

# The **+** WITNESS

OCTOBER 13, 1966

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



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

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## Story of the Week

### Bishop Louttit Initiates Move To Bring Bishop Pike to Trial

★ A new attempt to bring Bishop James A. Pike to trial on heresy charges has been endorsed by several bishops and the initiator of the attack said he is confident "100 bishops" will join him.

Bishop Henry I. Louttit of South Florida, who spelled out the charges in a letter sent to all bishops of the Church, said he has "had it" with Bishop Pike and is determined to press for the heresy trial rather than go along with others who "want to be sweet, kind and lovely."

Though the South Florida bishop has made known his charges to Presiding Bishop John E. Hines, he said he had decided not to present them formally to the head of the Church until the House of Bishops meets Oct. 23-28.

Bishop Pike meanwhile told the press that he plans to fight the case if it reaches the ecclesiastical court and said he will insist on an open hearing and testimony by some of the Church's top theologians.

He also said in a letter to Bishop Louttit that he could not renounce his ordination — which the South Florida bishop asked — even if he wanted to, that only deacons and priests may take such action while bishops must be deposed.

Bishop Louttit said that Bishop Pike "may be right," adding

that "he's a lawyer — I'm not."

The South Florida bishop called, in his Sept. 20 letter to other bishops, for formation of a "Committee of Bishops for the Defense of the Faith."

He charged that Bishop Pike has been disloyal to the constitution of the Church, taught "contrary doctrine," violated Church law and his ordination vows and conducted himself in a manner "unbecoming a clergyman."

When asked for elaboration on the last allegation, Bishop Louttit said that Bishop Pike "lied to us." He said he was referring to Bishop Pike's statements to the House of Bishops in September 1965 in connection with an attempt by 14 Arizona clergymen to bring him to trial for heresy.

The House of Bishops at that time issued a statement endorsing the right of individuals to free theological inquiry and affirming the corporate role of the Church in defining faith.

The ecclesiastical trial process is complicated and can be prolonged, it was pointed out by Canon Charles M. Guilbert of New York, secretary of the General Convention. After presentation of charges by at least three bishops having jurisdictions, the Presiding Bishop is required to call from three to seven bishops to examine the

charges and determine whether a canonical offense has been committed.

If grounds for an offense are found, a board of inquiry made up of five ordained ministers and five laymen is named to consider the charges. A Church advocate or lawyer also is appointed.

Should the inquiry board, which meets in secret, decide a trial is in order, the advocate is directed to draw up a final "presentment" to the Presiding Bishop, who transmits the case to the Church's standing court, a body of nine bishops.

The president of the court then arranges and conducts the trial. If the accused is found guilty, he then may appeal to the standing court for the review of the trial of a Bishop. Finally, heresy cases may go to the House of Bishops, where a two-thirds vote is needed to confirm a judgment.

Bishop Louttit, while not using the term "heresy" in his charges, agreed that this in effect is the essence and meaning of his basic allegation — that Bishop Pike has held and taught, "publicly, privately and advisedly" doctrine contrary to that held by the Church.

Bishop Donegan of New York expressed concern that a heresy trial would "split the Church."

"This could be handled in a pastoral manner," he said. "A public trial of this sort is out dated — there must be some other way."

In the letter circulated to

bishops, Bishop Louttit and Bishop Edward H. West of Florida, serving as co-chairmen, invited all the bishops to join their committee as a matter of conscience and in obedience to their own consecration vow to "banish and drive away from the Church all error and strange doctrine contrary to God's Word."

Reached by phone in Campbellville, Ky., where he had been invited to preach at the Roman Catholic requiem mass for his uncle in Our Lady of Perpetual Help church, Bishop Pike dismissed the charges against him as "groundless."

While he was "not too eager" for a trial, he said if his case should come to the Church courts the long judicial process would "offer a teaching experience" to "the whole Church and the nation" at a time "of theological reconstruction."

"It would help the Church to find its own breadths," Bishop Pike continued. He compared the possible implications of such heresy proceedings to the famed Scopes trial.

He said he had received the registered letter containing the bishops' charges just before leaving California for the funeral of his uncle, Walter F. Larkey of Campbellville. Bishop Pike could not comment further, he said, until he had time to study the charges in detail.

A copyrighted article in the Oct. 9 issue of *The Living Church*, listed the members of the "Committee of Bishops to Defend the Faith" as:

Bishops Sherman of Long Island, Vander Horst of Tenn., Sterling of Montana, Stuart of Georgia, Pinckney of Upper So. Carolina, Mason of Dallas, Burrell of Chicago, Marmion of Ky., Haden of Northern Calif., Brown of Albany, N. Y.

Bishop Louttit later announced that a total of 21 bish-

ops had signed the document but he did not name them. He also said that Bishop Mason of Dallas had withdrawn "until next month" — meaning apparently until the House of Bishops meets later in October.

The South Florida bishop also told newsmen that Bishop Sherman of Long Island had not signed the charge that Bishop Pike was guilty of "conduct unbecoming of a clergyman."

## \$70,000 To NCC Delta Ministry Voted by Methodist Church

★ National missions leaders of the Methodist Church turned back an emotional plea for unilateral denominational action against poverty and racial inequity in Mississippi and voted a \$70,000 appropriation to support the work of the National Council of Churches Delta Ministry.

The decision was in line with a recommendation presented by a special committee named last spring to investigate and report on the long-range relief and rehabilitation project in Mississippi.

Methodist monetary support of the Delta Ministry has been a question of considerable controversy, with Bishop Edward J. Pendergrass of Mississippi leading opposition to participation in the interdenominational effort.

The financial grant was seen as a highly significant expression of support for the project, which has been the subject of much criticism from both within and outside NCC bodies, for its activist stance and methods of promoting Negro employment, housing and voter registration.

In addition to the \$70,000 appropriation from the national division, it was announced, the woman's division of the mis-

"It seems to me," the letter to the bishops said, "that the time has come when we who are bishops of the Church of God must stand up and be counted."

"Either we are a college of bishops of the Catholic Church who are bound under our consecration vows or we are a group of individuals who either disbelieve or, in the interest of harmony, violate our consecration vows."

sions board has allocated \$30,000 for the current year and a like amount for the 1967 fiscal year to the Delta Ministry.

Debate on the national division appropriation was highlighted by candid comments from Bishop Pendergrass and a spirited rebuttal from Negro Bishop Charles F. Golden of Nashville, Tenn.

The Mississippi bishop, who was largely instrumental last spring in holding off an appropriation, opposed financial support of the project but called for development of a "Methodistic" program in the state.

His remarks were in the form of a strong endorsement of a proposal from the lone dissenter to the recommendation for financial support presented by the special investigating committee, the Rev. George R. Williams of Starkville, Miss.

Williams had called for measures "not connected with the Delta Ministry" aimed at cooperation among leaders of the new Negro and two white Mississippi annual conferences and development of procedures to care for those in need of "love, shelter, food, clothing . . ."

Bishop Pendergrass, who last spring charged that the Delta Ministry was making "no ef-

fort toward reconciliation" and sharply castigated the program for its "political action" and activities "contrary to the modern concept of Christian mission," detailed at length his personal devotion to the cause of racial justice and denied strenuously that "there is anything in my heart but love."

The bishop also insisted that he does not hold an "un-ecumenical attitude," but he was firm in his conviction that Methodist participation in the interdenominational program was not appropriate "just at this time . . . Let it be a Methodist program."

Describing the unrest among Mississippi Methodist congregations over denominational and NCC stands on the racial issue, the bishop displayed a heavy folder and declared: "I hold here in my hand now the withdrawals of four churches."

Bishop Golden was equally firm in his insistence that "this is a time the Church must take action and declare itself" on the program in Mississippi. Referring to threats from white congregations that they would withdraw or withhold world service contributions, the Nashville churchman said: "If we allow any group to threaten us, that's their privilege, but our decision must be on moral and theological grounds . . . not financial expediency."

### No White Visits

The bishop pointed out that he is a native of Mississippi and knows virtually all the clergy and laymen in the Negro Methodist conferences. He commented that he had not visited as widely in the white churches, adding quickly: "As a matter of fact, I couldn't."

Others arguing against unilateral action by Methodists in Mississippi included J. Edward Carothers, associate general secretary of the missions board,

who said the Church "wouldn't be trusted by anyone but white Mississippians" if such a course was followed. The executive also noted that a solely Methodist program would be too expensive and because of its sectarian nature could not cooperate, as does the Delta Ministry, with governmental anti-poverty projects.

In both the special investigating committee's report and the floor discussion it was emphasized that the Delta Ministry's administrative procedures have been in need of improvement. This also was stressed last June in a report to the general board of the NCC by a panel that evaluated the project.

### Changes Being Made

The Methodist committee said in its report that a "primary condition" of support should be improvement of procedures and administration. The NCC, it was noted, currently is establishing new channels for supervisory assistance.

In its comments, the Methodist committee said it found the "utmost expenditure of wisdom and effort" by the NCC in seeking to improve the ministry.

The committee also gave its support to an NCC effort to keep open the ministry's Mt. Beulah conference center. Closing of the center, which has been a controversial site because of meetings there by civil rights groups and the fact that many dispossessed Negroes have been housed there, was recommended in the NCC evaluation report.

"It is our judgment," the Methodist committee said, "that the Mt. Beulah center should be kept open with the goal of making it a meeting ground of reconciliation. It is a symbol for thousands of people and it should not be destroyed . . ."

A substantial portion of the approximately \$200,000 debt currently against the Delta Min-

istry, it was stated, represents costs of caring for unemployed Negroes.

The Methodist missions division action specified that \$40,000 of the allocation be applied to existing indebtedness and \$30,000 for current program expenses.

As they endorsed the statement on "black power" by the National Committee of Negro Churchmen, an interdenominational group formed last summer, the Methodist missions leaders said the current "critical crossroads" in civil rights "finds expression in the anguished and sometimes angry cry for black power."

"Many of those who raise this cry are less than 25 years of age," the board said. "They have stood by the gravesides of their friends, have known jails, and have felt alone in the struggle. If they choose to speak in terms of power, it is because that is precisely the value by which majority America lives."

The Negro ministers' statement neither supported nor condemned the black power cry but said that the controversy over its implications reveals a "gross imbalance of power and conscience between Negroes and white Americans."

### Coalition Needed

The Methodist Board's statement declared that the "common good is endangered when violence gains ascendancy in any group" and called on the Church to work with others for a "coalition of conscience and power."

"Power — 'black' and 'white' — so exercised will advance human aspirations: decent education, decent housing, decent jobs and democratic decision-making for all our people," the statement said.

"The greatest contribution the Methodist Church can make to this process is to remove speedily from its own structure

and life any semblance of racial segregation or discrimination. This achievement will enable us to witness to justice and equality with integrity."

Other amounts expected this year for Delta Ministry are: United Presbyterian Church, \$50,000; Episcopal Church, \$20,000; Lutheran Church, \$10,000; United Church of Christ,

\$15,000; Evangelical United Brethren Church, \$7,500; American Baptist Convention, \$3,000; Church of the Brethren, \$1,800, and Christian Churches, \$1,200.

Also, local congregations in the U.S. have offered a total of about \$10,000 and contributions from member Churches of the World Council of Churches are expected to reach \$37,000.

## House of Bishops will Discuss Important Matters at Meeting

★ The House of Bishops will convene in annual session in Wheeling, West Virginia, Sunday, October 23.

Many of the bishops will preach in parishes throughout the host diocese on that day. From 2:30 p.m. until evening the Very Rev. H.C.N. Williams, provost of Coventry Cathedral, will lead a semi-quiet day.

Presiding Bishop John E. Hines will open the first business session Monday morning.

A special guest will be Bishop C. Edward Crowther, of Kimberley and Kuruman, South Africa, who will address the house on Monday. Bishop Crowther, former chaplain at the University of California at Los Angeles, is an American citizen. He is on a speaking tour of the United States.

Approximately 130 bishops, including most of the overseas bishops, are expected to be in attendance.

A tentative agenda for the meeting will include the following matters:

- Election of a bishop of Cuba.
- Election of a bishop coadjutor for the missionary district of the Philippines.
- Request for the election of a bishop coadjutor for the missionary district of South Dakota.

- Strategy of the national Church in the light of diocesan strategy.

- Results and implications of the urban pilot diocese program.

- Theological concerns in the Church today.

- Three resolutions referred to the committee on canons from the suffragan bishop of the armed forces for a report back to the House in 1966.

- Report of the theological committee on:

the continuing dialogue with contemporary theologians regarding the resolution authorizing deacons to administer both elements of holy communion.

- Resolution from the committee on the office of a bishop on the resignation of certain bishops who have resigned their posts because of unusual political or other situations in their dioceses. This was also referred to the committee on constitution for a report back at the 1966 meeting.

- Statement from the joint commission on the healing ministry concerning participation of laymen in public healing services.

- Statement from the bishop of Rhode Island, together with a resolution from the standing committee of the diocese of New York on a study of the increased number of suffragan bishops.

- Progress report on ecumenical relations, the partnership plan, and the executive council's committee on stewardship.

### NEWARK CATHEDRAL IN A MERGER

★ Trinity Cathedral, Newark, a predominantly white congregation, and St. Philip's, a Negro parish, voted to merge.

As a result, Trinity will become the first Episcopal cathedral in the country with a predominantly Negro membership.

Meeting separately after a joint Holy Communion service in the cathedral, communicant members of both parishes voted to unite.

The vote by cathedral members was 79 to 19 in favor, with a few abstentions, and that by St. Philip's was 165 to 20. Approval by three-fourth of communicant members of each congregation present and voting was required for the merger.

The name Trinity Cathedral will be retained by the united parish. However, what was formerly St. Stephen's chapel in the cathedral will become St. Philip's and the same name will probably be given to any new structures on the present St. Philip's property.

Bishop Leland Stark of Newark was the celebrant and preacher at the joint cathedral service. He was assisted by Dean Ledlie I. Laughlin, Jr., Canon Alfred M. Niese, Jr., both of the cathedral; and the Rev. Edd L. Payne, priest-in-charge at St. Philip's. Payne will now become chaplain at St. Mary's-in-the-Field, a girls' school in Valhalla, N. Y.

Former deans of the cathedral were Bishop Lichtenberger, Bishop Warnecke, diocesan of Bethlehem and John Coburn, present dean of Episcopal Theological School.

# EDITORIAL

## Is This the Time For a Heresy Trial?

SEVERAL BISHOPS have announced that they will urge the trial of Bishop Pike for heresy if he does not resign his ministry.

We deplore their action and urge their fellow bishops to reject their appeal. We do not want to endorse all that Bishop Pike has ever written or said, but we are not much impressed with the dangers these bishops think we are in by reason of his continuance as a member of the House of Bishops.

Part of our disquietude comes from the peculiar circumstances which we believe surround theology today. "The Committee to Defend the Faith of the Church" seems to believe that all would be well if the clergy could only be persuaded to use the old words in the old patterns . . . "One God in Three Persons" and the "Person of the Holy Spirit." We are convinced that the problem is that this falls on deaf ears for the most part, and mere reiteration will not accomplish much. Theology grows as men use new words and new patterns of thought. St. Athanasius coined a phrase found nowhere in the Bible and said all Christians ought to be required to use it, and the "Committee to Defend the Faith of the Church" in the fourth century — or its equivalent — cried out that this was disturbing to the average pious and devout layman — as mythical a figure in the fourth century as in the twentieth.

Bishop Pike is wrestling with the question of how to say it today, and although the wrestling match does not always result in a victory for the bishop he must be given credit for getting into the struggle. We wish his critics showed some signs of recognition that the wrestling match is going on and would do more than shout epithets from the ring-side at the contender!

We believe Bishop Pike has wisely given up his diocesan duties to work through some of these issues in the freedom which the Santa Barbara center makes possible. He admits he is in transition, thinking through these matters. Why should he not be allowed to pursue this aim? We have found his writings thought-pro-

voking even when irritating — perhaps especially when irritating.

We think those making charges could profit from answering his arguments in their own minds, thus showing some sign that they recognize the reality of the doubts and questions he is reflecting in the modern world. Indeed we think he ought to stay in the House so that all bishops could listen to him on these important matters.

Things are not as simple — truth vs. heresy, the Church vs. the wickedly doubting world — as some bishops seem to think. They misrepresent the Church in their attempts to "defend" her faith.

### LAST TRIAL OF A BISHOP

SINCE NEWSPAPERS are reporting that the last trial of a bishop was in 1924 we add a few words about it.

William Montgomery Brown was bishop of Arkansas from 1899 to 1912 when he retired as diocesan. During his episcopate he was such a militant advocate of segregation that he wrote a book about it. In his later years he became a militant socialist and atheist and wrote another book with the subtitle: "Banish the gods from the skies and the capitalists from the earth."

Nobody on this side of the Atlantic paid any attention, let alone the Church, the general attitude being "let the old man rave."

Bishop Irving P. Johnson, then diocesan of Colorado was one of the judges at the trial and explained in the *Witness* of which he was then editor, why the former Arkansas bishop was tried. His book was having such a big sale in Russia that leaders of the Orthodox Church in that country inquired of Episcopal Church authorities whether Bishop Brown was in good standing.

"The answer had to be 'yes,'" Bishop Johnson explained. "Nobody wanted to try the old man but he had to be tried and deposed so that we could inform the Orthodox leaders in Russia that he was not in good standing in the Episcopal Church, USA."

That trial, messy as it was, apparently had to be. The one now proposed does not.

# THE LIBERATION OF THE CHURCH

By John Pairman Brown

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

## THERE HAVE BEEN THREE TURN- ING-POINTS IN CHURCH HISTORY WITH THE LAST BEING THE DROPPING OF THE ATOM BOMB

MANY OBSERVERS currently are trying to define just what kind of a turning-point we're living through, and we're often tempted to say "They can't all be right". But perhaps they are all right so far as they agree that our decades of accelerating technology and nationalism represent a crisis of some sort or other. So here I am submitting one more version of how it all seems to this guy's best judgement: ready — I hope — to stand corrected if somebody can see deeper into the crisis; not so ready to be persuaded that there isn't any crisis at all.

There have been three turning-points in Church history, so far as I can see: Constantine's vision, Luther's Tractate on Christian Liberty, and the dropping of the atom bomb. Constantine converted an international underground conspiracy into a respectable Establishment — one which was among other things to create European civilization, but still an Establishment. Luther, with Paul's help, broke through what had become the dead weight of that Establishment to psychological freedom. But he couldn't discover how to work that freedom fully out in community, for two reasons. First, he didn't have enough historical imagination yet to work his way behind the man Paul, whom he really did find, to the man Jesus; and so he could only see the Sermon on the Mount as part of the Law which convicts us of sin and forces us onto grace. Second, he was dependent on the German princes to protect him against the Papacy.

### What the Bomb Did

IT REMAINED for the atom bomb to complete our liberation, in what I may call the Providence of God — the infinitely hidden and complex computer-network of historical causes which suddenly, at critical periods, coughs up an event that makes massive simple sense on every level. The atom bomb liberated us by showing the ultimate result of reliance on force, and by wiping away the last prudential considerations

which held us back from following the teaching and example of Jesus — redemptive and loving non-violence.

Luther's work brought about what we call the Reformation of the Church: a return to the spiritual experience of Paul, but one which divided the Christian community, because of the ideological and ambivalent nature of Paul's thought. What I see going on around me, ever since coming back to the States a year ago, is something new, potentially more far-reaching than the Reformation to the degree that the crisis of our century cuts deeper than the crisis of the sixteenth. And I am here tentatively proposing to call it the Liberation of the Church, because it finishes what Luther began, by bringing us back behind Paul to the spiritual experience of Jesus — one which is unifying where Paul's was divisive, because of the concreteness and simplicity of Jesus' thought.

It wasn't to be expected that this liberation should be proclaimed by Ecumenical Councils or Houses of Bishops or National Councils of Churches. What we call the Word of God is always spoken incognito, leaving us free to reject it if we wish on the grounds of its questionable external authorization, forcing us to make up our mind about it on the basis of the Word itself. (Although at the very heart of the institutional Church Catholic you will find radical non-violence as far apart as Cardinal Ottaviani in his Curia and Thomas Merton in his silence.)

### Society of Friends

STRUCTURALLY the right thing is deepest rooted in what were the sects of the Reformation, as over against the national Churches; the most distinguished of course being the Religious Society of Friends, working and speaking for peace in and out of season. It hardly seems fair to say that they are parasites on us, protected by our militarism to indulge themselves in the luxury of non-violence. Rather we are parasites on their pacifism, and without it we

would have sunk even deeper into our slough of hypocrisy and sadism. Their historical imagination, which could pierce back to Jesus, was unable to penetrate the corruptions of the medieval liturgy and discern behind it the common meal of the redeemed community. And so, conscientiously, they cut themselves off from the Eucharist; they cannot move us on the deepest level of dramatic participation in the ecology of the planet. They have Jesus' spirit but not his earthiness; but nobody is in a very strong position to point the finger of scorn.

The novel and heartening thing today is the new American student revolt on a different but parallel line, and I count myself lucky to be living at its fountainhead in Berkeley. Fragile and un-thought-through, mixed up with every kind of adolescence, constantly subject to despair, cynicism, phony ecstasy, external manipulation or fatuity, the protest of these shaggy persons is still telling us the one thing most essential for us to hear. And their sweet singers, Bob Dylan and Joan Baez, have given us our passwords; when we go into somebody's living room and hear "A Hard Rain" on the hi-fi we know we're among friends.

### The Outsiders

THE THEOLOGY of the Establishment has set up a triple Maginot line against the Liberation. First is the historical criticism which says that Jesus didn't say the things they said he said; second the exegesis which says that even if he did say them, he didn't mean what he seems to have meant; and third the orthodoxy or neo-orthodoxy which says that even if he did say it and did mean it he was Utopian and wrong, his words are inapplicable to us, and what we must stick by is Paul's transformation of him.

The first two lines I have been attacking in my capacity as New Testament scholar, and I will just say this here. We can trust the popular imagination more than we can trust shorthand and the tape recorder and the live tv broadcast. The careers of Socrates, Jesus, Francis each in its way sank into the world of men and came up again dripping with glory; we see them through others' eyes as they really were — since what it means to be a man is ultimately to be seen through others' eyes. We know them far better than we do the honest and virtuous Epictetus, himself a popular teacher of no mean merit, with eight books of his class discussions faithfully recorded.

The outsiders haven't got any doubt what kind of a guy Jesus was. Joan says on her latest jacket:

I wonder if Jesus knows what's happening on earth these days. Don't bother coming around, Jesus. Jesus, gold and silver, standing naked in a roomful of modern men. What nerve. Jesus, gold and silver — you have no boots on, and you have no helmet or gun — no briefcase. Powerful Jesus gold and silver with young, thousand year old eyes. You look around and you know you must have failed somewhere. Because here we are, waiting on the eve of destruction with all the odds against any of us living to see the sun rise one day soon.

We can't claim we don't know him; our only choice is whether to accept him or some different guy of the same name that we invented and stuck in his place.

### Two Jobs the Same

WE PUT OURSELVES in God's shoes if we pretend to know that there might be some little war that could never grow up and turn into an atomic war. The revolting thing about atomic war — the thing which above all is making simple and sensitive people revolt against violence — is not that it destroys men but that it destroys nature; it puts the finishing touch on our lowering of the water-table, lumbering the great redwoods and poisoning the air, it renders the habitat uninhabitable. We belong on what Barbara Ward calls this spaceship planet. I should like to incorporate Pierre Teilhard de Chardin's "Phenomenon of Man" into this piece by reference. Get it now and read it and then come back - - -

There. Do you see now what it means to say that we belong here? The first item in our liberation is that we are freed from secondary concerns to rally to the defense of our holy mother the earth, our part of the creation which — we are told — God made in the beginning and found very good; maintaining the proper balance of city and country, desert and jungle, always preserving behind us the psychic wilderness space that the alaeolithic man in us needs to wander around in. The first absolutely essential element in any program we may adopt is what the world outside calls Conservation—as usual it hasn't done very well but it's done better than the Church.

With other persons we can never go wrong if we do the thing we were asked to do: announce the good news that a certain group of people are on the right track, if they will only open their eyes and see it; "Blessed are you poor, for yours is the Kingdom of God". Until recently one group of people has agitated for

justice at home and another for fairness abroad; but it has started coming over persons like Martin Luther King that the two jobs are the same. Racism in America and colonialism overseas spring from the same attitude: that European Protestantism is Joshua, entitled to dispose of the Canaanite as he likes. When the American Indian proved unexpectedly feeble, the spirit of Nemesis moved us to go off to Africa and bring in a new set of Canaanites as hewers of wood and drawers of water. My Sudanese Moslem students in Beirut had the most absolute sense of solidarity with the black man in America.

### Search for Self-Respect

BOTH HERE and there we are only beginning to see how deeply we have pauperized our victims, and how fiercely they will resist being jacked up to the middle class just to get our self-esteem and public image off the hook. Under the circumstances we will always be in the right if we direct all our positive efforts to reparation, undoing so far as in us lies the damage we have done. As soon as we are able to talk to the rich at all, we will not be in error if we offer him the best thing we can find for ourselves: to help in doing amends, not inquiring too minutely whether this is a mess that we personally or somebody else has made, but all pitching in and helping like the heroes of Camus' Plague. If the rich man turns us down, all we can do is go back again and again to him the best way we can and make the same offer in other words.

At home the poor are represented above all by the Negro and the others in more or less his situation. If by throwing in our lot with him he can find dignity, three-quarters of the job has been done; he has gotten the best thing we know of, he has the confidence to decide what he needs next and figure out how to get it. I am willing to concede that in some situations the best thing we might be able to do for a time would be to call in some secular Messiah like Saul Alinsky who by money, ruthless technique and genuine concern will create a community organization and give the ghetto its self-respect. It is perfectly true that this is conscious Marxism, putting the weapons of the class struggle in the hands of the new poor, ununionized and at present ununionizable. This is in its own way violence; namely, the violence that we have exercised on the poor from our citadel of Ozone Heights for 300 years. Turnabout seems like fair play.

It is true that this is something much less than Christianity; it is also something much more than the Churches are currently doing. Much better of course—and in any case eventually necessary — if we can live together with the Negro and give him the really best thing we have, the non-violence of Jesus. Not of course as in the old days to keep him happy in the cotton fields, but to give us jointly the glorious liberty of the children of God. In one way or another, openly or by pretext, the second essential item of our liberation is to preach the gospel of the blessedness of the poor: that all along they have been the true American Christianity, what they were forced to be in the old South turns out to be the one right thing for both of us.

### Need for Repentance

THE IMAGINATIVE and compassionate pacifism to which we are called overseas comes from the same root. My best judgement today is that it is little use badgering our government to try and do this or that in Vietnam or elsewhere against its own principles, if it really remains fixed in the policy of protecting the frontiers of our frontiers by all the weapons at its command. But every man in his own vocation. The best policy I can see currently is to offer some token resistance to militarism at home; and to concentrate our individual efforts on maintaining our relations with whatever foreign people Providence throws our lot in with; simply witnessing to any foreigner of goodwill still remaining that there are Americans who repent of the use of the atom bomb, past and future.

I have become enough of a Moslem myself to feel that if World War III will come it will come; I concentrate on making some kind of communications possible afterwards, if there is any afterwards. There is maximum scope here for differences in aims and tactics. The difference I am no longer interested in allowing for is to doubt whether we have been once and for all liberated from the exercise of violence.

These three gifts of the Spirit — respect for the Creation, the evangelization of the poor, constructive non-violence — are dramatically represented in the principal symbolic action of the human race (and what constitutes the human race is precisely symbolic action, as Ernst Cassirer saw): what we call the holy liturgy of the Church, at once sacred dance and sacred meal, repository of the deepest music and literature of the race. The best products

of the natural environment — the fruit of the grain, the blood of the vine — are in it defined as being us in Christ, the thing most worth conservation; in that intelligible action, white man and black, intellectual and worker, adult and child defers each to the other, actually granting that dignity which the outcast deserves. In the kiss of peace and the representation of Jesus' death the old way of violence is rejected and the new way of love is defined.

### Things We Ought To Do

I GUESS EVERYBODY is entitled to say what in his judgement is most important, after he has taken pains to inform his judgement the best way he can. For better or worse I now see the real situation as our being made free for the things we ought to do, namely:

- Conservation
- The proletarian Gospel
- Redemptive non-violence
- Participation in the liturgy

I take it that these are the things which have priority—actual priority, with no hidden agenda—determining the pattern of our family life, the course of our studies, whether or not we go to jail. In particular there are no higher ecclesiastical or theological considerations by which these things are judged; rather the shoe is on the other foot. Thus for example if some plan for Church reunion promises to work in this direction we shall support it. If it seems projected mainly for administrative convenience, to improve our public image, if its likely result will be to cut the Churches from their international ties and bind them even closer to the policy of the U.S. State Department, we shall oppose it. We want only the right thing, and we remember we were never promised it would be big or popular.

Conversely if we find a like-minded group of people somewhere else we will get together with them, more or less informally; if the Establishment censures us, we shall conclude that the Establishment is perhaps not worth bothering about. First things first. The sixteenth-century reformers saw that there should be some mark of a standing or falling Church. They decided in Paul's words that it should be justification by faith alone; I propose in Jesus' words that it should be love of our enemies, redemptive non-violence. It is our wrong way

of facing our enemy and our neighbor — often the same guy — that has led to our alienation, our status of not being able to claim citizen rights in the Universe; only our being freed to resume the human image again will bring about our naturalization, taking out papers.

I have heard it said that the Church is something far more than the Sermon on the Mount. I answer that the Church I see is something far less than the Sermon on the Mount, and that if it ever reached that point it would become the Kingdom of God; for from beginning to end the Sermon is the definition of what and where the Kingdom of God is.

### Meaning of "God"

WE HAVE GOTTEN embarrassed with the word "God", and some people would like to take it away and just leave us the guy Jesus we know. But this is bad history and bad literary criticism. Jesus, and the Biblical writers generally, know everything important for us to know about the world — a good deal more, that is, than we know. Some though not all of that knowledge is shared by Greek literature. All are in agreement in finding it necessary to use divine names when speaking of the most important things. Our cue then, since we recognize those oldsters to be so much more knowledgeable than us, is to find out what they used the word "God" to mean. And roughly I suggest that they meant "the source of radical novelties in the universe".

Once upon a time, as Pierre Teilhard reminds us, there wasn't any life in the universe; and then later there was. It was always possible, since it became actual; the possibility was built into the plan from the beginning. And "God" is the label that Greeks and Hebrews used for the more or less unknown agency that pushed it into actuality. We can say the same thing for the later emergent novelties: the origin of consciousness; the origins of free human society in Greece and Israel, which produced the first men capable of wondering about their origins; or the poetic vision of a figure like Prometheus or the Servant of the Lord; and its actualizing in Jesus. He is the one expected who by non-violence brings redemption, he is Messiah or Christ.

And, so far as we can see, redemptive non-violence is the fundamental constitutive principle of the universe. This is what Paul meant by telling the Philippians that "Jesus Christ is Lord"; he represents perfectly the general prin-

ciple by which things really work, by which the radical novelties of evolution and history come into being, he is Lord of evolution and history.

I hope then I am using words properly — in the way I was taught — if I sum up by saying that in the current crisis I see God preparing to bring some new — yet not quite new — way into existence. For better or worse I envisage that way as a radical liberation leaving us free to go back to Jesus, the source of freedom. And I don't believe this is one man's eccentricity, for I'm not conscious of originality in any particular item here; at most I've tried to wrap them up into a package and label it. If it's coming it's coming whether we say so or not. I do believe that the liberation whose power I personally feel and see working in me and around me against those other monstrous powers of our age is a very deep groundswell, sloshing over what most of the theologians have been saying.

Through it I see our anxiety resolved in the

acts of reparation which it makes possible. And I call it the finger of God. So we can be happy with the old language and at the same time translate it any way we like, like those famous scribes who bring out of their treasure things old and new.

For my part I like best to see our liberator as Bob Dylan's Mister Tambourine Man, who takes us out of the slough of current history, the "foggy ruins of time", back to the place we came from, "out to the windy beach far from the twisted reach of crazy sorrow". To the freedom in that Pied Piper of the soil, who let the Establishment string him up rather than lift a finger in self-defense, all our hearts keep natural beat.

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## THAT DIFFICULT PARABLE

By George W. Wickersham II

*Minister of the Tamworth Associated Churches  
Chocorua, N. H.*

### THE STORY OF THE ELEVENTH-HOUR LABORERS HAS HAD MANY APPLICATIONS THROUGH HISTORY INCLUDING TODAY

THE PARABLE of the eleventh hour laborers is one of two New Testament stories to which my grandmother could never adjust. "Why should laborers who worked for but one hour receive the same pay as those who worked for twelve?" The other one was, of course, the parable of the prodigal son. "Why should the worthless son receive a feast which was never given to the faithful one?" My grandmother was never more than partially converted. I am sure that she has given the angels many anxious moments.

And yet of all of our Lord's parables, none is of more basic importance than these two.

The parable of the eleventh hour laborers reflects at least two issues which are now matters of history.

The first revolved around the time and attention given by Jesus to publicans and sinners,

persons who gave little thought to formal religion, as opposed to the scribes and Pharisees, whose custom was to give much. "These last worked only one hour, and you have made them equal to us who have borne the burden of the day . . . ."

The second issue had to do with the welcome given by the early Church to the Gentiles. Here were people who were devoid of contact with the great heritage of the law and the prophets. All of Jesus' first followers were steeped in this ancient tradition. Jesus himself regarded his mission as the fulfillment of that noble line. Now those in almost total ignorance of it were receiving the same wages, as it were, as those who knew nothing else. The last were being made first, and the first last.

From the vantage point of nearly two thousand years of Christianity we can see that these

controversies of our Lord's time have been clearly resolved.

Jesus went to the publicans and sinners because their minds were open. The scribes and Pharisees, generally speaking, were bent on exalting themselves and despising others. They were not interested in a gospel which stood for meekness, humility, mercy, equality and brotherliness. Actually they received plenty of attention from the Prophet of Nazareth, but it was not the sort of attention which they particularly enjoyed. His relations with the "common people" were distinctly better. This is what galled them.

### A Dead Issue

AS FOR the Jew-Gentile issue implicit in the parable, it was probably the issue uppermost in Matthew's mind, since it was the burning issue in the Church at the time of the composition of his gospel. But it is a dead issue now, is it not? Who of us will argue that Jesus came to the Jews only? Or who would argue that every convert should be schooled in the rabbinical law, be constrained to follow Jewish dietary customs and, if male, be required to submit to circumcision? If anything, it is now harder for a Jew to get into the Church than for a Gentile!

Having said all this, however, we have not disposed of the parable of the eleventh hour laborers. Jesus' parables have a way of holding their own, a way of remaining relevant, indeed, a way of shouting at us generation after generation, age after age.

In the eighteenth century John Wesley and his disciples filled staid old churches with laborers and factory hands. The congregations of the faithful were hardly overjoyed. As a result, the Methodist Church came into being.

Alas! Who has not been guilty in this respect? Nevertheless, the Christian Church has largely disposed of this issue too. We do look for new people. We seek to encourage them. But when they come in any number some of us begin to say, "No use my going to church anymore, I hardly know a soul there!" Just another way regretting the passing of the old and comfortable club.

### Two Lessons

THE PARABLE has risen up to smite us in other ways in this generation. I think of two in particular.

First: it has arisen in the realm of ecumenical

relations, a realm in which the old traditional Churches are being challenged to accept the new, brash and non-conformist groups, including the Methodists. How hard this comes! The agonies of Lambeth, Athens and Rome! God be praised that, however slowly, the truth does seem to be marching on. The agonies are being undertaken. The ecumenical movement is, as Archbishop Temple said, the great fact of our time.

Second: this parable is challenging the white Christians of today in the matter of race. The householder of the story, when he went out at the eleventh hour, asked those standing in the marketplace, "Why do you stand here idle all day?" They said to him, "Because no one has hired us." So often I think of these words in connection with various people: those lacking motivation, those outside the Church, those in constant trouble: "Because no one has hired us." Could anything apply more directly to our Negro friends? Or in more different ways—economically, socially, educationally, religiously. From the standpoint of Christianity, Negro Americans have made valiant efforts at employing themselves, but in the great established churches they are still eleventh-hour laborers, and most of us whites look upon them as such.

So much for this marvelous story and its different applications in history. That there will be more we have no doubt. Issues as yet unimagined: each will find its Nemesis in this remarkable parable. It is an ageless story.

We will have learned little about the parable of the eleventh hour laborers, however, unless we give some thought to the principles which make it ageless.

Without making the story to run on all fours, let us give some consideration, for instance, to what sort of labor our Lord expects of those in his vineyard. Is there any doubt as to this? Is it not ultimately to bring in more laborers? The poor, the halt, the blind, the rich, the great—all indeed who travail and are heavy laden—is it not to gather all of these into the kingdom that we labor for him? Is this not a kingdom of love? What room, then, is there for grumbling about anyone who does come in, early or late? "There is more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance."

We do not labor to keep people out, but to bring them in, and not only so, but also to bring them in as equals, as brothers, receiving the

same glorious benefits, regardless of when they come. They become members of the family. This is what the kingdom is all about, and the parable is announced specifically as a parable of the kingdom.

### Many Gifts

THE WAGES represent redemption and redemption is not give in bits and pieces.

Let us probe deeper. Is there actually anything which you and I can do to make ourselves worthy of the kingdom or of its benefits? There is only one thing of which I am aware and that is to acknowledge our unworthiness. This is all that we must do to receive communion, which, thereupon, is given to us. Likewise, it is all that we must do to inherit the kingdom, which, again, is a gift. Therefore it is ridiculous ever to consider ourselves more worthy than anyone else. Nobody is worthy. Therefore all are equally worthy.

We are saved by faith, not by works. This is what this parable is saying. St. Paul put it succinctly in the letter to the Ephesians: "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God — not because of works, lest any man should boast."

Whatever we have been able to do in the vineyard is a privilege. What a joy that we have been hired! We should feel nothing but pity for those still standing idle in the marketplace —unemployed.

Those who have known the Lord: how incalculably more fortunate they are than those who have not! "You have made them equal to us..." Yes, but only after long and painful inequality. "Is your eye evil because I am good?"

There is no room for grumbling in the kingdom, if only because nobody has ever done God a favor. After all of our obituaries, all of our tributes, all of our conferred degrees, we should recall these words, "So, you also, when you have done all that is commanded you, say, 'We are unworthy servants; we have only done what was our duty.'"

Our proper relationship to God is clearly implied in this intriguing parable; it is put in so many words in the other parable which so disturbed my grandmother. Those words are these, "I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.'"

## Getting an Assistant

By John C. Leffler

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

AFTER A PRIEST has been rector of a parish and master of his own work, it requires considerable adjustment on his part to play a subordinate role. It takes a large measure of grace, humility, and integrity to be a No. 2 man —more in fact than most men can master. If he is too ambitious he can undercut the rector and seek to build up his own following at the expense of parish unity. If he is inherently lazy and unwilling to accept responsibility he can find a dozen ways to fool his boss and make no permanent impact on the life of the parish.

A third reason why the services of a mature priest are so hard to find is the lack of tenure in his office. It is not commonly known that the staff clergy in a large parish are not really employees of the parish but of the rector. To be sure, the vestry has to authorize the position and provide the salary and perquisites and is usually consulted before appointment is made, but in reality the rector hires his associates and by the same token can fire them. Further, any associate knows that if the rector resigns or retires, he has no guarantee whatsoever that his successor will want him to remain. This is a precarious situation for a man to be in, and again it requires grace to accept it.

Often lay-people, not excepting vestrymen, will say: "Why don't we get a man of such marked ability that he can step into your place if anything happens to you", and they make analogies with the large corporations where men get in the chairs and work up. Alas, the analogy is false in several particulars. In the first place, no vestry can commit a future vestry in the choice of primary leadership. It is contrary to canon law, and more important contrary to good sense as has been proven in dozens of instances where such a promise made to an associate has brought nothing but trouble for, unfortunately, holy orders does not change human nature in such matters. The crown prince becomes impatient to ascend the throne, the king becomes suspicious of his successor; people begin to choose sides as between the two; and almost never does the associate succeed to the top position.

The large corporation is the entire Church, of which a parish is really only "a large filling station on the corner"; and if any man succeeds he is apt to go on to a more challenging position elsewhere. Inevitably then, there are bound to be changes in the team from time to time. At

St. Mark's we have been exceptionally fortunate to have had only two canon pastors in thirteen years.

So, continue to pray that an adequate priest may be found for this important position and let's not get too impatient if it takes time.

## Revision of Lord's Prayer Stirs Controversy in Australia

★ A suggested modern version of the Lord's Prayer has sparked a violent unfavorable reaction from the public, press and some churchmen in Australia.

The revised version of the prayer is among proposals for change of worship made by a commission of the Church of England in Australia.

Text of the suggested Lord's Prayer follows:

"Our Father in Heaven, Your name be hallowed. Your Kingdom come, Your will be done, as in Heaven, so on earth. Our bread of the morrow give us today, and forgive us our debts, as we too have forgiven our debtors, and do not bring us to the ordeal, but save us from evil. For Yours is the kingdom and the power and the glory, for ever. Amen."

The recommendation sparked a heated controversy in Sydney's newspapers.

The Sydney Sun, devoted its entire front page to a public opinion poll on the recommended changes under the headline, "Leave the Lord's Prayer Alone."

Spot interviews by this newspaper indicated that the people were opposed to any changes in the present version of the prayer.

The Daily Telegraph headlined its lead editorial "Synod should keep the old prayers" and said: "Many good Anglicans must have serious misgiv-

ings about the proposed changes in the wording of their Prayer Book and in particular of the Lord's Prayer. There is an argument for amending the three hundred-year-old phrases in cases where time has greatly changed or obscured their meaning.

"But this should never be done at the cost of that beauty and sonority of language which can very properly enhance religious observance. Nor shall it be done without thought to the deep attachment that all of us must have for words that have been learned and remembered for generations.

"The immediate and overwhelmingly critical public reaction to the proposed changes bears this out. It should be noted and weighed by the members of the general synod before they admit these changes.

"The stated wish of the commission which drew up the new liturgy—to make worship 'more intelligible, flexible and relevant'—is commendable in itself. But if the version of the Lord's Prayer it has adopted is a fair sample of its judgment it must have lost sight of these aims.

"A line like 'our bread of the morrow give us today' in the new version is surely neither sonorous nor simple, nor is it modern."

Many Anglican churchmen reacted unfavorably to the commission's recommendations. Protestant leaders had this to say:

The Rev. M. Kelley, chairman of the Congregational Union: "The proposed changes in the Lord's Prayer are purely a matter for the Anglican Church. They would not affect other denominations. We already have the New English Bible translation which is equally revolutionary."

The Rev. S.M. Barnett, president of the New South Wales

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## A REPLY TO THE RIGHT

BY BURKE RIVERS

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

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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

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conference of the Methodist Church in Australasia: "The revised version of the Lord's Prayer is a more exact translation from the Greek than the older English form. One of the phrases of the 1662 version, 'lead us not into temptation', is ambiguous. It is better expressed by the revised 'and do not bring us to the ordeal . . .'"

"The phrase in the 1662 version implied that God is directly leading us into temptation." Barrett also said that Methodists believed it a good and healthy sign to find openness and desire to experiment in the Church of England.

The moderator of the Presbyterian Church in New South Wales, the Rev. J. Goudie, said the Anglican commission had arrived at a decision which produced fairly general appeal in modernizing the language of the Bible. "Frankly, I would find

it hard to get away from the old form and I doubt if I would use the new one suggested," he said.

## PLAY REPLACES SERMON AT ST. CLEMENT'S

★ A one-act play written by a Harvard freshman, featuring a cast of his suburbanite contemporaries, took the place of the sermon in an unusual service of worship at St. Clement's, New York.

The unorthodox liturgy included the reading of an excerpt from Time magazine which replaced the epistle. Holy Communion was celebrated as Robert Edwin strummed his guitar and led the congregation in singing "We Shall Overcome."

Instead of the traditional opening hymn or organ prelude, the church's minister, the Rev. Eugene Monick, stood up, said

"Good morning," and announced the play would be presented.

Entitled "The Taxicab," the play dramatized the failure of a city taxi driver and his suburbanite passengers to communicate with each other. Written by Tony Campion, 18, of Bronxville, the eight-minute sketch was directed and acted by teenagers from Westchester County churches — Christ Church in Bronxville and a Presbyterian in Pelham.

St. Clement's under the leadership of its previous rector, the Rev. Sidney Lanier, has been for years the home of the American place theater which has launched a number of Off-Broadway successes. Conventional pews have been replaced by tiers of seats ranged around three sides of a stage. A moveable altar stands off the edge of the stage.

Following the play, the altar was brought to the center of the stage for celebration of the eucharist. Small loaves of white bread were broken and distributed to communicants who came forward to gather around the altar. Each sipped wine from a common chalice.

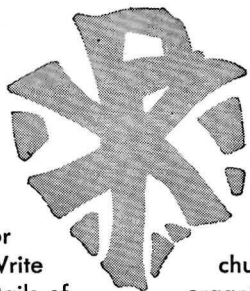
## CANTERBURY FINDS PICKETS MISTAKEN

★ Archbishop Arthur Ramsey of Canterbury said at a final press conference at Edmonton, Alta. before returning to England that he had been "very struck by the great cooperation" he found between the Catholic and Anglican Churches in Canada.

"In every place, the Catholic Church has joined in worship with us . . . and the brotherly spirit has been very marked," he said. "I am also struck by the spirit of cooperation among other Churches as well. I can spot that this is a friendly spirit, there all the time and not just for a visit by the Archbishop of Canterbury."

## There MUST be a reason

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will be pleasantly surprised by what we can do for you. We have not merely changed our name; we have also added lines which are of particular interest to churches and church-related organizations. Please let us hear from you and we will tell you about the many new and interesting things that we are doing these days.

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Earlier, in Victoria, Dr. Ramsey had joined in an appeal by Pope Paul for peace in Vietnam.

"If the war continues, it may grow into something horrible," he told a packed congregation at Victoria's cathedral.

Outside, meanwhile, Victoria's Peace Action League demonstrated with signs asking: "How can you support this immoral war in Vietnam?" Another read: "War Is The Ultimate Blasphemy."

After the service, the Primate said he had told the pickets as he entered the building that they were "carrying coals to Newcastle."

"A few minutes later I was pleading for the utmost support for peace in Vietnam," he said.

What prompted this demonstration was a statement he made earlier in his tour of Canada that the U.S. had gone into the war with a conscientious motive — to halt Communist aggression.

"I also said I agree with Prime Minister Wilson's action in deploring the bombing of the North," Dr. Ramsey said. "Both sides, and I include China with the North, must contribute to a peaceful settlement if there is to be one."

Archbishop Anthony Jordan of Edmonton, described Dr. Ramsey as "a bridge-builder to close the gap that keep Christians apart."

The tribute came at an ecumenical service on the eve of his departure for London.

He said that he will tour the United States next year and will attend the General Convention in Seattle.

#### MISSISSIPPI GROUP BEING STUDIED

★ A 15-man citizens' board of inquiry has been named by Walter P. Reuther, chairman of the citizens' crusade against poverty, to make an independent

analysis of the child development group of Mississippi.

Mr. Reuther took the action after the organization, which carries out a year-round head start program under auspices of the office of economic opportunity, was attacked by Mississippi legislators.

Robert W. Spike, professor of ministry at University of Chicago and former head of the race commission of NCC and A. Philip Randolph, president of the brotherhood of sleeping car porters, were named co-chairmen of the inquiry panel.

The action is in response by the Mississippi welfare group for an "independent analysis"

of its program and techniques. The inquiry panel, composed of clergymen, educators, union leaders and child development specialists will compare the program with other anti-poverty programs in Mississippi.

Sen. John Stennis (D-Miss.) has called on Sargent Shriver, director of OEO, to suspend the program, operating on federal funds, pending an investigation by government agencies of charges made against it.

Along with other Mississippi legislators, Stennis has charged that it has served as a "front" for civil rights agitation and that it has not operated a successful program in Mississippi.

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Officials of the group, on the other hand, claim to have brought head start benefits to more than 12,000 poor children in Mississippi, most of them Negroes.

## AGED LEPERS ORDAINED IN OKINAWA

★ Y. K. Aoki, 74, and B. Y. Yokuda, a man in his late 60's, were ordained as deacons in the Episcopal Church. Both are lepers.

Ordination ceremonies at the leper colony were conducted by Bishop Harry S. Kennedy of Honolulu, whose missionary district has jurisdiction over Okinawa.

The two new deacons, whose leprosy conditions have been arrested, have been active for some time in church activities in the colony. Tokuda is mayor of Airaku-en and also has been busy in administrative affairs for the community, where about 35 per cent of the 700 residents are Christian.

## ASSAIL DIRKSEN FOR NCC ATTACK

★ Senator Everett M. Dirksen has been assailed by top officials of a dozen major communions for his attack on the National Council of Churches during debate of the recently-defeated prayer amendment measure.

The assault, the churchmen said, was "also an attack on the 30 denominations and communions which comprise and oversee it" and a "regrettable" use by the Senator of his position "to disseminate erroneous and discredited charges . . ."

Churchmen signing a telegram protesting Sen. Dirksen's "use of charges which cannot be sustained" included Bishop Reuben H. Mueller of the Evangelical United Brethren Church, president of the NCC: Presiding

Bishop John E. Hines of the Episcopal Church; Methodist Bishop Roy H. Short, secretary of his denomination's council of bishops, and Archbishop Iakovos, primate of the Greek Orthodox archdiocese of North and South America.

The telegram specifically took issue with a speech by Sen. Dirksen during which he quoted remarks against the NCC which had been carried in the ultra-conservative Washington newsletter, *Human Events*.

The article referred to a report by the vestry committee of St. Mark's Episcopal church of Shreveport, La., which sharply criticized the NCC. The article maintained that the NCC has "exceeded its rightful role in speaking out, as the official voice of Protestantism in America" on a variety of controversial issues.

It also was charged that the NCC, though "not Communistic, has been an aid to the Communist conspiracy," and that the agency "by its actions is splitting the Churches wide open. . ."

In his own remarks, Dirksen called NCC leaders "social engineers who have been giving too much time to things like the recognition of China instead of to a little soul saving."

## DEPLORE WAR IN VIETNAM

★ A statement deploring the war in Vietnam and declaring that a "military solution alone" was not possible was adopted by the synod of the Church of England in Australia.

It expressed concern over the possibility of further escalation of the war and urged a return to the general aims of the 1954 Geneva Conference.

The synod made three radical changes in the procedure for the election of a primate.

All 25 Anglican diocesan bish-

ops will be eligible for election as primate.

A board of electors will elect the primate, members to include the house of bishops and 12 members each of the houses of clergy and laity.

Future primates will be required to retire at the age of 70.

## HARVARD PRESIDENT ON CHALLENGE OF TIMES

★ Divinity school students are preparing to enter the ministry "in a time of widespread self-destructive unfaith, when disenchantment begins to show itself everywhere," the president of Harvard University said.

Nathan M. Pusey, an Episcopalian, addressing the largest class in the history of Harvard Divinity School, said the world of unbelief, "in ourselves, our homes and our societies is peculiarly the world of our time and it needs help."

He told the 250 entering students that "here and there the old stultifying churchiness is vanishing. Congregations do, now and then, peep from their protective Sunday morning chrysalises to regard the world.

"Denominationalism has lost at least some of its former power to divide. Protestant, Orthodox and Catholic, at least some of each, both priests and people, are experiencing a fresh sense of mutual need and members of these groups are developing a wholly new and constructive attitude toward the Jewish faith; and, we hope also, the Jews toward them."

He reminded divinity students that doubt has always been a problem of the Church. He recalled that about a century ago the Rev. Henry Bellows cautioned Harvard students against being "excessively luminous in their doubts."

Harvard Divinity School is now starting its 150th year.

# - NEW BOOKS -

E. John Mohr  
Book Editor

*THE INTERPRETATION OF PRAYER IN THE EARLY CHURCH.* By Robert L. Simpson. Philadelphia: The Westminster Press. \$5.00

This volume is the latest addition to "The Library of History and Doctrine". The author is convinced that the modern Church has seriously neglected the question of prayer, both in its theology and in its practice. He proposes therefore "to turn to the fathers of the Church in the hope that they may provide us with fresh resources for understanding the nature of prayer, for describing its proper function, for restoring it to the center of our response to God's gracious love revealed in Jesus Christ".

Accordingly, he undertakes an analysis and exposition of five patristic texts which treat of the nature and function of Christian prayer by means of an interpretation of its paradigm form, the Lord's Prayer. In a concluding chapter called "Resources for Advance", Simpson offers "a fresh formulation of the doctrine of Christian prayer", which "rests upon the patristic witness about prayer". He defines prayer as "that expression of religion which involves a conscious orientation toward creative activity at the human level by which participation in that activity is facilitated". This definition becomes a bit clearer when it is understood that the expression "creative activity" is meant to be taken as a periphrasis — or rather, as a substitute-term — for "God". In the light of his definition, Simpson proceeds to deal constructively if briefly with such issues as the efficacy of prayer, its relation to the will of God, and its essentially communal nature.

This book ought to be welcome simply by reason of its subject. Simpson is right in thinking that the problem of prayer has been seriously neglected in the theology of the modern Church; and he is equally right in suspecting that this neglect is practical as well as theoretical. No doubt prayer has always been something of a problem for theological understanding. The peculiarity in the situation of the modern Christian is that the problem which prayer poses for his understanding cannot in most cases be illuminated by the sort of wisdom which grows out of practice — that is, out of full

involvement in the activity which evokes his puzzlement. Consequently, the question of prayer seems to him not merely difficult but idle. He is not really sure what it is about; and when, therefore, he sets out to deal with it, he "explains" prayer — if he bothers to do so at all—by reference to other activities which seem more natural to him.

Now this was certainly not the case with the Church fathers. In their world, prayer of one sort or another was a commonplace. To give a rationale for praying, therefore, did not for them mean to commend the activity or to justify it, but to channel it; to relate it to a mature understanding of the meaning of Christian life, and to do this in the light of the Lord's own teaching about prayer in the gospel. In a sense, therefore, their interpretation of the Lord's Prayer was intended to set Christians praying in a context which would reveal its meaning and function. What they had to work on — as Simpson rightly emphasizes — was the text of the prayer itself, a set of exegetical and catechetical commonplaces for its interpretation, and current Christian practice. Their job, whether as catechists, as exegetes, or as theologians, was to show what all this meant. But their answers to this question were not all of a piece. For Gregory of Nyssa, prayer is an aspect of the soul's progress towards a contemplative knowledge of God. For Theodore of Mopsuestia, it is an aspect of the soul's progress towards moral obedience to God. For Tertullian, it is a privilege of the Christian discipline.

Simpson's treatment of these interpreters tends explicitly to minimize such differences. He is less interested in the interpretation which each author offers than in the commonplaces which they share. For his purposes, this is perhaps a legitimate course; he has his own "philosophy" of prayer to submit. But in the process he leaves behind the impression that there is such a thing as the patristic interpretation of prayer. And at one level at any rate, such an impression is certainly false. Further, Simpson tends to deal with the fathers as a sort of counsel for the defense in a trial in which the prosecuting attorney is conceived as a contemporary protestant. This prosecutor dislikes "mysticism"; he is dubious about "substantive philosophy"; he is suspicious of formalism and "magic" in prayer; and he tends to suspect that the fathers were guilty of all these aberrations. Simpson defends — or exculpates — them. One wonders, however, whether either the

charges or the defense are relevant to the issues which the fathers understood themselves to be addressing; or whether consistency with the prepossessions of serious-minded twentieth-century Protestantism was their greatest virtue. I doubt it.

Simpson deals learnedly and competently with the texts he examines; and he is to be congratulated upon the initiative which has led him to open a discussion upon this much-neglected issue. Nevertheless, I doubt whether he fully succeeds in accomplishing what he desires — in letting the patristic understanding of prayer illuminate modern problems. In order to find out what the fathers have to say to modern Christians on the subject of prayer, one cannot proceed by tacitly making them parties to a contemporary discussion. One must instead join *their* discussion; and that goes beyond the limits of the investigation whose results this otherwise useful book presents.

— R. A. NORRIS, JR.

*Dr. Norris is a professor at Philadelphia Divinity School*

*CHRIST ENCOUNTERED: A SHORT LIFE OF JESUS*, by Roger Tennant. Seabury. \$1.45

In his own words the author tells the story of Jesus as culled from all four of the gospels. This is not a commentary, nor an interpretation, but rather an attempt through dramatic effect to evoke something of the immediacy and impact which the author imagines to have been that of the earthly Jesus during his earthly ministry. The writer, one suspects, must be a powerful preacher. Some readers will be offended, but — or precisely because of this? — the gospel comes through. Excellent for sermon ideas!

— O. SYDNEY BARR

*Dr. Barr is Professor of New Testament General Theological Seminary, New York*

*WORSHIP: ITS THEOLOGY AND PRACTICE*, by J. J. von Allmen. Oxford. \$6.50

Dr. Massey Shepherd says of this work: One of its great values is that it makes available for English readers much of the best thinking among French and German writers today, who are little known in the English-speaking world. Though the work stands within the Reformed tradition it is aware of the centrality of worship in all the Christian traditions. It is no mere handbook of practical techniques in the conduct of services, but a creative and independent work which will take its place as a leader in liturgical studies.

— E. J. M.

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