

The **+** WITNESS

DECEMBER 9, 1965

10¢

Editorial

New Proposal on Convention

Articles

On Being Relevant

Francis P. Foote

Beyond Signs and Wonders

Kenneth E. Clarke

What About Your Image?

John C. Leffler

NEWS FEATURES: Theologians Should Show
Up Real Heretics. Group Action Essential for
Urban Mission. Church in Chains in South Africa

SERVICES

In Leading Churches

NEW YORK CITY

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10, Morning Prayer, Holy Communion and Sermon. 11; Organ Recital, 3:15 and sermon, 4.
Morning Prayer and Holy Communion 7:15 (and 10 Wed.); Evening Prayer, 3.

THE PARISH OF TRINITY CHURCH

REV. JOHN HEUSS, D. D., Rector
TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., Vicar

Sun. MP. 8:40, 10:30, HC 8, 9, 10, 11. EP 3:30; Daily MP 7:45, HC 8, 12, Ser. 12:30 Tues., Wed. & Thurs., EP 5:15 ex. Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar

Sun. HC 8:00, MP & HC Ser. 10; Weekdays MP & HC 8:00, HC 12:05 ex. Sat., (also 7:15 and 1:05 Holy Days); Int. 1:05 ex. Sat.; EP 5:10 (ex. Sat., 1:30); C Fri. 4:30-5:30 & by appt.; Organ Recital Wednesdays 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Leslie J. A. Lang, Vicar

Sundays 8, 9, 11; Weekdays: Mon. Fri. Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar

Sun. HC 8, 9:15 & 11; Daily HC 7 & 8. C Sat. 5-6, 8-9, by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry Street

Reverend William W. Reed, Vicar

Reverend Jeffrey T. Cuffee (Priest-in-Charge)
Sundays: 8:00 a.m. HC, 9 a.m. Sung Mass, 10:45 a.m. MP, 11:00 a.m. Solemn Bilingual Mass; 4th Sunday: 10:00 a.m. Mass in Spanish; Weekdays: 7:30 and 9:30 a.m. HC, 9:15 a.m. MP, 5:15 p.m. EP

ST. CHRISTOPHER'S CHAPEL

48 Henry Street

Reverend William W. Reed, Vicar

Reverend James L. Miller (Priest-in-Charge)
Sundays: 7:30 a.m. HC, 9:00 a.m. Sung Mass, 11:15 a.m. Mass in Spanish, 5:15 p.m. EP Weekdays: Monday and Wednesday, 8:00 a.m. HC; Tuesday, Friday, Saturday 9:00 a.m. HC, MP before each Mass, 5:15 p.m. EP

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near New York Memorial Hospitals

Hugh McCandles, Vincent Anderson, Clergy

John Fletcher, Student Chaplain

Lee Belford, Philip Zabriskie, Thomas Gibbs,

John Danforth, Associates

Sundays: 8 a.m. HC; 9:30 Family (HC) 3S)

Wed. HC 7:20 a.m.; Thurs. HC 11 a.m.

One of New York's

most beautiful public buildings.

The Witness

For Christ and His Church

EDITORIAL BOARD

JOHN MCGILL KRUMM, Chairman

W. B. SPOFFORD SR., Managing Editor

EDWARD J. MOHR, Editorial Assistant

O. SYDNEY BARR; LEE A. BELFORD; ROSCOE T. FOUST; RICHARD E. GARY; GORDON C. GRAHAM; DAVID JOHNSON; HAROLD R. LADDON; LESLIE J. A. LANG; BENJAMIN MINIFIE; W. NORMAN PITTENGER; WILLIAM STRINGFELLOW.



EDITORIALS: — The Editorial Board holds monthly meeting when current issues before the Church are discussed. They are dealt with in subsequent numbers but do not necessarily represent the unanimous opinion of the editors.

CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN; GARDINER M. DAY; JOSEPH F. FLETCHER; FREDERICK C. GRANT; HELEN GRANT; CORWIN C. ROACH; BARRARA ST. CLAIRE; MASSEY H. SHEPHERD JR.; W. B. SPOFFORD JR.



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



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

Write us for

Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

SHARING

Christian Healing in the Church

Only Church magazine devoted to Spiritual Therapy. \$2.00 a year. Sample on request. Founded by Rev. John Gaynor Banks, D.S.T.

This paper is recommended by many Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE
2243 Front St. San Diego 1, Calif.

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector

The Rev. Gustav C. Meckling, B.D.

Minister to the Hard of Hearing

Sunday: 9 and 11 a.m. 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30 - 12:55 p.m.
Services of Spiritual Healing, Thurs. 12:30 and 5:30 p.m.

CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector

Sunday Services: 8:00, 9:30 and 11:15 a.m.
Wed. and Holy Days: 8:00 and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. William B. Sperry Rector

8 and 9 a.m. Holy Communion (breakfast served following 9 a.m. service) 11 a.m. Church School and Morning Service. Holy Days, 6 p.m. Holy Communion.

PRO-CATHEDRAL OF THE

HOLY TRINITY

23 Avenue, George V

PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45

Boulevard Raspail

Student and Artists Center

The Rt. Rev. Stephen Bayne, Bishop

The Very Rev. Sturgis Lee Riddle, Dean

The Rev. Ronald D. Weaver, Canon

The Ven. Frederick McDonald,
Canon Chaplain

NEW YORK CITY

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion 9:30 and 11 a.m. Church School. 11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at 12:10 a.m.; Wednesdays and Saints Day, at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Wednesdays, 12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY

316 East 88th Street

Sundays: Holy Communion 8; Church School 9:30; Morning Prayer and Sermon 11:00. (Holy Communion 1st Sunday in Month).

GENERAL THEOLOGICAL

SEMINARY CHAPEL

Chelsea Square 9th Ave. & 20th St.

Daily Morning Prayer and Holy Communion, 7.

(7:30 Saturdays and holidays)

Daily Choral Evensong, 6.

ST. THOMAS

5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.) MP 11;

Ep Cho 4. Daily ex. Sat. HC 8:15, HC

Tues. 12:10, Wed., 5:30.

Noted for boy choir; great reredos and windows.

Story of the Week

Hunt Out the Real Heretics Called Task of Theologians

★ A prime task of theologians today may well be "heresy hunting," a professor from Union Theological Seminary said in Atlanta.

Roger L. Shinn, addressing a conference on "America and the Future of Theology" at Emory University, quickly pointed out that he was referring not to the "persecution of heretics" but "simply . . . the identification of heresy."

More specifically, the theologian said that he was not advocating the "censure of thinkers who unabashedly examine Christian teachings to see where they need revision in our time . . ."

Such self-examination always has been carried out by the church, and should be continued today, he said.

The heresy to which he was referring, Shinn continued, is the "distortion of Christian faith to serve political and ideological ends that actually oppose the deepest meaning of this faith."

As he discussed the responsibility of theologians "to enter into the processes of public discussion that determine public opinion," the professor called attention to "the kind of heresy that reduces God to a kindly accomplice" for nationalistic purposes.

Theology may not be com-

petent "to prescribe a Latin America policy," he said, but it has "a public responsibility to unveil ideologies that influence Latin American policy."

In September, he noted, the House of Representatives "after all of 40 minutes of debate" passed a resolution stating that any country in the hemisphere may use armed force in any other country to fight communism.

"Everybody knew," Shinn said, "that the resolution had no legal force and that it was worded so vaguely as to justify practically any kind of intervention. It was a pure act of piety, and as piety it was either sheer paganism or malignant heresy."

The theologian also scored "the idolatry of law and order as the ultimate criteria of moral action."

"From the time when the Supreme Court made its historic decision on public school segregation in 1954," he said, "many churchmen who knew that segregation was theologically wrong quit saying so. It was easier to appeal to law and order than to the faith of the church."

While it may be easier in today's society to ask the public "to heed the Supreme Court than to call upon Christian authority," he said, at the same

time "in the church the authority of law cannot be confused with the authority of God."

"Yet just this happened," Shinn continued, "so that many churchmen had no preparation to evaluate acts of civil disobedience."

"Journalists like David Lawrence and Raymond Moley express bewilderment that clergymen should be participating in civil disobedience — a bewilderment that an hour with the Bible ought to clear up."

The theologian also referred to "the curious version of individualism that has so often gained ideological power in our society," noting that in the presidential campaign of 1964 "many of the supporters of Barry Goldwater, assuming that his brand of individualism was authentic Protestant Christianity, were utterly and honestly amazed at the opposition to him from prominent churchmen."

Such "surprise" was possible, he said, only "because theology had not accomplished its public responsibility."

Also citing the New York mayoralty campaign this year, Shinn observed: "If it is unwise for the theologian to intrude upon the campaign argument, theologians should be constantly helping the church and the public to recognize heretical doctrines when politicians advocate them."

If theologians have failed their "public" responsibility, he

said, much of the reason is that they have been thinking and writing for their theological colleagues rather than for the public.

"To my learned colleagues who disdain 'popularizing,'" he said, "I reply that some popularizing is cheap and some is good, just as some technical writing is cheap and some is good . . .

"There is the process of thinking through a subject in a technical way, then deciding how much of it can be translated into a more popular ver-

sion. This . . . is done in medicine and in science, and it can be done in theology."

Shinn said he was impressed that "most of the great theologians wrote for the public in one or the other of these ways."

"Think of Augustine, Luther, Calvin, Barth, Tillich, Niebuhr," he said. "The lesser thinkers have often refused to do so, lest they lose the prestige of scholars.

"Theological scholarship, if it would stay honest, needs the discipline both of writing for the theological fraternity and of writing for the public."

Key to Church's Urban Mission Said to be in Group Action

★ Great preaching, conventional works of charity and concentration on the problems of the immediate parish have lost their significance for an urban church seeking to fulfill its mission today, a specialist on urban problems and urban churches declared in New York.

David W. Barry, director of the New York City Mission Society, outlined some of the drastic changes city churches must make in program and emphases. He addressed a congregational meeting of the Broadway Congregational church, which is involved in re-evaluating its role as a midtown Manhattan church.

One facet of "the nature of the new urban world that God is creating," Barry said, is that "it is becoming a world in which there are not likely to be many individual heroes any more in Christian history. It is not that individuals cannot be and will not be capable of heroic deeds, but rather that history increasingly must be shaped by group action."

For the city church, he said, this means "there is no single pulpit, there is no influential

congregation, that is going to be strong enough by itself to change the direction of urban history. A Christian witness that takes itself seriously must start by thinking of itself not in isolation, but as part of the totality of Christian witness in the city, the nation and the world . . . with willingness to concentrate on being an effective part of a coordinated whole rather than being the whole ministry to the whole man."

In the pattern of today's urban life, Barry continued, "an individual church cannot answer questions about its mission by itself today, for the body of Christ has to become articulated in new ways for an urban society."

He maintained it "would be a very healthy thing for the church at large" if local congregations within the total urban complex began asking the wider church: "Where are we needed? . . . What are we capable of? . . . Where does a given congregation fit into the total ministry and mission?"

Such questions, he said, would stimulate the structures that represent the larger church.

such as the councils of the churches and denominational agencies, "to do their homework about the strategies of mission in today's metropolis, and to have ready a set of marching orders for the church that wants to be part of a modern army rather than a guerilla force."

One of the tasks before the local church today is to get beyond the tradition of ministering exclusively to "a piece of turf called a parish," Barry said, since what goes on in the parish is not the significant part of life today.

"The challenge to the church in its mission is: how does the church ever break away from its neighborhood orientation to find the ways to minister to urban men in the places where they congregate and in relationship to the issues which dominate their daily lives? How do we minister to men in their vocation, in the city's huge corporate structures, in the community of government or social work or education or communication?

"We really don't know," he confessed.

He added, however, that the answer is not "noonday prayer meetings for businessmen on Wall Street." While these have their place, he said, "I am concerned for how we relate man's daily life to what our Christian faith tells us are the primary concerns of God for man's life on earth."

One of these concerns, said Barry, is "grinding poverty in an affluent society," a problem which is not solved "by sending social workers to Harlem or by creating low-paid jobs that do not lead anywhere vocationally . . . The questions the church must ask about urban poverty are these: who determines how much education a Harlem child shall get, and of what style and

quality? Who decides how business and industry and commerce will recruit and train their working forces? Whose responsibility are those marginal jobs that do not pay enough to sustain a family? . . . Who sees to it that protective services and sanitation services are excellent in some communities while in others crime runs rampant and streets are forever dirty except when the Pope comes visiting?

"The answer to questions such as these tell us where the church must go if it intends to be responsive to our Lord's testimony that he has come to bring good news to the poor."

U.S. Policy is Contradictory Says Former NCC President

★ The highest patriotism an American can have demands that there be a change in the U.S. policy in Vietnam, a leading churchman told more than 25,000 persons assembled at the foot of the Washington monument.

(Organizers of the march stated that "crowd estimating experts" put the figure at between 40,000 and 50,000).

Edwin T. Dahlberg, among several speakers to address the rally that climaxed the march on Washington for peace in Vietnam, asked:

"Is it a betrayal of these men in uniform if we rise up to say, 'Stop it!' and by our protest as loyal American citizens try to protect thousands more of our countrymen from suffering the same fate?"

The past president of the National Council of Churches appealed to the nation's leaders to "be more concerned over saving the soul of America than in saving our face."

He denounced American policy as contradictory, dubbing it

The battle against poverty, disease, ignorance, prejudice "and all the other ills that infect urban life" is the battle of the church, Barry stated, "in the final analysis so that God's work of creation may be allowed to move forward. Since God elects to do so much of his creation through human agents, and nowhere more clearly than in the city, it is clear that his work suffers when men are crippled physically or intellectually or morally, or when a child is doomed from birth not to be allowed to develop his potential and become what he has the capacity to become."

a "bombing and bubble gum policy," where U.S. forces bomb and burn villages by night and hand out bubble gum to children of the victims by day.

Expressing concern over what is happening to the character of man as he witnesses the American policy in action, he asked: "When as adults we blow up bridges and cathedrals, burn villages and rice fields, can we expect much from the generation coming up?"

Dr. Dahlberg said all talk of waiting until the U.S. can negotiate from a position of strength is beside the point, because North Vietnam follows the same reasoning.

"This game of shuttlecock and battledore has been going on for more than a year now, with both sides shilly-shallying back and forth on this business of strength and weakness," he said. "It is time for both sides to submit the issues to the United Nations, and to the signatories to the Geneva Agreement, in order that a gradually-phased out military withdrawal can be defined, and

adequate international supervision and policy controls be organized."

In calling for cessation of bombing in both North and South Vietnam, he said he was not asking "that we just walk out and leave a vacuum for the Communists to take over. It does mean, however, that the gunfire shall cease long enough so that there can be an approach to the conference table on the part of all the belligerents involved."

He said the conflict involves not only a political strategy but also "a moral issue . . . a religious imperative, indeed."

The now-retired churchman said that by the time a child is five years old in South Vietnam he has been taught by his parents, both guerilla warriors, to lay mines and load ammunition. It is not uncommon, he said, to see a soldier take his wife and children into a foxhole with him.

"We see developing, therefore," he said, "a way of life whereby the rising generation is cradled from very infancy in the disciplines of violence and death, terrorism and counter-terrorism."

"Do we think this will be limited to Vietnam? Do we have the naive idea it will not affect the character of American life also?"

He attributed the mounting violence in U.S. streets to "fifty years of military indoctrination in the ways of war and destruction."

Dahlberg, alluding to the present as the age of revolutions, said "the one great revolution needed today, both in the free world and in the communist world, is the revolution against war itself. The whole military philosophy of victory by conquest must come under the judgment of God."

The clergyman also took exception to a remark made by

Gen. Curtis E. LeMay, air force chief of staff during world war two, in his memoirs. On Vietnam, the general wrote:

"My solution to the problem would be to tell the Vietnamese frankly that they've got to draw in their horns and stop their aggression, or we're going to bomb them back into the stone age."

Dr. Dahlberg commented:

"How simple these military solutions! As if bombing the Vietnamese back into the stone age did not involve also the certain escalation of the present conflict into an all-out nuclear war on a global scale, that would not only blow us all back into the stone age, but leave nothing but a radioactive ash heap where once there was a living world for which Christ died.

"This is an intolerable conclusion for all religious men — men who have been taught by their religious heritage that human history is to end in a hallelujah chorus and not in hell.

"Let us expose the hard-hitting, rough-tough doctrines of the military echelons for what they are: A betrayal of all the best hopes of all mankind.

"Why all this praise of toughness and guts, as if man were only a visceral animal? The Bible has another gospel of guts. The apostles speak of 'bowels of mercy,' not the guts of disembowelment.

"The hour is at hand when we must be born again into a new concept of life, and rediscover the real values of our Judeo-Christian heritage. Either we will rise to the glory of the kingdom of God, or be reduced to the level of the beast."

Another speaker, Mrs. Martin Luther King called on American leaders to stop listening to the "experts" and pay more attention to the appeals of the people.

South Africa's Church in Chains Says former Kimberley Bishop

★ The church of the province of South Africa was described as "a church in chains" by Bishop Philip Wheeldon, formerly of Kimberley and Kuruman, in an address at the York diocesan conference.

He added that it was not through any fault of the servants of the church that this position obtained, and he said a great future for the church in South Africa could evolve from its existing trials and troubles.

Bishop Wheeldon, 52, returned to England recently after resigning his post in Kimberley because of ill health.

Much of his address was based on Church conditions resulting from the government policy of apartheid in South Africa. As an example, he said:

"The white population will have African servants in their homes doing all the domestic work — preparing the food, bathing the children and tucking them in bed. But the white population is largely very hesitant about sitting near Africans in churches where there may be opportunities for multiracial worship, and many would not kneel behind them at the altar-rail.

"There is sometimes almost an unseemly rush on the part of a white person to get to the altar rail first. In Kimberley cathedral, for any diocesan occasion such as the enthronement of a bishop, the seating is carefully divided up, and always the white people have the front and best seats.

"I regret to say that I have known certain white people stop their financial support of the church because the local priest was trying to mix the racial groups at church meetings. In

one place I was informed that certain leading white church people had stopped their pledge to the church because the women's organizations had decided to try to work together, irrespective of racial groups."

Shortly after Bishop Wheeldon's address it was reported from Capetown that the Anglican Church in South Africa had endorsed a resolution at its synod calling for equal opportunity and rewards for South Africans of all races and holding that Christians were bound to seek a social order in which the needs of no one racial group was placed above the needs of others.

The resolution, which did not directly mention the government's apartheid policies, added: "Injustice established and enforced by legislation or the arbitrary exercise of power, and condoned by the privileged, shows lack of charity towards those who are penalized and is a sin against God."

METHODIST BISHOPS HIT RADICAL THEOLOGIAN

★ The council of bishops of the Methodist Church joined battle with the "death of God" theologians by issuing a statement reaffirming belief "in the living God."

A message "to our church and the world" issued by the council meeting also condemned federal aid to parochial schools and called on Christians to carry on a ministry of reconciliation in all areas of life.

"In a day of confused religious philosophies, some of them purporting to be Christian, it seems urgent to reaffirm our abiding faith in the living God who is the father of our Lord

(Continued on Page Sixteen)

EDITORIAL

New Proposal On Convention

THE SYNOD of the province of New England has approved a new proposal for the reorganization of the House of Deputies on the basis of proportional representation of communicants in the several diocesan and missionary jurisdictions. Under the plan there would be one clerical and one lay deputy for each 10,000 in any jurisdiction, those with fewer communicants having nevertheless one deputy in each order.

With the present total of communicants in the church the number of deputies based on this calculation would be 472. This is a reduction from 684, the number in the house as it is now organized.

In its report the synod committee which formulated the plan said that the reduction in size would facilitate the work of the house by enabling it to function as a legislative body rather than a mass meeting. At present there are four clerical and four lay deputies from each diocese and one from each order for every missionary district. If the proposal to give equal representation to the missionary districts as advanced by General Convention in 1964 is finally adopted the size of the house would go up by 138 to a total of 822.

The New England plan was developed and adopted in response to the General Convention directive to the synods to study proportional representation. An alternative plan advanced by the joint commission on the structure of the convention, providing for a minimum of two deputies in each order, would make for a membership of 690.

The disparity in representation in the present house has a wide range. The diocese of Eau Claire, with 2,978 communicants, has the same representation as Los Angeles, with 31 times as many communicants. The joint commission plan would narrow the difference, but even there, according to the synod committee, 3,000 com-

municants in Easton, for example, would have 5 times as much representation as the same number in Los Angeles.

Since the total number of deputies would go up as the communicants in the church increase the New England plan provides that the quota for each deputy would be recalculated whenever the total number of deputies has increased by 10 percent.

In a related recommendation the synod would change the method of vote by orders. At present this is taken by diocese, a majority in each delegation being necessary to determine the diocese's vote in each order, divided votes being counted in the negative. Under the New England plan a majority of each order in the house, voting separately but without distinction as to diocesan representation, would suffice for a decision.

Although there would be substantial changes in many delegations the principle of equal representation would be retained in the New England plan through the house of bishops, each bishop having a vote, though the dioceses with suffragans might be thought to have an advantage.

The changes would least affect the present 23 missionary districts, each continuing to have one deputy in each order. Thirty-three dioceses would go from their present four deputies in each order to 1; 16 to 2; 12 to 3; while 3 continue with 4. On the increase side 5 dioceses go from 4 deputies in each order to 5; 2 to 6; 3 to 7; 4 to 8; the remaining one going to 9.

It is seen that only 15 dioceses will have increased delegations, but the reduction in the size of the house brings the pressure to reduce the size of 61 delegations.

Inasmuch as election to General Convention, at least for clergy, tends to be as much a matter of status as of service it will not be easy to gain consent for that aspect of the New England plan which involved reduction in representation. Many deputies may feel they are voting themselves out of positions. In its report to the convention the joint commission on structure may have to give as much weight to political practicalities as to objective merits.

ON BEING RELEVANT

By Francis P. Foote

Director of Vocations, Diocese of California

IN THE MIDST OF HATE, STRIFE AND VIOLENCE TRANSFORMED CHRISTIANS GO INTO THE WORLD TO OVERCOME IT

OURS IS THE ERA of the relevant. Persistent voices cry, to church and school and politics, "Be relevant!" Art and music must speak to today's man, and only of today's concerns. Literature is shaped to reflect and relate to the needs and worries of the moment. The drama is not supposed to lift an audience into new experiences, but only to show the battered face of absurd humanity. We have become a generation of mirror-gazers, absorbed in our own "human situation", trapped by our own passions, emotions and conflicts, while shouting with a kind of ghoulish glee that there is no way out. Or to change the figure, we are as animals running around in ever smaller and smaller circles, with eyes fixed on the trivia on the ground and bodies groveling in mud.

One of the phenomena of the time is a school of Christian leadership crying out for a more relevant gospel. We hear, "This is the post-Christian age"; "No one hears what the church is saying"; "Ours is a world come of age"; "Give us a religionless Christianity"; "God is dead!"

By way of reply, hear a parable, from the contemporary world, the world of the space age: — Two men went up into the reaches of outer space. The scientists who sent them knew something of the radical demands of that vast new world. They knew that they could not change the conditions prevailing hundreds of miles away from the earth. Men could not expect to live out there if they were conformed only to this world they had always known. It was realized that some changes were necessary in the men who were to go. They had to be, in some measure, transformed. So the two men trained for long months; they were fitted for a different kind of existence, with special garments to wear and very special food to eat. Their bodies were trained and tested in a hundred different ways, and thus enabled to stand new strains and to do things they had never before been expected to do. Thus they became men adapted to the de-

mands of an entirely new environment. They were men made relevant to a great new situation!

Christian Commitment

SEE WHAT this is saying: the lesser must be adapted to the greater, not the greater to the lesser. We know this as axiomatic in biology; animals are adapted to their environment, or they do not live in that environment. But to see it done before our eyes is startling. And to see man transformed, even if temporarily, in order that he may survive and function in a wholly new framework, is to see relevance from a different angle. It was not enough that these men were perfectly "well-adjusted" to their usual environment; they had to become adjusted to something quite different.

May we see the same requirement as true for others of us, as we think of the call to Christian commitment? Is it enough for us to be adjusted to whatever the world may be like all around us? Surely God the Holy Spirit does not mean God the convenient conformer of men, but God the radical transformer of men. The Holy Spirit, as truth-giver and as sanctifier, is the one who fits us for his service, and not for contented living in the existing framework of our secular life. It is he who alone can make a man or a woman "relevant" to his own kingdom.

The cry for a relevant gospel is legitimate in every age, in that the gospel must be spoken in the language of the day. It must be interpreted in the vocabulary of the time, and applied to the situations in which men live. But the demand for relevance is folly if it means that the gospel must be so changed that everyone will then hear it and rush to embrace Christianity. The gospel, when truly preached, is and will be an offense to many. It was a stumbling block to some when it was first proclaimed, and foolishness to others. To say it plainly, it is man that has to be made relevant, not the gospel, not God. It is man who is to be transformed, not the gospel, not God!

At once some will ask, "Was not the Sabbath

made for man, not man for the Sabbath?" Certainly, the Sabbath is an institution, and the church is an institution. Both Sabbath and church are to be treated as non-ultimate things for the blessing of mankind and for his good. We speak now of ultimate things, Christ and the gospel, God and his sovereign love. The welfare—wholeness, salvation — of men is more important than laws or rules; it is higher in the scale of values than Sabbaths and churches. But higher than either is God, the ultimate, the only Absolute.

The Great Commandments

THE ENTERPRISE of the Christian religion, as described in such traditional words as "salvation" and "justification", can be summarized in more current language as fitting man to live in a world under God, which means transforming man, making him "relevant" to the nature and purposes of God: and fitting man to be a fellow-worker of Christ in transforming the world. Here man, unlike other animals, can be a changer of his environment.

It has always been the insistence of biblical religion that the two great commandments belong together, that love of God and love of neighbor are inextricably linked. It is vital to reaffirm in our time that this is so, that there will be no significant, and beneficial, re-shaping of the world by any force that neglects the first of the great commandments. To say it, in terms of our present discussion, the Christian is bound to ask what teaching or action can be "relevant" to the present human situation, without a prior "relevance" to the sovereignty of God.

What about the statement, often heard, that ours is a "world come of age"? Has new sophistication and new science, along with new lack of restraints and flouting of tradition, produced a world that has outgrown the insights of religion? Ought Christians to say in alarm: "How shall we meet this world come of age?"

The Right Answer

MAY NOT OUR ANSWER be something like this:—people come of age, not the world. Men and women, as individuals, mature, but never the whole of any society. If we must categorize all of society, which is a doubtful procedure, then we might describe the world as we know it as either adolescent or senile! In favor of the diagnosis of adolescence, we can cite certain childish symptoms of behavior. We see a world full of fears, rash and impulsive, and destructive on a large scale. Yet to call this "adolescence"

is grossly unfair to a healthy adolescent.

A case might be made for senility, but it would be more accurate to liken the world of our time to an adult whose development has somehow been drawn off into unhealthy channels. At any rate we are in a world of brilliant minds and near-miraculous achievements, yet ever more and more crowded with hates and fears, with irrational collective illnesses.

Every age was once a new age; every era is "modern" at the time. Ours is not the first age in which men of sophistication, men who boasted that they had "come of age", have refused to hear the gospel. This is at least as old as Mars Hill. There, according to Luke's account in Acts, St. Paul spoke in a tone calculated to reach the ears and brains of Athens. He soon found them to be cold ears, bored brains. His words may have been the first time that a preacher of Christ tried to impress the intellectuals of his day with the "Ground of Being" approach. Many of us who know the familiar words find them beautiful and true; not so those Greeks. When they heard Paul proclaim a God in whom "we live and move and have our being", they soon had heard enough. Whatever the authenticity of the Athens episode, we do shortly find Paul determined to know only "Christ and him crucified".

But the cross was no easier guarantee of a sympathetic hearing: it was to the Jews a stumbling block, and to the Greeks foolishness! Many centuries later, in Europe, men of the Enlightenment were sure that they had done with the Christian gospel and the church which preached it.

Secularism

TODAY'S SECULARISM is not a new and shocking hazard faced by the followers of Christ; it is important that we see this in the perspective of history. A gospel which shifts to meet the moment and its whims is no gospel. If the gospel be whittled down to secure the approval of the average mind of the age, it can have no lifting power whatever. The gospel of Christ, as radical surgery, as deep therapy on human nature, is certain to arouse resentment, opposition and ridicule.

It may be, and apparently is, a shock for today's churches to face the fact that they are a minority movement. Such is the case, and a diminishing minority at that. What is vital is that we of the churches see that we are called to be yeast, leaven, in the body of mankind, not its rulers; the conscience of humanity, not its

dictators. We are called to maturity in the sense defined by St. Paul, in such phrases as "the measure of the stature of the fulness of Christ". That is moral and ethical fulness, which may be called holiness. Whatever we call it, this is God's gift, not man's proud achievement.

Man without God does not "come of age". The church must dare to say that man, when he denies or ignores his heritage — made "in the image of God", and whose "body is the temple of the Holy Spirit" — is immature, destined to a truncated kind of half-life. He is thus bound to be under-developed, arrested, yes sick and "absurd".

In Our Time

WHAT THEN does "Be transformed" mean in our time? Certainly it must mean more than developing an ingrown pietism that lingers within safe walls and only in liturgical settings. It must mean a Christian leadership, and membership, made relevant to God and his purposes, and fitted for his service, in today's concerns. If we are relevant, in our witness, in our example, in our living, there will be no panic among us because the "secular" world rushes past our church doors.

We will, as Christ did, go out to that world, the world which God loves. It is a world which is in many ways the enemy of God; a world he loved enough to cause Jesus Christ to live here with us, yet a world that hated this man and nailed him to a cross. This is the same world that hates still to be shown a better way, that seems to prefer to go on suffering, dying and killing, even while it invents wonderful new ways to improve and enrich life.

God in the present tense, God the Holy Spirit, is the power which can and does transform human life. The church proclaims him as the giver of holiness and of all truth, as source of moral excellence and of all learning. The Christian is called to serve and love this God with all his mind, but nowhere is he told that erudition will suffice to produce a perfect society. The greater emphasis must be on holiness, the living of the dedicated life, in the midst of hate and strife and violence, enabled with Christ to "overcome the world".

This is the need, the supreme need for those marked with the sign of the cross; to be men and women made relevant by the active spirit of the living God. He is the one who transforms, the adapter who enables people to live, and work, and serve in this world.

The "adapted" Christian is to live out his ministry and mission in the world of mankind, secular man, opposition man, alienated man. The crowded ways of life, not the hermit's cave, are the homes of God's people. God's man, ordained or lay, does this work, this ministry, not as a substitute for Christian worship and discipleship, but rather as the logical flowering of worship and discipleship.

Such a ministry will never become bogged down in a man-centered, humanistic ethic. They who walk this way will know that, if they are not to be conformed to whatever is, in this world, they must be conformed to a higher way of life. Then, being conformed to God's ways, they can be effective in their work as agents of transforming the world itself into the kingdom of God and of his Christ.

What About Your Image?

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

ARE YOU worried about your image? If not, you should be if you would be up to date.

Everyone has an image he presents to the world; every institution; every business — and the modern cult of the image-makers is quite the thing. The headlines speak of the beneficial effect of our drastic action in Vietnam on America's image in Europe and even among communist nations. Gatherings of churchmen spend a lot of time discussing the image of the church in the modern world, and how to improve it. Business men in their buzz-sessions are concerned by the corporate image of their firm and millions are paid the experts to see that it is a good image. And individuals like you and me are supposed to be concerned about the impression we give to others.

Yet, there is something suspicious about that word "image". For centuries it has meant a copy of the real thing, or even more a glorification of the real thing beyond the bounds of truth. It is only a short step from the image-maker to the image-worshipper, yet in that step reality and sham, truth and falsehood tend to change places with each other.

Certainly, there is a point behind all this concern for one's image. None of us gives as much attention as he should to the kind of self he re-

veals to others, and while the emphasis upon making a good impression is hardly a Christian emphasis, there is a value in asking ourselves from time to time what others see in us.

But the problem goes deeper than the impression, the front, the outward show. Important though these may be, they can hide the real self behind the facade and make the quest for a "good image" the subtlest kind of dishonesty and self-deception. The modern cult of the image has quite possibly made ours the most artificial, the most insincere, and the most hypocritical generation in history. And we tend to become a generation of zombies lost in the hallucination of our own image and those of others.

What our generation needs is truth not fiction, reality and not an image. For example, I can in my mind construct a much improved image of our cathedral. It looks better inside and out. It seems to have something to offer to more people

than heretofore. It is better known in the community and more significant to the diocese. "My, how the image of St. Mark's has changed", said a fellow-clergyman the other day. And I confess it was good to hear him say it.

But again, all this is the facade, the outward visible evidence, and it doesn't amount to very much unless behind the image is a living, growing reality of the spirit which only God can judge and only he can sustain.

The trouble with images is that they usually lead to idolatry, the mistaking of the external for the internal, the appearance for the reality which should lie behind all of man's natural and necessary expression of the spirit in this world of the material. We can not escape a certain amount of image-making; but let us not forget that what is behind that which others can see is far more important, and in fact has a lot to do with the kind of image we present to the world.

BEYOND SIGNS AND WONDERS

By Kenneth E. Clarke

Rector of St Thomas, Terrace Park, Ohio

MINISTRY, MISSION AND WORSHIP PROVIDE THE TOOLS TO CHANGE SOCIETY NEARER TO GOD'S WILL

ALTHOUGH THE GOSPEL says the statement, "Unless you see signs and wonders you will not believe" was addressed to the nobleman who came asking to have his son healed, it would appear that Jesus was actually directing this remark more to the crowd than to the nobleman himself. To have singled out the nobleman alone as deserving of this accusation would have been harsh indeed and out of keeping with Jesus' treatment of individuals elsewhere. It is not hard at all, though, to imagine Jesus' using the nobleman's request as the occasion for making his point to all assembled. The arrival of a noble personage would have automatically gathered a crowd in so small a place.

And, no doubt, most of those who were present were the very same people to whom Jesus had been preaching for several days. Perhaps they had been relatively unmoved by his teaching and preaching, but suddenly with the promise of a healing there was a great stir of enthusiasm

and excitement. Although they had failed to see and be moved by the reality of the living God at work in the person of Christ and in their own midst, they hoped somehow to have their faith deepened by a miracle — an act in which they were not involved and one which didn't affect any of their own lives directly. Neither the nobleman nor his son lived in their village.

Thus I believe Jesus was speaking primarily to the people of this turn of mind when he said: "Unless you see signs and wonders you will not believe." It was not so much a rebuke as a lament.

What Is Our Approach?

NOW THE QUESTION I would raise is this: to what extent are we today given to "a signs and wonders" approach to religion? As I see it, this has, to our great detriment, become the predominant mood of the church. There seems to be an underlying assumption that faith is something which we can obtain by observation. But,

if I understand the implication of Jesus' remark correctly, he didn't care much for this approach. While he didn't hesitate to use his power to enhance men's faith when the occasion demanded it, he never enlisted disciples on this basis.

He wanted men to know him and love him for what he was and not for what he could do for them. It is a simple fact that if our relationships with an individual are limited to the role he has in society — be he butcher, baker or candlestick maker — we will never really know him. Indeed, the more we associate an individual with a particular function, the harder it is to think of him in any other way. This is why so many actors object to being continually cast as one type. They want to be actors and not just Dr. Kildare or whoever it is.

As Jesus recognized, many people's knowledge of God follows this pattern. He is for them simply the producer of signs and wonders. From this it often follows that God is chiefly identified with the occult. The realm of signs and wonders comes to be regarded not simply as the primary but even as the only area of his activity in the world. This is, it appears, just about where most churchmen are today. They hang on to belief in God because there are some things in their own lives or in the lives of their fellows which they can't quite explain without him, but they only give lip service to the idea of God being directly involved in their everyday existence.

Consequently, at this critical point in history, the church finds itself saddled with a "signs and wonders" understanding of God and his activity. In the broadest sense, this is not simply the demand for miracles, but is a limited concept of God which restricts him to the realms of the sensational and the supernatural. The trouble is, though, that the scope of the supernatural is being narrowed daily and as this occurs such faith dwindles in both conviction and influence.

The Ministry

EVIDENCE in support of my contention concerning the church's predominant mood can, I believe, be found in at least three areas — our current concepts of ministry, mission and worship. Books, of course, could and have been written along these lines, but let me try to touch on just a few of the issues at stake in each instance.

As far as ministry is concerned, the most obvious result of the "signs and wonders" orientation is the still predominant interpretation of ministry

in terms of "the ministry". In other words, ministry has been professionalized and therefore restricted. It is associated primarily with a particular group of people who are supposed to have a peculiar calling to do things which other people are not generally allowed to do. In the old days, the priest was separated from the people because he was thought to have special powers. Today, a theological education alone is all that is needed to cast a man into a role which, in many ways, society more than God assigns to him. As Mark Gibbs, author of *God's Frozen People*, points out, in both the Old and New Testaments ministry involves all the people of God and not just a special class or group. One calling is not necessarily any more sacred than another, for every believer and follower has the responsibility to manifest the love and power of God through his own vocation.

The primary function of those who serve the church professionally is to assist others in whatever way they can in fulfilling their own ministry. They most assuredly should not attempt to exercise other people's ministry for them. It can't be done, for the main job of the church is not within a building or among the congregation, but in the world. And even within the congregations it is high time for us to be done with the idea that the clergy alone must be priests, pastors, prophets and pedagogues. Priests perhaps, but all the other functions ought to be shared. If they are not, the clergy tend to become chaplains for the club during the week and professional M.C.'s or entertainers on Sunday.

Mission

WHEN WE TURN from ministry to mission, we find that the "signs and wonders" approach is just as limiting in this second area as the first. Historically it has resulted in the idea of mission as something we do for other people who are less fortunate than ourselves and who are generally too far away for us to become personally involved with them. Furthermore, too often what we have done for them is to transport our own inadequate understanding of ministry. We have built churches which have become preacher dominated, congregationally rather than community oriented and the outcome there as here has been the enlistment of spectators rather than servants.

In short, we have promulgated the notion that the church is an institution which is identified chiefly by the building in which its people gather

and the odd things they do in it rather than a redemptive community which exists to extend the incarnate love of God in Christ to all men regardless of race, class, creed or color. Such love demands identification. It can not be given like a present but must be shared. The use of such words as "donor" and "recipient" are inappropriate, for in love relationships all have needs and one person's offering is no more important than another's. This is, I believe, something of what is meant by mutual responsibility and interdependence, but before it can come into being in any full sense we will have to abandon our "signs and wonders" concept of both ministry and mission.

Worship

FURTHERMORE, if we don't, our worship will become increasingly sterile and irrelevant. For the delegation of ministry to others and the failure to see mission as something in which we are all involved is bound to isolate worship from life. It makes it a spectacle. Instead, it ought to be first of all a summing-up of our efforts to be his servants in the world and secondly a source of strength for carrying on the battle. Our coming together is not a pietistic practice, a sacred custom, or even a solemn obligation. We ought not to be here just because we like this sort of thing or because it makes us feel good.

We are here to give an account of ourselves—to face honestly what we have left undone and what we have done that we ought not to have done and to be infused with power. It should, then, be a time for clothing ourselves with the whole armor of God: girding our loins with truth, putting on the breastplate of righteousness, having our feet shod with the gospel of peace, taking the shield of faith, the helmet of salvation and above all the sword of the spirit.

As agents of reconciliation in a society which is torn apart by racial hatred, economic inequity, class distinctions, creedal antagonisms and ideological battles we will need every bit of this equipment which worship ought to provide.

Admittedly many of our forms of worship need to be updated, but this is strictly secondary to the right understanding of ministry and mission. Those who are really involved in ministry and mission can live with the present forms and find strength through them. They are about the main task. The less pressing job of liturgical reform is bound to follow. Indeed, it has already begun, because the church, at least an influential seg-

ment of it, is even now in the process of reformation.

The question is: are we going to be a part of it?

For Want of a Book

By William B. Spofford Jr.

Dean, St. Michael's Cathedral, Boise, Idaho

PRIOR to the 8 a.m. celebration, one of the canons was furiously arranging prayer books and hymnals in the pew racks. Some were picked up off the floor and others were lying gally-rumpus on the seats. The pews in the cathedral are old and the pew racks are inadequate. He started the celebration in a fuming condition, with his targets being the sexton and myself. His distraught condition was legitimate and the targets were vulnerable.

Staff meeting was partially devoted to the problem. We have too many books for the receptacles we have in the pews. Many parishioners, wanting to be neat, insist on jamming our two worship books into the racks like so many extra sardines in a can. Result — backs torn off and pages turned down.

Then, of course, we have service bulletins. These get jammed into the books or into the racks also. Ushers are supposed to clean them out after each service, but they often forget or haven't read their list of instructions to begin with. Result, each pew looks like a remnant sale in our local book shop.

The sexton, who is a communicant of the Roman Catholic cathedral, faces a lot of problems trying to keep an old, rambling church plant in the center of the city in meticulous condition. He wages many campaigns and loses every battle. Advance on one front — painting a class-room, taking out a hedge, washing some windows — means attrition on multiple other fronts. And the budget won't allow for extra-help.

So the books get jammed in — and the staff meetings uncover latent hostilities.

The point of it all is that we have too many books. Something ought to be done about it.

With all other parishes, we do our best to train confirmands in the richness and the greatness of the Book of Common Prayer. Here is heritage and worship values and beauty and theology. But, most definitely, there is not here a

feasible tool for helping people to worship, decently and in order. Thanks to a fine organist and choir-master, we try to teach confirmands the glories of the Hymnal, also. Here, too, are the values mentioned above. But the use of both means a congregation of jugglers who might claim scale rates on the Ed Sullivan show. Watching people keep a prayer book, a hymnal, a purse, a service schedule and an offering envelope in constant motion is to watch an exercise in frustration.

Oh, yes, we encourage them to purchase a combined prayer book and hymnal. Most people don't want to pay those prices. And our music expert wants a singing congregation to have the notes and harmonies, as well as the words. I can't blame him for that.

So, please, how about some revision along the lines of binding and coordination. One suggestion is to have the working elements of the Prayer Book bound with the Hymnal. That would mean putting the services of Morning and Evening Prayer, the Litany, Holy Communion and Proper, plus the Psalter, in with the Hymnal. The Lectionary, Occasional Offices and Sacraments and the Ordinal, Thirty-Nine Articles, Family Prayers and Catechism could be in a second book, used when needed but stored when not in use.

Sure, I know that some will miss the Golden Numbers and the Thirty-Nine Articles which are so useful for pew-games when the sermon is both dull and long. But you can't have everything, and after a hectic staff-meeting, we would settle for a more efficient tool for worship.

Jars

By Paul T. Shultz Jr.
Rector of Zion Church, Greene, N. Y.

ONCE UPON A TIME there was a wondrous wine. And those who tasted it said, "This we must share with all men everywhere." And they laid hold upon the nearest jars at hand and filled them with the wine. Then they took them out and bade all men drink of them. And those who drank found their thirst slaked and their life-yearning satisfied.

But then there rose up men who said, "So fine a wine deserves a fairer jar", and they proceeded to cast a mold. And from that mold they made new jars all alike and these jars they filled with the wine — and in the filling added water. And they said, "No other jars may hold this wine."

And then, they began to charge for drinks. "The wine" they said, "is free. But it costs us money to produce the jars so you must pay for your drink." And, as time went on, more and more attention was paid to the jars. They were covered with gold and silver inlays and studded with precious jewels.

Many years later some people decided the old encrusted jars were too expensive and also too dirty; for they had soiled with age and no one had bothered to clean them. So those who were dissatisfied proceeded to make new jars. But they could not agree upon a mold; therefore, each one cast his own. And each one claimed that his jar was the true jar. And each possessor of a jar invited men to drink; but at different prices and under varying conditions.

And so time ebbed along. And then, one day a man who had paid the price and met the conditions was given a jar to drink from. And he raised it to his lips and tasted . . . nothing. The watered wine within had evaporated and there was nothing left in the jar.

He told the keeper of the jar about it. But the keeper told him that he was mistaken, told him he had really had a drink, even though he seemed to have tasted nothing. And the man believed the keeper and went on going through the motions.

And the same thing happened with all the other jars.

About the Holy Communion

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

25¢ each \$2.00 for ten

THE WITNESS
Tunkhannock, Pa. 18657

ZIP! ZIP! ZIP!

Post Office Rules require all stencils to carry Zip Code on a given date. In making an address change or in renewing please add your number.

THE WITNESS
Tunkhannock, Pa. 18657

CHRISTMAS GIFTS

Witness subscribers can make gifts that last throughout the year and at the same time extend the influence of the magazine by using the form below. We will greatly appreciate your cooperation. A gift to a friend is a gift to The Witness. — The Editors.



I am sending you The Witness for a year, which I hope
you will enjoy as much as I do.

(Your name will go here on the Christmas card)

SEND YOUR LIST

We will enter their subscriptions to start with the Christmas number, sending the card pictured above announcing the gift as coming from you. Merely send names and addresses with check and we will do the rest.

THE SUBSCRIPTION PRICE IS \$4

Please send The Witness for one year to the following, together with the Christmas card:

Name
Street
City
State Code

Name
Street
City
State Code

Name
Street
City
State Code

Name
Street
City
State Code

Your Name and Address

TUNKHANNOCK

The WITNESS

PENNSYLVANIA

RADICAL THEOLOGIANS —

(Continued from Page Six)

Jesus Christ, who moves purposefully in human history, and before whom each of his children has inescapable moral and spiritual responsibility," the bishops declared in their message on faith.

"The ultimate meaning of human life is to be found in the crucifixion and resurrection of Christ because in him is seen the God, alive and personal, who continues to give himself for the redemption of his creation," the bishops' statement affirmed. "It is the existence of this God which gives life its eternal dimension and which supplies power for the application of the Christian ethic."

On federal aid to education, the bishops expressed concern "lest under the guise of 'child benefits,' increasing amounts of

public funds be diverted to private education, until through the cumulative effect of piecemeal diversion of tax money the service rendered by the public schools be seriously impaired.

"We believe that public funds cannot be constitutionally, nor in the public interest, used to support non-public elementary and secondary schools which serve as channels for inculcating religious doctrines."

The message urged all Methodists to "resist in every legitimate way the allocation of public funds to such agencies."

A section on reconciliation stated: "Nothing seems more important in the world order than the ministry of reconciliation — the restoration to harmony and friendship." Christians were urged to go beyond mere laws to "practice the spirit of Christ" in "worldwide areas

of conflict as well as in the local situation . . . Not only will the prayers of Christian people avail much, but every intelligent peaceful gesture should be exhausted by the good people of the world that brothers and sisters may help each other, not exploit and kill."

RADICAL THEOLOGIANS ARE SUPPORTED

★ Radical theologians who proclaim the death of God were defended as men of integrity who may be mistaken in their theological views but who pose no danger to public morals because they emphasize ethics and decency.

Harmon Holcomb, professor of philosophy of religion at Colgate Rochester Divinity School, told a gathering of religion teachers from 20 Catholic colleges and seminaries that the "death of God" theologians are "not smart alecks but capable, sensitive, honest men responding to something deep in our culture" which, he declared, religion must face squarely.

He said they are reacting to the widespread feeling that God has nothing to do with anything significant in modern life.

The Protestant professor made it clear that he is not a member of the "God is dead" school. However, one of the leading exponents of the radical theology, William H. Hamilton, is a colleague on the Colgate Rochester faculty. The gathering of Catholic teachers was held at Villa Maria College in Buffalo, N. Y.

One of the weakest points of the radical theologians, Holcomb said, is the emphasis on Jesus while denying God. "Until you have the doctrine of God as father and creator," he maintained, "no amount of emphasis on Jesus will help. It's the disappearance of God that's got us going today. Without this con-



Benefiting the whole Church

- | | | |
|---|---|---------------------------------------|
| <input type="checkbox"/> Life Insurance | <input type="checkbox"/> Fire Insurance | <input type="checkbox"/> Hymnals |
| <input type="checkbox"/> Lay Pensions | <input type="checkbox"/> Fidelity Bonds | <input type="checkbox"/> Prayer Books |
| <input type="checkbox"/> Group Insurance | <input type="checkbox"/> Fine Arts | <input type="checkbox"/> Prayer Book |
| | <input type="checkbox"/> Theft | <input type="checkbox"/> Studies |
| Other Coverages <input type="checkbox"/> Packaged Policies <input type="checkbox"/> | | |

We suggest you check fields of interest and return to one of the following at: 20 Exchange Place, New York, N. Y. 10005

THE
CHURCH

FIRE INSURANCE CORPORATION
AGENCY CORPORATION
LIFE INSURANCE CORPORATION
HYMNAL CORPORATION

Subsidiaries of THE CHURCH PENSION FUND

cept you end up with a strange Galilean (a purely human Jesus) which is where many Protestants are today."

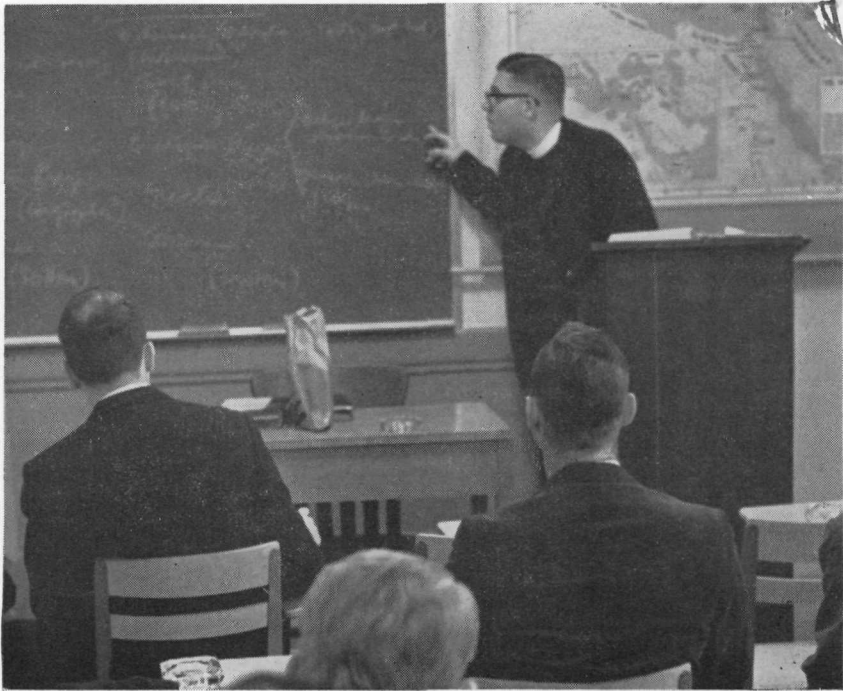
At the same time he suggested to his Catholic listeners that "you ask yourselves whether in your most wild-eyed attempts to reconcile religion with the modern world you have been sensitive enough" to the growing secular emphasis which has led to the current idea that "God is dead."

He also said: "One of the tragedies of Protestant thought of our time is the acceptance of unsubstantiated theology to such an extent that it's being said that people who don't believe God is dead are not part of the modern world."

Increasingly, he reported, the keynote is that "God must die so that men may become free from dependence on something other than themselves and responsible for their own ethical decisions. The constant refrain is that in our culture it is not so much that Christianity, both Catholic and Protestant, has been refuted but that it's dead and cannot be felt any more."

Religion must recognize and "come to grips with this radical separation of God from human experience," he insisted.

Holcomb cautioned that to regard parts of the Bible as myths instead of literal truth leads to a dilemma: "There is no way to stop it once you have started. Sooner or later you are going to hit the resurrection. And then where are you?"



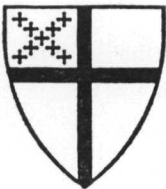
"COMBAT TRAINING"

It is easy to learn how to take a man's life, but to learn how to win his soul is another matter. The highest form of "combat training" is required. Your parish priest had it. And other young men are getting it now in our Episcopal Seminaries.

Such training is naturally expensive. It costs at least \$3500 per year to keep one student in seminary. And in most cases, the student pays less than a third of the cost!

The other two thirds or more must come from you, your parish and your diocese.

The special time for donations is January 23rd, Theological Education Sunday. Make a meaningful gift to any one of the seminaries listed below. And for more information on our programs and needs, just return the coupon.



THE EPISCOPAL SEMINARIES, Div. of Christian Ministries
Episcopal Church Center, 815 Second Ave., New York, New York 10017
Please send me more information about the needs of our seminaries.

Name _____
Address _____
City _____ State _____
The Seminary I am most interested in is _____

BISHOP PARSONS

ANTHOLOGY

Edited by Massey Shepherd

25¢ a copy Ten for \$2

THE WITNESS

Tunkhannock, Pa. 18657

THE EPISCOPAL SEMINARIES

Division of Christian Ministries, Episcopal Church Center, 815 Second Ave., N. Y., N. Y. 10017

Berkeley Divinity School, New Haven, Conn.
Bexley Hall, the Divinity School of
Kenyon College, Gambier, Ohio
Church Divinity School of the Pacific,
Berkeley, Calif.
Divinity School of the Protestant Episcopal
Church in Philadelphia, Philadelphia, Penna.
Episcopal Theological School, Cambridge, Mass.
Episcopal Theological Seminary of the Southwest,
Austin, Texas

The General Theological Seminary,
New York, New York
Nashotah House, Nashotah, Wisconsin
School of Theology of the University
of the South, Sewanee, Tenn.
Seabury-Western Theological Seminary,
Evanston, Ill.
Virginia Theological Seminary,
Alexandria, Va.

Reply to God-is-Dead People

Frances (Mrs. H. W.) Benz

*Churchwoman of
Cleveland Heights, O.*

As I was considering the best way an ordinary laywoman could reply to the God-is-dead people, four bitter scenes unrolled in my memory.

The first was in high school way back in the thirties. The teacher had just returned our graded autobiographies and the girl across the aisle said, "There are no mistakes on my paper, why did I get a P minus?" As I looked over the extremely childish effort of this limited student, I could hardly believe my eyes when I read the last sentence. It said in substance, "I hope I can always lead a Christian life and do what God wants me to do." In those days this sort of witness was definitely not "in", but at that moment and ever since, I have felt a sense of mixed sadness and outrage that the teacher did not know that her theme was worth more than the glib superficialities the rest of us had composed.

Then in college I remember how a group of us made fun of one of our sorority sisters because she believed the story of Adam and Eve. Although she left the room in tears, I recall the incident as a hollow victory.

Later came a painful session when a young man from the diocesan education department came to our parish to help us find more meaningful religion. He chopped us all up, but what hurt the most was his reply to an old lady who testified, "My husband died when our children were small. I could not have gotten through the years that followed without my faith." He said, "Experiences like yours don't mean a thing . . . you must face your guilt, etc. etc."

The last scene is relieved by

the irony of its circumstances. A couple of years ago one of the leading exponents of God-is-dead thought gave three meditations at the annual meeting of our diocesan ECW. Perhaps he had expected a congregation of young women seeking meaning in a confusing world but we parish presidents, UTO custodians, Daughters of the King, etc. do not answer that description. As it turned out, little harm was done. Many of those present could not grasp a doctrine so different from what they were accustomed to hearing and others were spared pain because the speaker had the fortunate habit of turning away from his microphone so most of his key words fell on deaf ears.

What all these examples seem to add up to is that every conception of God is a holy thing. But just as it annoys a ten year old when his mother praises his

ANNOUNCING A NEW EDITION

(with certain revisions)
of the

BISHOP PAGE MANUAL FOR CONFIRMATION

(nearly 93,000 copies sold)

will be available after
November 15th

Also

THE BISHOP PAGE MANUAL FOR HOLY COMMUNION

Address:

BISHOP PAGE PUBLICATIONS
1505 First Street
Menominee, Michigan

little brother's drawings, I suppose an earnest student of theology inevitably feels some impatience that God seems to take seriously all prayers — even those of the most ignorant and superstitious.



Send
**The Upper
Room**
as your
Christmas card

Wish your friends a joyous Christian Christmas by sending a copy of *The Upper Room* as your "Christmas Card." There are special Christmas envelopes for mailing. Cost is less than the average Christmas card, but the value to the recipient can be much more.

Another thoughtful idea: make Christmas more Christian by wrapping a copy of *The Upper Room* with each gift you give. You may be sure this will be appreciated.

Send your order NOW for delivery of the number of copies you want in time for mailing. Ten or more copies of *The Upper Room* to one address, only 10¢ each. Special Christmas envelopes, 1¢ each. Order direct from

The Upper Room

The world's most widely used devotional guide
42 Editions — 36 Languages
1908 Grand Avenue, Nashville, Tennessee 37203

- BACKFIRE -

Wilbur L. Caswell

Contributing Editor The Churchman

In your November 18th issue, Reuel Lahmer asks whether there has been any research on the effect of music upon students. As a choirmaster, he should have gained some opinions on this matter. A scientific study of the attitudes and habits of school children indicated that attendance at religious services had no appreciable effect.

As for music, no one can distinguish between the "sacred" and the "secular" or the uplifting and the degrading. It all depends upon the words set to the music, or its associations. It is said that when the great church composer, Stainer, was a choirboy at St. Paul's Cathedral, his chief amusement was throwing pebbles at the stained-glass windows. Wagner could compose Parsifal while living with the wife of one of his friends. Arthur Sullivan wrote the same style of music for his anthems and his operettas. One of the most solemn hymns — Bach's O Sacred Head—is in the tune of a popular love song. There is no ground for the belief that 3/4 or 6/8 time is any less holy or uplifting than 4/4.

John H. Woodhull

Churchman of Buffalo, N. Y.

Your correspondent Mr. E. G. Francis appears to be suffering from an infiltration of paganism (11/18). None of his propositions is derived from Christianity nor related to the doctrine of God the Father, or of the Son, or of the Holy Ghost.

No doubt many tenets from the common religions of the past have infiltrated various fringe expressions of Christianity at many times and places. Please let us not con-

fuse such tenets with the essence of our religion.

Turning to the subject of churches and cities; urban improvement has usually had a bad press; the classic instance is Nero. The heart of old Rome had narrow streets, very old buildings, overcrowded fire traps filled with poor people. Nero razed these ancient unsafe eyesores, widened and straightened the streets and built a garden with grass, trees, flowers, — a public garden in the middle of the city.

The people howled about moving out of the slums—even as they do now. They described the burning of the rabble slums as wanton fires. Nero got a bad press. His successors, the Flavian emperors, built the Colosseum on the site of the garden to please the same rabble. The gladiators and the notorious games were preferred to the beauties of a planned city. Those who pander to the democrats seem to be thought better of by the rabble than those who plan for beauty.

David H. Pardoe

*Minister of Parochial Services
Emmanuel Church, Baltimore, Md.*

I do not presume to speak for Bishop Pike but I would like to comment upon the letter by Edward Guy Francis (11/18) in reference to the Virgin Birth.

Mr. Francis lists what he apparently believes to be the various possibilities for the

birth of Jesus of Nazareth, and he seems to say that either Jesus was born of a virgin mother by the power of the Holy Spirit or that he was illegitimate. The issue of illegitimacy is irrelevant, but personally I believe that the Virgin Birth confuses the legitimacy question rather than solving or answering it.

However what I would like to mention to Mr. Francis is simply that he has not covered the possibilities in accordance with the scripture record.

St. Paul, who is certainly as trustworthy as St. Luke to whom Mr. Francis appeals, opens his letter to the church at Rome by referring to God's "Son, who was descended from David according to the flesh (that is the son of Joseph whose genealogy is traced in both Matthew and Luke to David) and designated Son of God in power according to the Spirit of holiness by his resurrection from the dead." (Romans 1:2-4).

Mr. Francis, St. Paul wrote that, not me or Bishop Pike or the 4th and 5th century councils.

**SO YOU'RE CALLING
A RECTOR!**

By Robert Nelson Back

25¢ a copy

Ten for \$2

THE WITNESS

Tunkhannock, Pa. 18657

A REPLY TO THE RIGHT

BY BURKE RIVERS

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

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

Reprints Are Now Available at

\$6 for 100; \$3.50 for 50; \$1 for ten; 25¢ for a single copy.

THE WITNESS

TUNKHANNOCK, PA. 18657

... .. Schools of the Church

ST. MARGARET'S SCHOOL COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

*Viola H. Woolfolk,
Box W, Tappahannock, Virginia*

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls grades 7-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.

MARGARET DOUGLASS JEFFERSON, *Headmistress*
ST. ANNE'S SCHOOL
Charlottesville 2, Va.

NORTH WESTERN ACADEMY

LAKE GENEVA, WISCONSIN
Rev. James Howard Jacobson
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18 grades 8 through 12. Fireproof buildings, modern science department excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Envyable year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue

164 South Lake Shore Road.

Shattuck School

The oldest Church School west of the Alleghenies integrates all parts of its program — religious, academic, military, social — to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write
DIRECTOR OF ADMISSIONS
665 Shumway Hall
SHATTUCK SCHOOL FARIBAULT, MINN.
MEMBER: THE EPISCOPAL
SCHOOL ASSOCIATION

SAINT ANDREW'S SCHOOL OF BOCA RATON, FLORIDA

Episcopal Boarding School for boys of all denominations. College preparatory. Enrollment 220. Grades 7-12. High academic standards. Broad curriculum. Individual attention. Work program. Olympic-size pool, all sports. Dormitories and classrooms air-cond. Healthful climate of Florida's south-eastern coast. Also Summer School program.

Write for catalog.

Mr. Eugene J. Curtis, Jr., *Headmaster*
P.O. Box 130-W. Boca Raton, Florida

THE CHURCH FARM SCHOOL GLEN LOCH, PA.

A School for Boys Dependent on One Parent
Grades — 5th through 12th

College Preparatory and Vocational Training: Sports: Soccer, Basketball, Track, Cross-Country

Learn to study, work, play on 1600 acre farm in historic Chester Valley.
Boys Choir — Religious Training

CHARLES W. SHREINER, JR.
Headmaster
Post Office: Box S, Paoli, Pa.

THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

Sponsored by
ST. GABRIEL'S EPISCOPAL CHURCH
under the direction of the rector,
THE REV. ROBERT Y. CONDIT

THE NATIONAL CATHEDRAL SCHOOL (For Girls) ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12
Catalogue Sent Upon Request
Mount St. Alban, Washington 16, D.C.

DeVeaux School

Niagara Falls, New York
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 9 thru 12. College Preparatory. Small Classes. 50 acre Campus, Resident Faculty. Dormitories for 130, School Building, Chapel, Gymnasium and Swimming Pool; 9 interscholastic sports, Music, Art.

DAVID A. KENNEDY, M.A., *Headmaster*
THE RT. REV. LAURISTON L. SCAIFE, D.D.
Chairman, Board of Trustees

SAINT AGNES SCHOOL

Girls Episcopal Boarding (Grades 7-12)
and Country Day School (Grades K-12)

Fully accredited college preparatory and general courses. Music, Drama, Arts, all Sports. Small classes. Individual attention and guidance stressed. Established 1870. 49-acre campus. Write for catalog.

HAMILTON H. BOOKHOUT, *Headmaster*
SAINT AGNES SCHOOL
Box W., Albany, N. Y. 12211

St. Mary's Episcopal School For Indian Girls

SPRINGFIELD, SOUTH DAKOTA

For Indian girls of any tribe, state, religious denomination or degree of blood. Grade five through high school. Small classes. Enrollment limited to 90. Accredited. Boarding only.

Headmaster: Kenyon Cull

HOLDERNESS

The White Mountain School for boys 13-19 Thorough college preparation in small classes. Team sports, skiing. Debating. Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, *Headmaster*
Plymouth, New Hampshire

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideal and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS