY BARR**

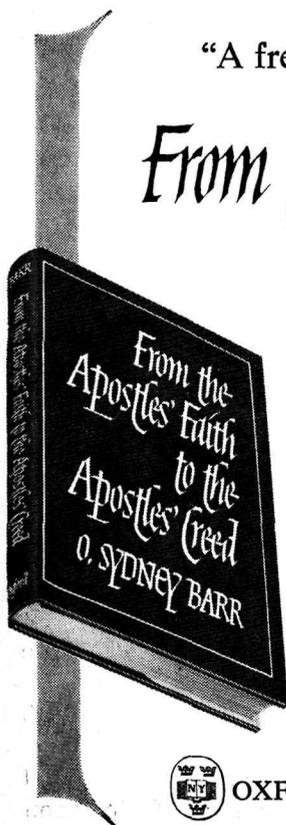
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us the ability to reason our problems: Grant us courage to vote as we have reasoned. Forgive the animosity of the majority when we stand in the minority and let us never presume to equate numbers of votes with the will of God. We ask this in the name of one who never won a committee vote nor was ever found among the majority opinion in his day."

Morton O. Nace Jr. is executive director of Episcopal churchmen in the diocese of Chicago. The job is similar to his father's who has headed laymen and youth work in Conn. for 12 years.

Archbishop Ramsey will be in the US for four days this month on the first stage of a trip which will include Hawaii, Fiji Islands, New Zealand and Australia. He'll huddle with Presiding Bishop Hines and others in New York and is to preach Feb. 26 at Grace Cathedral, San Francisco.

Unity Service, attended by 1,500 Catholics, Anglicans, Protestants and Orthodox was held at Notre Dame R. C. Church in Montreal. The two-hour service was conducted in French and English.

Bishop J. M. Richardson, former dean of Christ Church Cathedral, Houston, was consecrated bishop of Texas there this week. Presiding Bishop Hines was consecrator.

St. Mark's, Riverside, R. I. suffered almost total loss by fire on Jan. 22 — both church and parish house. Services are being held in the Masonic hall, next door, with Rector A. D. Stewart preaching on the 24th on "We shall rebuild."

Bishop Ivol Curtis will be installed as bishop of Olympia on Feb. 21 by the Presiding Bishop. Held at St. Mark's Cathedral, Seattle, honored guests will be

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neighboring bishops and representatives of other communions.

Archdeacon Hal Gross of Oregon will be consecrated suffragan of that diocese on Feb. 26 by the Presiding Bishop.

Shared Time — see pages 3 and 7 — got a slap last week when Ohio's attorney general held that public school boards have no authority to make such arrangements with parochial schools. The opinion lacks the power of a court order but it is expected to stir controversy throughout the nation.

J. S. Thomas of Capetown applied for admission of his son, colored, to a school run by the Anglican Church to find out

whether the Church meant what it said about racial justice. Governors of the school replied that it was not prepared to accept "coloured pupils. It is felt premature to try an experiment of this nature."

Holy Trinity, Paris, France, was packed to standing room only, January 24, with a Roman Catholic, Orthodox, Protestant, and Anglican congregation observing the week of prayer for Christian unity. The clergy of the churches in the central district of Paris participated in the service. Metropolitan Meletios, exarch in Western Europe of the ecumenical patriarch, presided. Canon Pieplu, of the Roman Catholic parish of St. Pierre de Chaillot, led in the prayers. Pasteur Gagnier of the French Protestant Church read the lesson. Episcopalian and Roman Catholic laymen read passages of scripture. Dean Lee Riddle, of the Cathedral (American Episcopal), gave an address in French on progress and hopes for Christian unity. The congregation participated in Roman Catholic, Orthodox, and Anglican hymns, chants, and litanies. The choirs of the American and Greek cathedrals sang the anthems. The offering was given

to the support of the Orthodox old people's home in Paris. This was the first time the Roman Catholic clergy have taken part in such a service. Following the Service, an agape coffee-hour was held in the cathedral parish house.

Church Women across the country will play a major role in the war on poverty through the first project of its kind in which they will help recruit and screen young women for women's training centers in the job corps program of the office of economic opportunity. The recruitment will be handled by a newly-organized corporation, Women in Community Service, formed by individual women from the department of United Church Women of the National Council of Churches, the National Council of Negro Women, the National Council of Catholic Women and the National Council of Jewish Women. Pilot programs are scheduled to begin immediately in six metropolitan areas — New Orleans, Essex County, N. J., San Francisco, Pittsburgh, Nashville, Tenn., and Portland, Ore. The new corporation has signed an initial contract with the job corps with supplementary contracts to follow as the program expands. Although no final figure has been set, the contract and supplementary agreements are expected to involve several hundred thousand dollars, a government official said. The job corps will give occupational training, basic remedial education, and training in family life responsibilities in residential women's training centers to young women ages 16 to 21 who are out of work and out of school.

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BOOKS...

(Continued from Page Fourteen)

that we can ask from a volume dealing with most fascinating of all themes. Daniel Jenkins, a gifted Congregationalist minister, supplies us with this and much more.

Perhaps his most helpful insight is his point of departure, a biblical sense of the mystery of our existence. In his thinking, both the fool who denies God and the dogmatist whose glib assertions lack existential commitment are equally at fault. The proper use of agnosticism is to realize that we can apprehend but never comprehend God. We start with godly fear, and, lacking this, we remain in deepest ignorance.

Not only does this approach amount to damaging criticism of "papal encyclicals (which) suggest little awareness of what godly fear really means," but likewise of liberal theologians who are often as vulnerable as any one else to the temptation to be overly sure of themselves, especially in that they believe they have a vocational exemption from it. Our need is the humble openness to the divine-human encounter of the Prophets of Israel: Our lives should be "as the clean bareness of an old Puritan meeting house."

Mr. Jenkins deals lucidly and cogently with each of the traditional arguments of natural theology and concludes that their value lies not in absolute proof but in presenting aspects of experience which call attention to the possibility of God's existence. They "transpose the act of faith into the medium of philosophical thinking." Such an argument is, in fact, derived from Aquinas, although he is not always correctly understood on this point; and it is good also to see Luther treated fairly in this connection. As Mr. Jenkins points out, Luther's famous remark that the reason is a harlot does not mean that he despised man's rational gift, but only that he saw so vividly how it is perverted to serve man's foolish pride.

Beyond reason lies faith; and "faith is best understood not as a leap into the dark, but as a leap into the light." The uniqueness of the Christian revelation is upheld; and, most provocatively, Jesus' own experience of God — carefully set in the covenant relationship of Israel and documented by the major incidents of the gospel drama — is taken as a major source of revelation. "We do not reach (Jesus's) humanity through his divinity, but his divinity through his humanity."

The God of the Bible always takes the initiative when dealing with men,

and he comes to them — not as an hypothesis — but as living reality in personal encounter. The continuity of this traditional encounter is impressive indeed, but "the remarkable thing about it is it never becomes visible in those whose primary concern is with the maintenance of continuity." Perhaps these are words which Episcopalians especially need to hear.

The sense of biblical mystery with which we tremblingly approach any aspect of divine revelation is related by Mr. Jenkins to the "tragic sense of life" found throughout the Bible and especially in the Gospels. The awareness of man's longing for eternal life in the midst of sin and mortality is nowhere so fully exemplified as in the crucifixion, nor is it fulfilled otherwise than "according to the scriptures" on the day of resurrection. We are ourselves existentially involved at every moment of the gospel drama, and although we discover no ultimate explanation to the question of natural evil, we find power to overcome.

One must be grateful to Mr. Jenkins for this helpful, cheerful and profoundly optimistic treatment of the most important and difficult of subjects with which man's limited mind may deal.

— MARION L. MATICS

Dr. Matics is rector of Christ Church Parish, Bay Ridge, New York City.

THE COLLECTED WRITINGS OF ST. HERETICUS, by Robert McAfee Brown. Westminster. \$3.95

This is a grand book for those who like religious and academic humor. Most of it has appeared from time to time in various religious journals, and I imagine that those who have enjoyed it piece-meal, will now be delighted to have it in a collection. It is a choice spoof of our theological and scholarly absurdities, in both prose and rhyme. Here are two telling bits:

A Note on Certain Christians with "Good Taste"

Some Christians would prefer the penitentiary,
To singing hymns that date from the nineteenth century.

Footnote on Orthodoxy
Credal rigor of a certain sort is
Closely akin to *rigor mortis*.

If you want to give your pastor, a seminarian, or any educated Christian a present, you couldn't do better than to send him a copy of this book.

— OSCAR F. GREEN

The reviewer is rector emeritus, All Saints' Parish, Palo Alto, Calif.

Introduction to Theology, by Marianne H. Micks. Seabury. \$4.95

Here is a portion of a review of this book by the Rev. Shunji F. Nishi, professor of systematic theology, Church Divinity School of the Pacific, from which Dr. Micks holds a degree of bachelor of divinity, written for the Times of that school:

It is not simply a survey of Christian theology as one possible interpretation of the title may suggest. It is something more than that. It seeks to demonstrate various ways in which the study of theology may be undertaken. I take it that the aim of the book is to give introductory samples of the kinds of theological thought — biblical, historical, philosophical — that one finds.

This aim is furthered and pursued by organizing the content of the book in terms of the three classical "sources" for Christian theology: scripture, tradition, and reason. The result is a lively, at times even moving, opening up of the different ways in which one may approach the content of Christian theology.

The consequence of this organization and the limited size of the book is that each source can deal only with a limited number of doctrines, and in most instances, different ones. No one doctrine is treated from the standpoint of all three sources. Thus, each door opens on its own exclusive vistas; no one view can be looked at from the varying perspectives offered by all three.

This can lead to a too hasty conclusion that the author makes too close an identification between particular doctrines and one or another of the sources — that the doctrine of God is to be seen through biblical theology while Christology is a matter for historical theology, to use specific examples. That this kind of conclusion is not only too hasty but wrong can be seen if one is sensitive to what appears to be the author's purpose.

This book can be very helpful to a serious beginning student of theology. But he will have to be warned that it is an introduction to different ways of approaching theological material and not a survey of theological content as seen from one consistent point of view which already presupposes some resolution to the problem of the inter-relationships among scripture, tradition, and reason as "sources" for theology.

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