

# The **+** WITNESS

OCTOBER 20, 1966

10¢

---

---

## Editorial

### Maybe We're All Heretics

---

---

## Articles

### Should We Build Lavish Churches?

#### A Trialogue

### Give Us This Day

#### Katherine S. Strong

### Chocking the Gospel to Death

#### Martin LeBrecht

---

---

**NEWS:** Big Problems Face the Church Presiding  
Bishop Tells Council. Faith and Order  
Meeting in Soviet Union. Churches Pro-  
test Discontinuing Head Start Funds

---

---

## 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

##### TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D.,  
Acting Rector

Sun. MP. 8:40, 10:30, HC 8, 9, 10, 11.  
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; Week-  
days 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 Wednes-  
days 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 Bi-  
Lingual 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 Wednes-  
day, 8:00 a.m. HC; Tuesday, Friday, Satur-  
day 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 McCandless, Alanson Houghton, Clergy  
Lee Belford, Charles Patterson, Christopher  
Senyonjo, Associates

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

DON; LESLIE J. A. LANG; BENJAMIN MINIFIE;

WILLIAM STRINGFELLOW.



**EDITORIALS:** — The Editorial Board holds  
monthly meetings 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; COR-

WIN C. ROACH; BARBARA ST. CLAIRE; MAS-

sey 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. W. Murray Kenney, 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. Donald 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. Morn-  
ing Service and Sermon. 4 p.m. Even-  
song. 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 Commu-  
ion, 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; Daily ex. Sat. HC 8:15, HC Tues.

12:10, Wed., 5:30.

Noted for boy choir; great reredos  
and windows.

*Editorial and Publication Office, Eaton Road, Tunlawnock, Pa. 18657*

## Story of the Week

# Big Problems Face the Church Bishop Hines Tells Council

By E. John Mohr

*Witness Editorial Assistant*

★ In a statement to the Executive Council, meeting at Seabury House Oct. 4-6, Presiding Bishop Hines declared that "the 'ecclesiastical establishment' has been under attack for some time now because, generally speaking, we seem reluctant to 'go where the action is', and initiative for an attack upon injustice, inequality, prejudice, ignorance, poverty, and other allied evils, has long passed into the hands of less religiously-motivated, more militant — if sometimes terribly violent — groups".

The council sessions themselves were relatively uneventful, though there was an unspoken awareness of the concurrent world series and the proposed presentment against Bishop Pike by a group of bishops led by Bishop Louttit of South Florida. Dr. Louttit, a member of the council, made only an indirect reference to his participation in the issue, which lies outside the sphere of the council's functions, though they will inevitably be affected by it if it is pressed.

At the beginning of the second day's session Bishop Hines, saying that the series would start at 4 p.m., New York time, ruled that there would be one official transistor radio, that all

others would be barred, and that he would be listening to the game.

In his statement Dr. Hines referred to the "analysis of the assumptions, general goals, and specific operational objectives" being currently prepared by the chairmen and directors of council departments and divisions for the period following the 1967 General Convention.

"Any projected program", he said, "to be effective, must take account of the crucial areas of human need apparent in this world. Because our lot is cast in a period of vast and incredibly swift, often unpredictable, change the Church must 'sit loose' to programs which tend to tie up available resources, of personnel and finances, for prolonged periods of time. There is no doubt but that this world grimly displays areas of desperate need that will not pass away in our lifetime! But it is also evident that what appears to be a crucial need at the beginning of a triennium may turn out to be a secondary or even inconsequential one towards the end. I would hope that the time is with us when the Church will find ways to commit her resources through less rigid financial framework than has thus far been apparent, that the Church may be increasingly mobile and responsive."

"Until I am otherwise persuaded," Bishop Hines told the council, "I am of the opinion that the inertia of Church people can be attributed more to 'lack of head' than 'lack of heart'! Many of our people really care about what is happening in the ghettos south and north and east and west; in the court room, in the poverty-ridden rural slums, in Vietnam, in South Africa; but many of these problems are highly complex, and because their knowledge of the Christian Gospel, and the nature and mission of the Church, is pathetically thin — if not at times cruelly distorted — they find themselves immobilized, frustrated amid the peripheral claims of their Church."

Bishop Louttit prefaced his report as chairman of the Christian education department with a biographical sketch, introducing it with the comment that though he was being much misunderstood he is really "a sweet, lovable, fellow." Mentioning that though he graduated from Virginia Seminary he is an "Anglo-Catholic" he said, apparently with reference to Bishop Pike, that he "can be pushed too far." Declaring that he is "not a spike", and not particularly fussy, he confessed that he did "love to fight", and described his boyhood fights with "shanty Irish" in Buffalo, saying he himself had "shanty Irish blood" in him. Concluding with another apparent reference to the Pike matter he said: "In

all of this I am trying to do the will of God."

Reporting figures at the end of August Lindley M. Franklin, Jr., the treasurer, said that \$6,411,693 had been paid on quotas of dioceses and missionary districts, against \$6,931,528 payable at the time. He said that the lag was not unreasonable, though during the summer the council had to draw a million dollars from reserves to meet current commitments. From the church school missionary offering \$168,028 has been received so far. The offering has been declining each year, and Franklin said he anticipated less than \$200,000, the lowest it will have reached, when all the payments are in.

A total of only \$1,367,073 remains to be secured to pay off the indebtedness on the Episcopal Church Center in New York. Gifts from dioceses and other donors have amounted to \$2,992,699. The balance of pledges outstanding, to be applied on the mortgage when they are paid, amounts to \$851,827.

### Black Power

In a statement to the council seeking to clarify the meaning of "black power" the Rev. Quinland R. Gordon, associate secretary of the division of Christian citizenship, said that he subscribes "to the broad and positive meaning" of the term, which he characterized "as a method that seeks to develop and encourage a needed sense of pride and unity among black people." He cited a passage from W. E. B. DuBois in "Booker T. Washington and Others" that the "attitude of an imprisoned group may take three main forms (1) a feeling of revolt and revenge (2) an attempt to adjust all thought and action to the will of the greater and stronger group (3) a determined effort to attain self-realization and self-determina-

tion despite envioning opinion."

"It is quite evident," Gordon held, "that the call for black power has centered its program on the third alternative." "It seems to me," he concluded, "that the crucial challenge and burden that confront Church leaders and people today is: Will the Church support and defend the power of the majority, or will the Church take the inevitable risk and support and defend the rights of the powerless?"

### Partnership

The report of the promotion department, of which the Rev. C. Howard Perry of Olympia is chairman, included a presentation of efforts being made to explain the "partnership principle" to groups in the Church. The policy, which was approved in principle at the last General Convention, provides for voluntary pledges for the national Church program in place of quota assignments, with the objective of having the dioceses and missionary districts give for this purpose half of what they receive. Describing his experience in the promotional effort the Rev. Edward G. Mullen of Alabama said that there was considerable misunderstanding in the Church of the principle and program. Indicating that he was not discouraged, Mullen cited the incident of the New York garment industry leader who came to an untimely death while on a holiday in Florida. When his body was exposed to view in New York before the funeral a friend looking at it said to another, "Don't he look good?" "He ought to look good!" said the other. "He just came back from Florida." "A great deal of the Church," Mullen added in concluding his presentation, "looks good."

On recommendation of the home department, reported by the chairman, Bishop DeWitt of

Pennsylvania, the council approved policies allowing the college and university division to make grants running from 3 to 5 years for exploratory or demonstration projects. Under previous policies such grants had to be reduced from year to year. The new policies provide that payments for salaries under the grants may not begin unless there has been prior consultation on appointments between the local authority and officers of the division. It was held that while the division officers do not hold veto power over appointments consultation will increase the chances of suitable placements in the field.

The division of research and field study, through its chairman, Bishop Burrill of Chicago, gave the council a preliminary report on the question of diocesan boundaries, which had been referred to it by General Convention. Dr. Burrill said that the question itself reflected a "deeper illness", saying that the present boundaries were "the product of another age", no longer conforming to present political, social and economic realities. Rather than suggesting specific boundary changes the division advanced the results of studies indicating the nature and composition of a "viable diocese." In summary form the elements include: One bishop in residence; ministrations of one bishop available for no more than 60 congregations or 100 clergy; a minimum of 30 congregations or 30 clergy; supportive services in education, social relations, planning and extension; center in a metropolitan area; skilled guidance, including financial support, for experimentation and expansion; ability to respond to rapid change as it affects diocesan and congregational structures; continuing analysis of social and political factors affecting the people; adequate financing for

episcopate, supporting services, and national Church support; active leadership in ecumenical affairs.

Additionally, Bishop Burrill said, the division was drafting a plan for "metropolitan councils" providing a structure for inter-diocesan relationships. A revised report will be presented to the council before eventual submission to General Convention, together with suggested canonical changes. When the Hon. Herbert V. Walker of Los Angeles asked whether provision might be made whereby a portion of a diocese may set itself up as a new diocese, Charles M. Crump of Memphis asked him whether he meant that "a portion of a diocese might secede without the consent of the diocesan bishop", adding, "We did lose the civil war". "That," said Judge Walker, "is exactly what I meant."

In other matters the council:

Approved the recommendation of the Bishop of Colombia that Ecuador be set up as a missionary district, should the House of Bishops so decide.

Authorized a 1967 church and race fund appeal for \$100,000.

Received a report from the staff of the home and Christian social relations department on the incorporation of an inter-faith foundation for community organization.

Heard a presentation of the joint urban program developed since the last General Convention.

Appropriated from special funds \$15,000 for purchase of a house for the Children's Hope Center for retarded children, Montgomery, Ala.; \$2,000 for facilities for a child day-care center at the Church of the Good Shepherd, Thomasville, Ga.; \$60,000 for a bishop's residence and center in Bogota, Colombia; \$32,000 to clear in-

debtedness on land for a future diocesan center in Guatemala City; \$30,000 for a kindergarten building at St. Matthew's Church, Naha, Okinawa; \$21,000 for a clergy residence in Consuelo, Dominican Republic; \$1,000 for the National Council of Churches' bulletin, Religion in Communist Dominated Areas, a publication "serving to remind Christian leaders in this country of the fact that Communism maintains an unyielding hostility to religion", according to the explanation of the committee on ecumenical relations.

In an interview during a council recess Bishop Louttit said that Bishop Pike had recently made several speeches in the diocese of South Florida without notification. He felt that Bishop Pike causes confusion in the minds of many Church people because they do not realize that he speaks only for himself and not for the Church. In response to the comment of the Rev. Frederick M. Morris, rector of St. Thomas Church, New York, that a "heresy" trial would do injury to the ecumenical relations of the Church, Dr. Louttit said that on the

contrary Bishop Pike was hurting the movement by giving offense in Roman Catholic and Eastern Orthodox circles. He estimated that 98% of the laity, 95% of the clergy, and 90% of the episcopate were sympathetic with the proposed presentment against Bishop Pike, and said he believed that without exception the bishops of the Church held Pike to be a "heretic", though they would not necessarily join in action against him. Saying that he was not a "fundamentalist", Bishop Louttit said he would not ordinarily feel concerned if clergy below the episcopate held the views espoused by Bishop Pike, and that the proposed presentment would not have a repressive effect in the Church.

At the time of the interview about 30 bishops had expressed a desire to join in the Pike presentment, Dr. Louttit said, but he reiterated that he did not seek a "heresy" trial, it being his desire only that Dr. Pike remove himself or be removed from the ministry. Though he felt compelled to take this course Bishop Louttit expressed warm friendship and affection for Bishop Pike.

## Churches Protest Discontinuing Mississippi Head Start Funds

By W. B. Spofford Sr.

★ Being an Episcopal Church magazine our lead news story has to be the report of the meeting of the Executive Council. It could have been the discovery of Bishop Tomkins that lots of people go to church in the Soviet Union — whether this is a good or bad thing could depend somewhat on what one considers the role of the Church in international affairs. A knowledgeable person in this area, by stretching his imagination a bit, might even relate churchgoing in Rus-

sia to the 100-minute off-the-record huddle between Mr. Johnson and Mr. Gromyko in the White House.

Or the big story could come from Mississippi, a frequent source of news these days. In any case Bishop Hines told the council that the Church should "go where the action is" and a lot of just that has been reported in these pages since the Delta Ministry was launched by the National Council of Churches. The director of this effort at the start was the Rev.

Arthur Thomas, a young Presbyterian who was allowed to resign this summer. He is presently in Washington, D.C. working with what is called the Poverty-Rights Action Center.

Second in command at the Delta Ministry was the Rev. Warren McKenna, Episcopalian of Mass., who has been on the firing line from both church and state forces because of his determination to improve the lot of Negroes and poor whites. McKenna, a few weeks after Thomas resigned, was fired.

The present acting director is Owen Brooks, a Negro Episcopalian, also from Mass. Closely associated with the Delta Ministry is the Child Development Group of Mississippi (CDGM), a Head Start program, financed by the Office of Economic Opportunity (OEO).

We return you now to New York where the program board of NCC's division of Christian Life and Mission unanimously voiced indignant objection to the decision of OEO to suspend the Miss. program and launched an effort to keep it alive, including support of a rally held in a park in Jackson on October 8, with the slogan "CDGM will not die."

The anti-poverty office in Washington, headed by Sargent Shriver, announced that it was suspending the program because of questions involving administrative deficiencies and irregularities.

The office said about \$650,000—from grants totaling nearly \$7 million for the program—was the amount under question.

The announcement disclaimed any political motivation behind the move but said that the funds should not be approved as valid expenditures because of a lack of supporting documents and other information.

The CDGM has administered a pre-school educational pro-

gram for some 12,000 children in 20 counties. It has had, officials say, a high parental involvement and has won enthusiastic support among Negroes and firm objection from segregationists.

The enabling agency for the project has been the Mary Holmes Junior College at West Point, Miss., a United Presbyterian-related institution.

According to OEO spokesmen in Washington, suspension of the program resulted from questions about contracting practices, wage levels and the employment of adults.

It was stated by the OEO that the White House is encouraging the formation of a new interracial group to take over the program.

Kenneth Neigh, a Presbyterian official, responding to the OEO statement that the suspension was not based on political or civil rights considerations, declared that "the decision was made only on the basis of what was politically feasible, regardless of what Sargent Shriver may say to the contrary."

"It now seems clear," he said, "that OEO has adopted a new plantation policy where the South's poor are concerned. The OEO decision represents a flat denial of the principle it most has exhorted — that of 'maximum feasible participation of the poor.'

"The Mississippi Head Start program has embodied that principle more fully and more effectively than any other anti-poverty program in the country."

The Presbyterian official also said that in September his missions board employed a New York accounting firm (Ernst & Ernst) to look into the expenditure of OEO funds and that it reported it found the Head Start program's accounting system "is sufficiently adequate and com-

plete as to comply with usual and normal standards of business and financial control and accountability . . ."

He said the accounting firm added that it was its belief that the system used "does afford a complete and accurate accounting of all funds entrusted to the grantee . . ."

### Statement by Brooks

In a prepared statement, Acting Director Owen Brooks termed the OEO action "a violation of the rights of thousands of Mississippians."

"It is an insult to the judgment of those who worked in centers across the state to produce what once was called the best Head Start program in the country," he said.

Brooks said that OEO Director Sargent Shriver "is now part of the back-room conspiracy which chose a new board." He said Shriver had once defended CDGM, but now "found it politically expedient to end . . . opposition to Stennis (Sen. John Stennis, D - Miss).

Brooks said that the "arbitrary decision to kill off the Child Development Group of Mississippi and replace it with a hand-picked board is producing a wave of bitterness and cynicism among the poor people of Mississippi."

He said that CDGM had given them a chance to participate fully in the program.

"This of course, was CDGM's unforgivable crime," he continued. For the idea that Negro people are capable of responsible judgment, of planning, of doing anything for themselves strikes at the foundation of the racist myth."

The statement said that "we are saddened by the spectacle of Negro men, some of whom once were leaders in this state, forming alliances with such avowed racists as Stennis."

(Later News on Page Sixteen)

THE WITNESS

# EDITORIAL

## Maybe We're All Heretics

WE PRESENT two letters on the subject of heresy. The first is an open letter to Bishop Louttit by the Rev. Roscoe T. Foust, a member of our editorial board who is director of the department of religious, social and special services at Seamen's Church Institute of New York;—

I view with grave alarm the measures you are taking, in association with several other bishops, to bring Bishop James Pike to trial on charges of heresy unless he renounces his ordination to the Episcopal ministry. I would grant that in his writing and speaking he may well have disturbed some, even many, Episcopalians, lay and clerical, and made them most uncomfortable in their orthodox complacency, but is any Christian anything but stronger for responding affirmatively to the challenge to what he firmly believes to be his faith, provided that response proceeds from his own searching of mind and heart rather than a determination to "get" the man who makes him squirm, or think, or pray? There are some who might characterize your announced intention as a betrayal of one's own anxiety and uncertainties which he may be afraid to face with equal candor and honesty. It is possible to protest too much.

In your zeal to protect the Church's faithful by silencing its most vocal critic, have you considered, whether or not you succeed, the untold damage you will surely cause to the many who find it most difficult to maintain their membership in the Episcopal Church at all because so many of the spokesmen they usually hear seem to be condescendingly arrogant in their teaching of "the faith once for all delivered to the saints"? Such as these, including members of my own family, would be long since gone from the Church and with a firm resolve never to return, were it not for a man like Jim Pike, and a growing number of others, who within the Church have the courage to speak the truth as they see it in love for all, but with special concern for those whose intellectual integrity compels them to by-pass the ecclesiastical establishment and its frigid self-satisfaction.

Can it be that bishops have become so involved with so great a number of things that they can no longer hear the hungry cry of those

who are not being fed by the clergy who "play it safe" in the name of unchanging and unerring orthodoxy? It is not enough to profess to have all the answers to the questions which so many in this troubled world are not even asking. Because, to many of the younger members of this generation, Bishop Pike seems to be "with it" in more ways than one, their respect for the Church increasingly shows signs of survival and renewal. Here is one man who shares their agony and warms their hopes. If the Church is big enough for him, then perhaps there may also be room for them.

For God's sake, and the Church's, reconsider the action you seem to have proposed. Jim can take care of himself, and will doubtless prize highly the further opportunity you may be about to give him to proclaim his strongly-held convictions. Meet his arguments with your own as best you can and as vigorously as you will. All truth is neither his, nor yours, but to cause him to withdraw from the Church can only be a demonstration of your own fears and misgivings which in the end will result in weakening the very Church you profess to love and serve.

The second is by the Rev. Robert W. Cromeey, vicar of St. Aidan's, San Francisco: —

Heresy is defined as "religious opinion opposed to the authorized doctrinal standards of any particular Church, especially when held by a person holding the same general faith and tending to promote schism or sepeation; lack of orthodox or sound belief." So says the dictionary. Bishop Pike has again been accused of heresy by several of his fellow bishops.

There could be a trial in which Bishop Pike's views would be examined. An orthodox position would also have to be defined. For good or for bad the faith and doctrine of the Episcopal Church is not very easily defined. There is no book to which one can go and find the package of faith to which all Episcopalians subscribe in order to call themselves Christian. We think within a tradition which includes as its basis the Bible, the creeds, the sacraments, the councils.

The result of the trial would mean that our faith would become rigid and likely to be unbending. Our doctrine would have to be formulated in a code or a book which would become the package to be swallowed to be a member.

Many clergy and laymen would have to leave the Church as they could not in good conscience swear allegiance to too particular a theology.

If you try bishops for heresy you are going to have to try priests and laymen as well. Most of us would consider the prospect a big yawn and not even be bothered. We would be glad to let the Church creak to a halt while the witch-hunt went on. Most of the clergy and laymen are somewhat heretical anyway. How

many Episcopalian Christians, clergy and lay, are clearly heretical on the Church's teaching about race? Many of us certainly wish to remain agnostic on many doctrines like the virgin birth, the ascension and what happens to the nature of bread and wine in holy communion.

G. K. Chesterton said, "The heretic in many ways is the hero of modern thought." Bishop Pike has led many thinkers to life in the Church. Let's hope the bishops won't drive them out.

## SHOULD WE BUILD LAVISH CHURCHES?

TRIALOGUE SERMON AT THE CHURCH OF  
THE EPIPHANY, NEW YORK, BY THE REV.  
HUGH McCANDLESS, STATE SENATOR JE-  
ROME WILSON, DR. JOSEPH W. BARKER

Dr. McCandless: This morning, Senator Wilson will take a position which is popular with many of you, and with which I am in partial sympathy. He will state his objection to the building of large and lavish church buildings. He has considerable knowledge of many successful "store-front" churches in East Harlem. I shall speak from a historical, traditional point of view. Dr. Barker will take another approach. At the coffee hour following this service, he will show slides of handsome churches constructed in Europe since the last war, which have cost very little.

Mr. Wilson: The way to win a debate, I have been told, is to anticipate the arguments of the adversary — a peculiar term for my friend and minister! Do not striking ecclesiastical edifices relieve the monotony of our all-same urban settings, he may say. Or, do not great church buildings, by their very presence, remind us of our faith? Does not a massive and ornate religious structure symbolize the strength of our maker? I accept all this as true; but, on balance, it is of secondary importance to the Church's primary role of intimately involving man with the teachings of God.

McCandless: The primary role of the Church is to proclaim the good news of God's love, in any way it can. One way is with steeples, bells, and towering crosses. This is a necessary antidote to the usual symbols of the city; neon tavern signs, pretentious and exclusive all-white

apartment houses, and the greedy towers of greedy men built to snatch the sunlight away from others. The church building is a visual, continual proclamation of the gospel, of the things of the spirit.

Wilson: But who is listening to the church bells on Sunday morning in this city? And who is seeing, in his frenetic race to the office, the empty monuments of grandeur which by bricks and mass seek to rival on their terms today's colossal palaces of commerce? Human values, if they exist at all in a city, exist in neighborhoods. The urban citizen cries out for closeness. Seemingly young people fulfill this need in the very proximity of this church, in the small bars with sawdust floors and jazz, which are cropping up literally on every street corner. The housewife finds it at the laundromat, or in shopping at the delilatessen, even when the prices may be better at the supermarket. We do not need super-churches. The Church in the city must move to the people, close to the people. We need to seek the redemption of single men found in a quiet intimate setting.

McCandless: Mr. Wilson, you speak as a well instructed Episcopalian. A second role of the Church is to create fellowship, what the Church fathers called "koinoneia," what you have called intimacy. But the church building does hold forth real fellowship. Suppose you needed to borrow five dollars, or have someone watch your child for five minutes. Would you ask for

this in the boozy democracy of the saloon? No, you wouldn't. Would you ask for it in some church? Yes, you might.

Wilson: Probably the average New Yorker would ask for a loan not at his bar, or even at his church, but at his unpretentious neighborhood bank, where the manager knows his name. But let me propose, and not just quibble. We need vest-pocket churches in our city if the Church is to reach and hold our citizens. It would not offend me if a penthouse apartment in the "Pavilion" apartments were an Episcopal house of worship, or a converted brownstone in the middle of a tenement block, with an adjoining patch of green, or even a mobile van parked at a street corner. Why should the scale ever exceed the size of the Church of the Epiphany, with the exception of a great cathedral. One might ask, how could we find the ministers for so many new, small churches? They could be found in a Church ready to invest in men to teach the Christian message — instead of the expense of real estate and physical up-keep. Think of the use such a way-station church would have if it were near a neighborhood subway exit, used for meditation and prayer; not for one dressed-up day in seven, but as a part of our often tired daily lives.

McCandless: That is an ideal way for a church to start. The first Christian places of worship were rooms in houses. But a church that conscientiously fulfills its mission has to grow. The second stage of Christian places of worship was the taking over, and making over, of very large private houses. Finally, new buildings were erected for this specific purpose.

How could a church in a top-floor apartment of a high rise house be seen by wayfarers? How could it attract any but a little group of people who were already well-known to each other? How could it serve the outsider: the man who wants a meal, the confused person, the unattractive person? It would be too small to enlist volunteers for social service work. Unless it grew, it would become ingrown and die. And if it grew, it would end up needing a building for sheer efficiency's sake.

Wilson: The stranger and the afraid might be far more willing to take an elevator to his church than to pack in with a group of hundreds. But we are becoming mired in a specific instance. The Church, right here in East Manhattan, must reach those whose house of faith

appears to be the ivy-league saloon, or the cocktail party, or the theatre benefit, which at least off-Broadway, are in small houses. I propose small churches as I propose small parks and smaller residential buildings in our city. These an urban man, or an urban family, can grasp and understand. These things, unlike the subways in which he must ride, or the offices in which he must work, are not too large for him to find himself, as part of a divine and peaceful harmony.

McCandless: One of the frustrating things about sermons is that one cannot say all one would like to say. Senator Wilson and I must close. We seem agreed, at least, that the Church needs definite locations, and that the location should be whatever is most useful in the service of God and man. Whatever the specific building, we are agreed that a church should not spend all its income and its energies on itself.

Obviously, the situation calls for imagination and experiment. In this, it will be wise for us to study and learn from the experiments of others. This sermon is not yet complete. Its final part, illustrated by slides of new, beautiful, and inexpensive churches in Europe, will be presented by Dr. Barker, at a coffee hour in the hall downstairs, immediately after the conclusion of this service.

Dr. Barker: Dr. McCandless told you that I am chairman of the Trinity Parish vestry committee on the fabric of the church and its chapels. These structures range from the cathedral-like Chapel of the Intercession to the "storefront"-like St. Christopher's Chapel, a converted settlement house structure serving our Lower East Side Mission. The proposed urban renewal program for the Lower East Side will encompass the area served by the present St. Christopher's Chapel. Our Trinity vestry, recognizing that this will probably confront us with building a new St. Christopher's, asked me to study the new churches in Europe to replace those bombed out in world war two. Mrs. Barker and I spent six months, two years ago, and photographed about fifty in England, Germany, Holland, France, and Switzerland. From these slides I have selected a few to illustrate that it is possible to meet both Dr. McCandless' desire for a "visual, continual proclamation of the gospel, of things of the spirit" and Senator Wilson's desire for a "church in the city which must move to the people, close to the people, courteously,

quietly, reverently." And to do this inexpensively.

In the outskirts of Lille, in the center of a working-class housing developments we found this little Catholic church. Stark yet imaginative, functional yet speaking the gospel, inexpensive yet beautiful. Note how the architect used a plate glass window to bring the Madonna altar of the daily used Lady chapel right into the main church. Note the plain high altar placed to celebrate facing the congregation. Note the benches made of planks supported by concrete end posts. Note the small but colorful windows in the rear, leaving an impression of joyful piety as the congregation leaves the mass. Probably the least expensive construction of all the churches we saw.

Here is another relatively inexpensive church we found in Holland, again in the center of a housing development. Note the starkly plain exterior with the bell tower separate from the church structure to minimize foundation costs. One enters by a side door in the rear to face an ivory white cement panel framed by the green painted steel columns supporting the roof. Drawn in bare outline in black is the figure of an angel with her fingertips to her lips—"Hush — you are in the house of the Lord." Turning down the center aisle one faced the high altar, free standing under a hung crucifix. High above the altar is a colored window — the hand of God, dispensing grace — a striking use of color. But offset in the wall behind the altar is another ivory white panel with a bare outline of Christ blessing the mass. As one leaves by the rear side doors there is another ivory white cement panel with the black outlined figure of an angel praising God. Even walking out of an empty church gave the feeling one had been present at the eucharist.

I would estimate that this church, of about the same size as the French church, would cost about double. But, Senator Wilson, I am on Dr. McCandless' side when I say that this Dutch church's touching beauty was well worth the difference in cost. It left me with a heightened spirit.

Finally, here are a series of slides of St. Dominic church in the very center of Rotterdam's main business district. It is colloquially called "Den Het Steger" and is staffed by the Dominicans. We did not visit it on a Sunday so I cannot speak of the attendance at services,

but during our weekday visits, the church and two chapels were in very heavy use. The church and chapels for two sides of a square enclosing an open garden, with the baptismal font in a circular structure facing the garden on the third side, with clerical offices and cloister on the fourth side. There is extensive use of colored glass windows, giving a rich warmth to the lighting. This is an expensive structure placed in a heavily daytime populated business and shopping area and certainly does not fall into the "store-front" category but neither is it a cathedral. However, in terms of its relative cost per daily attendance, it may well be classed as low cost and thus meet both Dr. McCandless' and Senator Wilson's criteria.

---

### Footnote to Sermon

Although Dr. Barker's address took a different form from the rest of this dialogue, in that it was delivered downstairs in the hall, and illustrated with slides; it is an integral part of the sermon, which would be incomplete without it.

It is interesting to note that two brilliant — and controversial — European theologians agree completely with Senator Wilson. Professor J. J. von Allmen, of Switzerland, declares that a place of worship should be "beautiful, simple, temporary and poor." Professor J. C. Hoekendijk, formerly of the University of Utrecht, in the book "The Church Inside Out" says "We should seriously consider the apartment congregation in an apartment building . . . We are building one temple when we should build ten tents."

## GIVE US THIS DAY

By Katherine S. Strong

*Director of Christian World Relations  
National Council of Churches*

### WORLD COMMUNITY DAY OF THE UNITED CHURCH WOMEN AIDS INDIA AND NEW GUINEA

IN NO PLACE on this small planet is poverty so dramatically apparent today as in India. Failure of the monsoon, the periodic rain-bearing wind upon which crop growth and surface water supply depend, has brought massive crop loss and critical water shortage to much of the country. In many areas village-life is slowing almost to a stand-still from hunger's debilitating effects. Desperate parents are pleading to hos-

pitals and missions "take our children — keep them alive — we can't!" The farmers are being forced to eat for food the grain which normally would be reserved for seed, and as they are unable to get more seed, sell their ploughs, then their bullocks and finally their land in order to feed their families.

Catholic and Protestant groups alike are gathering all possible resources to help break this awful cycle. It is not so much that people are dying of hunger as that in the next few months they will be so debilitated physically that they will be easy prey to disease and epidemics.

So often we in United Church Women claim to be "international, interdenominational, interracial" in our concern and outlook. And then so often our answer is that we express this concern by forming another study group or reading another article or book on "Poverty and Famine in India" and feel that we thereby have done our bit. A real concern for our fellow man in need will not be expressed by acquiring more knowledge of the facts. There is another sort of knowledge — that is immediate human awareness and is quite apart from how much information we have about a situation. It is the kind of instantaneous knowledge that Jesus had about the Samaritan woman at the well — seeing her not as she was, but in her potential for which she had been created, and longing for life and love and freedom for her.

### Identify with Need

THIS VICARIOUS identification with the problems of our fellow men to the point of suffering some of their suffering, feeling the cold weight of part of their despair, is akin to understanding the love of God as shown to us in Jesus Christ. We who claim to follow him cannot stand aloof from our fellow man in India as if what is happening there were some television show which we can shut off at will.

How can we as United Church Women identify with their need? We have not millions of dollars to send in relief funds for emergency feeding, nor ships and planes to transport grain. Other agencies will have to carry that out. But we can work for the future and help these people to combat one of the most serious factors in prolonging poverty among the people — namely, serious over-population. Every year India gives birth to as many new mouths to feed as the total population of Australia. Unless this population explosion is checked, every effort to im-

prove the economy, raise the standard of living will be cancelled out.

Half of the project money from the 1966 world community day offering will go to the family planning project in India.

With the full cooperation of the Christian medical association of India and the Indian government a daring new project has been conceived to coordinate the efforts of Christian hospitals in the establishment of new birth control services in India. India is a country threatened by crushing famine and the burden of the addition of more than twelve million new mouths to feed each year. Family planning has become for India a race with disaster.

There are more than 200 Christian-related hospitals in India. The family planning project has as its first goal a membership of 50 of the medium-sized hospitals. Already they have involved some 35 hospitals in the project's program, even though the project director is at present just a busy volunteer.

When a hospital joins the project, an initial small capital gift of money is given to the hospital to encourage it to buy some new item of equipment needed in the launching of the program. In contrast to the old system of mission institution benevolent subsidy, no further outright grant is offered for operation expenses. But for each patient who passes through the clinic, and is given instruction and equipment for family planning, a per capita fee is given to the hospital by the project office. Thus, instead of the hospital using up a separate grant and being hard put for more, the more they do, the more money they have to work with. This has proved a remarkable incentive to expand the program.

United Church Women funds will go to pay the salary of a professional director who it is hoped will soon replace the volunteer who is serving. In these days of crisis and unprecedented need in India, united church women has chosen a project which will make a widely significant contribution to the effort to roll back the crushing weight of hunger and poverty in this struggling nation.

### New Guinea Project

ANOTHER CONCERN with which we must identify as Church women is the need on the part of women in the developing countries for training to enable them to take their place in

Church and society in places where the decisions which affect their life are made.

The other half of the project money from the 1966 world community day offering will go to build a training center for women in the highlands of New Guinea.

Let me give you a glimpse of the highlands in the Kundiawa-Pari District, for example. We stand at an altitude of about 5,300 feet. Before you lies a steep-sided river valley with a fast-flowing stream snaking through its base until it disappears into a deep gorge flanked by 1,000 feet-high limestone cliffs. The two sides of the valley present a contrasting picture. The steep north side is treeless, with grassy patches, sweet potatoe gardens crudely terraced, with outcrops of limestone rock. The south side of the valley rises from the stream in a series of more or less level steps, each rising 200-300 feet and almost 50-100 yards wide. On each step are scattered houses surrounded by garden patches which produce bananas, taro, sugar cane, leafy-green plants and coffee. There are also shade trees and patches of dense jungle and bamboo grass. Each family produces primarily for its own needs.

The only one way to go in or out of the valley is on foot. Two narrow paths link the valley with the next one, one following the stream down through the gorge and the other climbing up more than 1,000 feet through a mountain pass. Both tracks take two hours walking to traverse.

The highlands are made up of hundreds of those self-isolated narrow valleys. In the past the people have had little communication with each other and often language and customs vary sharply from one valley to another.

But change comes to all peoples — and the Australian trusteeship administration is bringing the outside world to these highlands by means of road building, radio, new schools. The people are becoming conscious of themselves as a people — no longer just a collection of individuals, each under his own fig tree, but of groups in relationship to each other who potentially may soon make up a nation of people, with responsibilities for drawing up their own laws and governments.

New Guinea is one of the three remaining territories and New Guinea is being pushed to-

ward independence. The indigenous people in the isolated highlands are far from ready for this responsibility. Under the laws of the territory, women have equal rights with men, but unless women are given opportunities for training and education, they will be left far behind.

### Training Center

THERE IS a training center already established in the coastal city of Port Moresby, but the highlands are so inaccessible that only a few of the most enterprising women will ever get out to the coast. United church women has been interested in the South Pacific island people for some time. It was world community day funds which made possible for two years the financial support for the leadership of Miss Marjorie Stewart who set up, in cooperation with the South Pacific commission, a pilot project for the training of women. At the three weeks' training seminar held in Apia, in Western Samoa, attended by 44 women from 15 South Pacific territories, it was decided to establish a permanent training center in Fiji. Miss Stewart became the director of this center and it carries on today as a model for the training of women of the South Pacific in nutrition, sewing, hygiene, sanitation and citizenship.

1966 world community day funds will be used to build a similar training center for the women of the highlands in New Guinea. The Australian trusteeship administration will staff and equip the center. World community day funds will further be used to provide scholarships to bring New Guinean women to the center. Details of these plans have been worked out with the section on the status of women of the United Nations and its secretariat will see to it that the Australian government carries out the implementation of this project.

United church women is not so much a structured department within the National Council of Churches as it is a movement of Church women out across the country who acknowledge their lives have been touched by Jesus Christ, and who believe that he desires their all to be used as he wishes. World community day becomes a channel rather than a goal. Through our observance of this day let us recognize our responsibility as laity to use all our resources of mind and money to work for the fundamental right of our fellow men to life and dignity.

# CHOCKING THE GOSPEL TO DEATH

By Martin LeBrecht

*Vicar of San Pablo, Phoenix, Arizona*

NOW THAT MOST CHURCH  
DOORS ARE OPEN TO ALL LET  
THEM COME AS THEY ARE

THE TIME IS NOW for Christians in this country to call to a halt the excess in fine dress at Christian worship, especially on Sunday morning. Those who can afford it, come with suit, white shirt, tie, for the men; fancy hats, fine dresses, too much perfume for the women; and Little Lord Fauntleroy suits for the children. Those who cannot afford it eventually stop coming—either they are ashamed to come, or if they do come, sooner or later will draw stares, and they will get the message.

It is true that in the past, pastors have urged their parishioners to come clean and dressed neatly, otherwise some farmer would show up at worship bearing the aroma of a half a day in the sun tilling the fields, dressed in overalls. But this is in the past. The Church exists today, trying to reach all people, and yet the very rich and the very poor are seldom to be found in our congregations. What has happened is that the Church has become a badge of “keeping up with the Jones’”. The very rich look down upon that sort of thing: they don’t have to step up to anything — they are already there. The poor can’t “keep up” and are not thought of as “my kind of folks”.

This dressing up in Church did not come about in its present form from the urgings of the pastors for their flock to be clean and neat. It comes about from the anxiety brought about by the Puritans’ interpretation of what we might call “double predestination”. The word “predestination” can be found in the Bible, but where it is found, it refers to the idea in God’s mind in the beginning of time, that at a certain point in history, which for St. Paul is the first century A. D., the Gentile races would be admitted to the fellowship of salvation along with the Jewish race. This was St. Paul’s explanation to the early Christians who had been fully initiated into the Jewish religion, including circumcision and learning of the Hebrew tongue, while Gentiles — the non-Jewish races — could

enter the Christian life by merely repenting of their sins and being baptized.

The labors of St. Paul, and his rationale of bringing in Gentiles, as written in his epistle to the Romans, chapter 9 to 11, was crucial for the life and growth of the Church in the first century. Soon afterwards, this issue disappeared as a problem, as the bulk of Christians were of the Gentile races. But the word “predestination” was still to be found in Holy Scripture. Not understanding exactly how St. Paul had used the word, a great western father of the fifth century used the word to explain why only a certain number of people respond to the gospel: “God picked them out in advance”.

During the Reformation, one of the well known reformers said or implied the other half: “God picks out the good for salvation, and the bad people for everlasting damnation.” It would seem that those Christians who accepted this would have been casual about their moral life, since everything seemed to be pre-arranged. But on the contrary, those believers showed themselves very active in their moral, economic, and civic life.

## The Puritans

THE PURITANS were one of these groups. They believed in double predestination. But how was anybody to tell if he were saved or damned? The answer was arrived at by a kind of deduction: God’s elect have been given faith; those who believe, live soberly; those who live soberly, have enough money to have a house, furniture, and clothes, because they haven’t wasted their money in revelry. Therefore, economic success was a sign that God had earmarked the person for salvation.

This makes dressing up so important for this point of view. The reason we must focus attention on dress at the present time, is that there is a number of persons who feel that they can’t make the grade, as well as the minority races,

the very people the Church must reach out to and bring the good news of God. For almost four centuries, the unsuccessful have felt within them, and the minority races have been informed quite bluntly, that they have no fellowship with the elect, the good, the successful, and there's nothing they can do about it, because God made it that way.

Most people today do not believe in double predestination any more; many have stopped supporting segregation, but as long as fine dress is customary for Church, these groups that we want to invite at this late date, cannot afford the price of this kind of clothing.

It is up to the Church members to give witness to Christ's humility by dressing humbly. It may be shocking or even shameful an experience for some people to leave their best clothes at home while at worship, but certainly holy scripture says much about not displaying wealth with clothing and jewelry at worship, while it gives no requirements for dress at Church. The second chapter of the epistle of St. James is one example.

### Guidelines

THIS IS A CALL for all congregations to consider this problem and agree on a solution. To start out, the men could agree not to wear jacket and tie during the summer months;

women could agree to wear veils or hats that do not jut out in rims or feathers. A sign could be placed at the church entrance welcoming visitors and letting them know that this congregation does not require fine dress for its services. There are always guidelines to go by. The workman still can take a shower before coming to worship; the attractive young lady should make the effort to dress in such a way that the young men will concentrate on liturgy rather than on courting.

This is an urgent and crucial problem. We have all but closed the doors on suffering mankind and isolated ourselves into homogenous groups. Even here, our tenacity in overdressing means that getting to church on Sunday is so hectic that the less committed decide it's easier not to go. Those who are loyal, make the effort, and struggle to get four or five children dressed, and arrive at worship with frayed nerves, often too preoccupied with the struggle to open hearts and minds to word and sacrament.

We now know that our church doors must be open to all people; by and large, they are. Now that the doors are open, let's make them feel comfortable — let them come as they are. The treasures of the gospel will make them and us shine as precious spirits.

## BOOK REVIEWS

**E. John Mohr**  
Book Editor

*THE CREATIVE EDGE OF  
AMERICAN PROTESTANTISM*,  
by Earl H. Brill. Seabury. \$5.95

Earl Brill is the Episcopal chaplain at the American University in Washington, D.C., and in this new book he has given us a well-written survey of the role of the Protestant Churches in our changing and expanding national life. To be sure, it has been a major one, and remains so even now despite our loss of face and ratio this twentieth century.

In sphere after sphere, politics, education, race, industry, the city, etc., we come upon sharp, well-focused pictures of the way the Protestant witness has varied, shifted, and even, shall we say, come of age from colonial times to

the present. For example the author traces the anti-urban bias of American Protestantism to its having been so long oriented toward the winning of the frontier. Native born Protestants arriving in the increasingly polyglot cities of recent decades have tended to retain a preference for the small homogeneous community, the village or small town, as the model of a Christian society.

Writing about the Supreme Court's disputed decision banning Bible reading with the Lord's Prayer in the public schools, Brill reminds us that this devotional exercise had been Horace Mann's settlement amidst the kind of rabid Protestant pluralism and sectarianism which was the order of the day in the 1850s. A century later a new pluralism made this settlement unsatisfactory. It was a much wider pluralism, for it included now not

only Protestants but Catholics, Jews, agnostics, and you-name-it.

On the subject of the separation of Church and state Brill also has some new thoughts to share. He makes defensible and understandable the American argument, "Religion is a private matter." Those of us who question it would hardly want to go back to the likes of colonial, theocratic Massachusetts where it was a public matter established and imposed by law. On this same subject we are told it would be more consistent if the Churches were to pay the salaries of chaplains in the armed forces. I agree with this, but not with what I take to be the author's feeling that the Churches should not seek "to protect [their own] organizational interests" by trying to keep retail stores closed on Sundays. I must confess I would hate to see Sunday become a commercial day no different from the other six.

The figure of Reinhold Niebuhr looms large in these pages. Out of the insights of the biblical faith this great American theologian has called us back to realism again and again in the years following world war one.

In a time when it's an easy temptation to be discouraged about the state of the Churches, this is a hopeful book. If you want a comprehensive, panoramic view of Protestantism in America, broadly based, scholarly, fast-moving, it is for you.

— BENJAMIN MINIFIE

*Dr. Minifie is rector of Grace Church, New York City.*

**A JEW IN CHRISTIAN AMERICA,**  
by Rabbi Arthur Gilbert. Sheed  
& Ward. \$4.95

It is highly unlikely that anyone has read all of the essays here published because they are from such diverse sources as *The International Journal of Religious Education*, *Presbyterian Life*, *Jewish periodicals*, a Vallanova Law School publication, *Theology Today* the World Congress of the Catholic Press and the Lutheran World Federation. Even if only one essay has been unread the book is well worth the price for Rabbi Gilbert deals with themes that should be of interest to any sensitive and perceptive person and he expresses himself with great felicity.

Since the essays have different themes, the book is difficult to review in brief compass. One essay is essentially autobiographical as it tells of the experience of a Jew growing up in a Gentile community with some humiliating experiences at the hands of Gentiles and other experiences where Christians had a loving and constructive impact upon his development.

In another essay the reader is reminded of the dark side of American history and sees the ugly shadow of anti-Semitism still lurking in the background. But the essays are not filled with self-pity at the plight of the Jews. They show the Jew as a part of American society and reflect the concerns of all Americans. The problem of the Jewish community in interpreting its own experiences and charting a course in a Gentile world is the problem the Christian Churches will have to face as they define their role in a world that increasingly asserts their irrelevancy.

The longest essay deals with the reform movement in America. Here we see the development of social concern, an increased interest in theology, and the attempts to define Judaism as a viable force that justifies

itself because of the unique contributions it can make to human existence.

In other essays the recent decisions of the Supreme Court are discussed with reference to the educational and moral function of law. Throughout there are themes dealing with the emergence of interreligious dialogue, the problems of defining religious particularism in a pluralistic society, conscience and religious liberty, the theological issues in Jewish-Christian relations, and the mission of the Jews.

Gilbert has returned to the Anti-Defamation League after a sojourn

with the National Conference of Christians and Jews. He is now directing the ADL interreligious curriculum research project. His rich experience in interfaith activities has given him insights that are relevant to all, especially as we move into the new concerns posed by the ecumenical movement.

The publisher is to be thanked for making this collection of his most cogent essays available.

— LEE A. BELFORD

*Dr. Belford is Chairman of the Department of Religious Education of New York University.*

## WCC Faith and Order Committee Meets at Russian Seminary

★ Churchgoers in Russia need courage and determination to "come out into the open," according to Bishop Oliver Tomkins of Bristol, England, just returned from presiding over a World Council of Churches' meeting near Moscow.

In a report on his visit he said it is not only hard to get facts about the religious situation in Russia but even more so to interpret them. He noted that the number of Christians in Russia is estimated at 30 to 50 million, including perhaps 3,500,000 Baptists, out of a population of about 230 million.

"These figures are necessarily vague for there is no official religious census," Bishop Tomkins added. "The Communist party numbers perhaps 8 to 12 million.

"So a small minority of the population holds absolute political power and is openly opposed to the Christian faith. Yet in terms of the official Soviet constitution there is a separation between Church and state and, in theory, an equal toleration for anti-religious and religious propaganda."

Bishop Tomkins went to Russia to preside over a working group of the faith and order committee at the Sergius Mon-

astery in Zagorsk. The meeting, held at the invitation of the Russian Orthodox Church, was the second WCC meeting ever held in Russia. Among its decisions was one to intensify cooperation with Roman Catholic theologians and invite them to send official observers to the next meeting of the entire faith and order committee in Bristol next summer.

Reporting on his Russian visit the bishop said there are nine churches, including two cathedrals, a monastery of 100 monks and an academy and seminary at Zagorsk.

"We spent many hours attending the church services," he said, "every one of which was crowded to overflowing for hour after hour throughout the whole weekend. As elsewhere, the majority of the worshippers were certainly women, but there was no lack of men and even of younger men. It was admittedly unusual, but no less a fact."

He said the WCC group also spent two days in Leningrad, "where I was given the unique privilege, at the invitation of Metropolitan Nicodim of Leningrad, of celebrating the holy communion after the Church of England rite on a table before the golden ikonostasis in the

academy chapel, with vessels and elements loaned for the purpose by the Orthodox.

"I was assisted by an American Episcopalian and the congregation included an Anglican priest from Sierra Leone. The gospel was read by a Russian priest in Russian, whilst the students sang their liturgical equivalent to 'Thanks be to thee O Lord' and 'Praise be to thee O Christ.' It was a wonderful opportunity to be able to bring home to a group of ordinands

who will probably never again see an English liturgy the elements which we have in common within the great Eucharistic tradition."

Later, Bishop Tomkins attended communion in a typical Russian village church where the congregation of about 50 included only two men. "After the eucharist was over," he said, "there was a baptism of three babies accompanied by both father and mother, and for once the proportions between men

and women in the congregation rose to even numbers.

"Here evidently is a place where religion still touches home life, nearly 50 years after the revolution, in a way that reminds one of the desire for baptism in this country amongst those who show little enough appreciation of all that it implies. And yet the fact that they ask for it and openly come to it is not without meaning."

"It is easy to be romantic about the benefit we should receive from being persecuted," Bishop Tomkins concluded. "But that is essentially flippant talk. Persecution is never something to seek, and when it comes is never romantic."

#### CITIZENS COMMITTEE BACKS CDGM

★ In connection with the news on page five about the Head Start program, a citizens committee, following a visit to Mississippi, reported to a Congressional committee on October 11, that it found the program a "well-administered, carefully organized, creatively run organization, demonstrating integrity, fiscal responsibility and managerial competency."

Sargent Shriver nevertheless stated the same day that he would stick by his decision to cut off funds to CDGM.

The citizens committee then said: "We are unable to avoid the conclusion that the charges levied are a thin mask for a politically dictated decision, a decision which is all the more tragic in that it represents a yielding to those forces which have stood in historical opposition to progress for the poor and underprivileged in Mississippi, including Senators John Stennis and James O. Eastland who have opposed all civil rights, labor and antipoverty legislation.

"We view this as a symbolic

## **Westminster books** say things that need saying

### **TOWARD FULLNESS OF LIFE**

Studies in the Letter of Paul to the Philippians by SUZANNE DE DIETRICH. This popular exposition by a well-known and much-loved interpreter will provide the basis for both individual and group Bible study in many churches. Paperbound, \$1.25

#### Three new volumes in ADVENTURES IN FAITH

By ALBERT H. VAN DEN HEUVEL. How the church's "humiliation"—stemming from its irrelevance in a secularized world—can be a source of real strength if viewed as a share in the humiliation of Christ. Paperbound, \$2.25

### **THE HUMILIATION OF THE CHURCH**

### **HONEST RELIGION FOR SECULAR MAN**

By LESSLIE NEWBIGIN. The way for Christians to know God, be God's people, and live for God in the midst of the secular. Paperbound, \$1.45

By DAVID ECCLES. In this eloquent spiritual autobiography, a former Cabinet minister in the British government describes his continuing lifelong struggle for faith. Paperbound, \$1.45

### **HALF-WAY TO FAITH**

Now at your bookstore **THE WESTMINSTER PRESS®**  
Witherspoon Building, Philadelphia, Pa. 19107

instance, not simply of yielding to political pressures, but of yielding to pressures which are direct and irreconcilable opposition to the goals of the program and the intended beneficiaries of the program.

"We cannot account for this decision on the basis of charges which are so insubstantial, so trivial, so unsupported in fact, so exaggerated and inflated and not supported by objective inquiry."

### SEES SPECIAL JOB FOR CATHEDRALS

★ "What good are great cathedrals in big cities?" the Bishop of London asked from the pulpit of the Cathedral of St. John the Divine in New York.

They are challenged to a special mission, the visitor, Bishop Robert W. Stopford, a tall, forthright clergyman said, eyeing the cosmopolitan, interracial congregation before him at the holy communion service.

Cathedrals in sprawling urban areas should "minister to men and women where they work" and "to discover new forms of the ministry" and "to experiment for the whole Church in this revolutionary age."

Nowhere, he said, are these needs greater than in his own see of London, with a populace of more than 4 million, and the New York diocese, with its combination of seething urban-suburban problems. The diocese of London has 800 parishes and more than 1,000 clergy.

Bishop Stopford commented that the dioceses of New York and London should link themselves together with common ties "of prayer, of concern, of persons — not of money."

Only by then understanding the concept of "mutual responsibility," he said, can Church people in these two urban centers reach out to India and

Africa and take lessons in "faith and understanding" from Anglican Churches there.

The bishop said he saw "very little use" in arguing academically "with those who claim God is dead." Christians, he said, should "show God is living and acting in the lives of those in the body of Christ."

He urged his listeners to work on the "long road" of healing Christian divisions.

"We are now in the last phase of discussions of union between the Methodist Church and the Anglican Church in my country, and it has been a long road requiring sacrificial effort," said Bishop Stopford, who is co-chairman of the Anglican-Methodist unity commission.

At a time when "the Christian faith is thought to be irrelevant and out-moded," he said, Christians should seek to "communicate God's reconciling love . . .

to those who ignore or reject Christ's teaching."

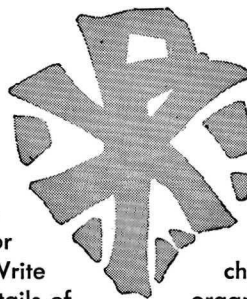
### NEW YORK UNIVERSITY SERVICE AT ASCENSION

★ Students, faculty, administration officials, and trustees took part in a special service in recognition of "the presence and contribution of New York University in the Washington Square community" on October 16th at the Church of the Ascension. President James Hester of the university delivered the address. The university glee club, under the direction of Prof. Greenfield, sang musical parts of the service. An academic procession, representing the several schools and divisions of the university, preceded the service. The choir of the Ascension, under the direction of Dr. Vernon de Tar, assisted in the music for the occasion.

"In the middle ages, the

## There MUST be a reason

If your property—church, school, camp, hospital, or whatever church-affiliated edifice—is not insured by us, there *must* be a reason. It can't be cost or coverage—or can it? Write and let us know the details of your present policies and we will make a comparison for you—at no charge and with no obligation. You



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.

## THE CHURCH INSURANCE COMPANY

Affiliate of THE CHURCH PENSION FUND  
20 Exchange Place, New York, N.Y. 10005

NAME \_\_\_\_\_

Please Print

ADDRESS \_\_\_\_\_

City and State

Church sponsored and directed the work of the universities; now the universities are secular in control and orientation but are no less the concern of the Church, which believes that all truth is ultimately from God and that all knowledge and power must be made to serve his purposes of mutuality and responsibility and freedom," said the Rev. John M. Krumm, rector of the Ascension, in announcing the event. "We rejoice in the growth and development of our neighbouring university, and we want to dramatize by this service our readiness to serve and minister to the

campus and to its thousands of students and faculty and other personnel in any ways we can."

### BISHOP STERLING WANTS NO HERESY TRIAL

★ Bishop Chandler Sterling of Montana, one of the original group to join Bishop Louttit in seeking a heresy trial for Bishop Pike, now calls such a trial "anachronistic." "An error in the order of time" says the dictionary, which is what the Witness editorial said last week.

Bishop Sterling made the statement while in Chicago attending the annual meeting of the American Church Union of which he is president.

### FEWER MARRIED AT SEABURY-WESTERN

★ Seabury-Western Seminary, began its 109th academic year on September 27, with 68 students in residence and eight additional men enrolled in the graduate department. Of the 32 new students entering this fall, only ten are married, a marked decline over the past few years when the ratio of married students varied from half to two-thirds of the student body. The average age of the seminarian this year is also lower.

Seven of the nine candidates for the degree of master of arts in Christian education are women, and this year's ecumenical exchange student is from England.

The adult study program began October 5 and continues for the next seven Wednesday evenings through November 16. On October 19, the adult classes will hear the Hale Lecturer, Bishop John R. H. Moorman of Ripon, England.

### TAIZE AND CATHOLIC MONKS TACKLE JOB

★ Twelve Protestant and Roman Catholic monks are coming to Chicago to establish an inter-religious outpost in the city's west side ghetto.

They are seven brothers of Taize, Protestant ecumenical community in France, and five Franciscans from Canada and the U.S. joining in the first interreligious community of its kind in the city.

Their mission: to make their "presence of reconciliation" felt in this tension-filled city.

The Rev. James P. Morton, Episcopalian, director of the urban training center for Christian mission, said the 12 monks will be self-sustaining.

Half of them will work at jobs to support the total group, and the other half will serve in the community where they live.

# JANUARY 5, 1967

**THE WITNESS FOR THAT DATE CANNOT BE MAILED TO YOU UNLESS YOUR ZIP CODE IS ON YOUR STENCIL. THERE IS NOTHING WE CAN DO ABOUT IT SINCE IT IS A POST OFFICE REGULATION THAT BECOMES EFFECTIVE ON JANUARY 1.**

---- **ZIP** ----

**IF YOUR PRESENT WRAPPER DOES NOT HAVE IT USE THE FORM BELOW AND MAIL AT ONCE**

== == == == == == == == == == == == == == == ==  
**The Witness Tunkhannock, Pa. 18657**

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ ZIP \_\_\_\_\_

---

# **- BACKFIRE -**

---

**Nadine Scott**

*Episcopalian of San Francisco*

It is hard for me to find the words to express the ambiguous feelings that are so intense within me.

I am filled with gratitude and love for what the Episcopal Church has enabled me to be. In the twenty five years I spent as a Roman, I never came close to the meaning of serving Christ in the world. I simply followed the rules laid down to me by the hierarchy. I was told never to question. In my five growing years as an Anglican I've come to know that each man has a choice. Wherever I went I met people who could accept me where I was, with the faith that I would grow. Many channels for this growth were made available to me through private talks with many a patient clergyman. In times of illness food was brought to my home every day — teams of Church people were on hand to keep the house running. In times of stress love and concern were brought to my home by many of our wonderful clergy. For this and so much more I am filled with great affection and loyalty to all of my Church.

Perhaps this is why at this time there is much pain in the anger I'm feeling. In the past few years much has happened throughout our diocese. Attacks on the behaviour of many of our clergy have been constant — large sums of money have been denied by some members of our Church — and why? — because we cannot agree with the stand so many have chosen to take, or worse, because we will not accept the "choice" of another man.

When we deny any man his choice regardless of color or col-

lar we deny the basic teaching of Christ himself—to be free to be me!

It is not my wish to demand of any man to believe as I do, nor to lash out at any human being for the actions his anger might prompt him to do, but it is my hope that we can all see the anxiety that is sometimes involved in making a choice and doing what one must.

I have had the privilege of working with many of our clergy, but at this time it is to one group I speak — call them rebels, upstarts, whatever you will, I would like to share with you now another side of them — the side that our newspapers have ignored in printing numerous articles.

In now reflecting back on these past hard years I can remember the many picket lines, meetings, and fund raising projects, but what is more, much more, I can remember the pain and anguish that came with making each choice. The terrible loneliness and alienation these men experienced in their attempts to be the Church in the world — I do not doubt at times after being constantly harrassed by so many they spoke out too harshly in a meeting of their peers — but haven't all of us lashed out at others when we have carried so much pain for so long?

These men have families, they have needs, and they know the risks they are taking, but they take them because they believe

it is right — some say it is done for publicity — why is it news worth printing? — because it is so rare to find a man who really has the courage of his convictions.

It is my honest belief that these brave young clergy would have done what they have done whether the communications media cared or not. Where are they all now? Through some force our Barry Bloom is no longer with us. Some clergy have resigned. We have lost too many of these men for it to be a coincidence and the mark of fear has been left as a heritage for our young vicars. What are we responsible for — Have we not done what was done to Christ himself? Are we not responsible really for the mounting indifference to Christianity? Because when in times of real stress we could not bring ourselves to muster up the courage to be Christians—to permit our clergy their free choice, whatever it may be — and to accept it with the faith that we will all learn and grow in some way by our own grace.

I ask of all of us to give just a few moments to ask ourselves, honestly, what can we do to a man when we force him to live in constant rejection and pain because he does what he must?

---

## **A Reply to the Right**

**Burke Rivers**

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

A Letter to a Friend who had been  
Sending Clipping from Various  
Publications of the Radical Right

25c a copy — \$2 for ten

**THE WITNESS**  
Tunkhannock, Pa. 18657

---

## **The Prayer Book**

**ITS HISTORY  
AND PURPOSE**

**Irving P. Johnson**

The late Bishop of Colorado  
and founder of The Witness

25c a copy — \$2 for ten

**THE WITNESS**  
Tunkhannock, Pa. 18657

---

# ... .. Schools of the Church ... ..

## 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.

## STUART HALL

Virginia's Oldest

Preparatory School for Girls

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus. Charming surroundings. *Catalogue.*

Martha Dabney Jones, M.A.,  
*Headmistress*

Box W, Staunton, Virginia

## 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. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 8-12; day, kindergarten to college. Unique advantages National Capital area combined with 16 acre suburban campus. Individual responsibility developed through strong student gov't.

ROBERTA C. McBRIDE, *Headmistress*  
 Alexandria, Virginia 22302

## SOUTH KENT SCHOOL

SOUTH KENT, CONNECTICUT 06785

*An Episcopal Church boarding school for boys, grades 8-12*

In addition to providing a demanding course of study leading to college training, the school aims to encourage self-reliance and self-discipline and to instill a sense of personal responsibility, with a strong belief in the basic values of simplicity and Christian teaching.

L. WYNNE WISTER, *Headmaster*

## DeVeaux School

Niagara Falls, New York  
 FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 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*

## 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. Envious 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 part 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

## 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.

## 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

## 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 southeastern coast. Also Summer School program.

Write for catalog.

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

## 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