



THE CHURCH THAT DARED

by S. L. Brockhouse

On Monday, October 19, the Presbyterian Church in New York City issued a statement that has, thus far, evoked much controversy in that city's mayoralty election campaign. It stated that "a lack of imagination and vigor has crippled City Hall in administering the affairs of the greatest urban center in the world" and that politically a "change is needed in the city." The statement also charged that substandard housing has increased, unemployment among minority groups has risen, ghettos have grown, little has been done about the current water shortage, and that not enough has been done to bring new business into the city of New York. During the meeting in which this statement was drafted, a proposal to name Republican-Liberal candidate John Lindsay as the man to bring about the necessary changes was debated and although that measure was defeated, the statement that was issued was definitely pro-Lindsay and anti-administration in nature.

This statement, quite naturally, brought the Presbyterian Church under fire from the Democratic candidate, Abraham Beame. Beame has charged the Church of giving an endorsement to Lindsay, and also called for Lindsay to repudiate the statement. After Beame's charge was made the Presbyterians were defended by one of their leaders, the Reverend Graydon E. McClellan, who stated, "It's only fair to say that the Presbytery did not endorse Mr. Lindsay." He did not say, however, that the Presbytery did not back Lindsay to a large extent. Lindsay, also, stated that no endorsement of him had been made. This statement came in reply to Beame's request that Lindsay repudiate the Presbytery's statement which Mr. Beame interprets as an endorsement for Lindsay.

The principle involved here is whether or not any church has the right to speak out in defense of what it believes to be right, regardless of whether the issue is moral, social, economic, or political. So often, the church does not dare to speak its mind on political issues of the day because, invariably, someone will accuse that church of violating the idea of the separation of church and state. As a general rule, the church should not go so far as to endorse a candidate or political party, but it is also wrong to say that a church cannot issue a statement expressing its thoughts on the issues without violating the idea of separation of church and state. Dr. Niles Harper, who is a member of the New York City Presbytery which drew up the statement on the New York City mayoralty race, expressed what he felt the purpose of such a statement was when he said that the "primary concern of the Presbytery was to urge the constituency to take a responsible but active role in the election." In even more general terms, the Reverend Graydon E. McClellan defended the right of all churches to speak freely on political issues by saying, "I'd like to maintain vigorously the right of the Presbytery to make such a statement. One of the tragedies of Nazi Germany was the silence of the church on that monstrous ideology." Granted, in New York City we are not dealing with such extremes as Nazism, but this should not be a reason for the churches to remain silent.

To conclude, the church must have the right to speak clearly and without reservation on the issues and what it feels to be right and wrong. This right does not violate the separation of the church and the state. By simply stating what the church holds to be right, the church gives the voter a moral point of view and leaves the final decision to the individual, who should not feel that he is forced by his church to vote in a certain way if he is to maintain a clear conscience with regard to his church.

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PYROMANIAC LOOSE IN NEW YORK CITY!

From our Foreign Correspondent, Clifford J. Rugg *

On Friday, October 15, 400 demonstrators stood before 39 Whitehall Street in New York City. The Armed Forces Induction Center is an old, red-stained, pre-World War I museum of past military power and glory. Those 400 people before it witnessed a significant fire. Now it wasn't a very big blaze--no fireman came running, no red trucks nor even sirens. Nor was anyone injured, yet apparently many people were after all burned.

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PYROMANIAC!, cont'd.

David Miller, 22, burned a 2½"x3¼" white draft classification card. The fire lasted but a brief minute and consumed, according to latest government estimates, \$10,000 and perhaps five years of a man's life. What it lacked in size, it made up in intensity.

David Miller was not very upset about the event, but President Johnson expressed his anger (or was it punctured pride?), and J. Edgar Hoover paranoically denounced the incident as part of a major Communist plot. (Surely he jests.) David Miller succinctly stated, "I am a Catholic pacifist and am against wars of all kinds." Would Mr. Hoover have us believe Pope Paul and the late Pope John were also Communist tools?

Six FBI hounds set fast upon Mr. Miller's trail though it wasn't long before disillusionment set in. Though the hounds were in hot pursuit, the fox did not run very fast. Frustrating when one expects a James Bond chase and comes up with a Sunday stroll. As the hounds approached the fox, each time they drew back, to give the fox running room. This time the fox just didn't cooperate. Eventually the hounds out of dire need, moved in for the kill. Dave Miller then gave himself to them with a resignation the hounds couldn't cope with.

Many may call David Miller a fool, many a traitor. Many may call him draft-dodger or misguided youth or equally inane terms. But David Miller did not judge himself to be a fool nor a traitor nor a draft dodger nor anything else except "a Catholic pacifist."

He performed an act of faith rarely seen in New York. That act on that Friday served as a prelude to an international weekend of protests. David Miller may be forgotten but that small symbol burned more than just the paper it was--it singed the swollen conscience of a nation at war.

* Mr. Rugg, now working in the big city, was editor of Skandalon in 1963-64. We welcome this "eye-witness" account of life there.

WHY IS A CHURCH?

by James C. Ward

Last week, Dr. Hugh R. Gough, Anglican Archbishop of Sydney (Australia), charged that the Church had a great tendency to live in the sixteenth or seventeenth centuries instead of in the twentieth. This call came as no shock to many people. The leaders of the Roman Catholic church have realized this, and, consequently, presented many reforms, especially in the liturgy of the church. Many churches, our own Church of the University Community included, have been experimenting with contemporary music. The American Folk Mass is a prime example of this movement. Within the last decade we have seen a number of new translations of portions of the Bible that have been written in contemporary language. All of these reforms help to bring the Church out of the Middle Ages into the modern world, but I think that Dr. Gough meant much more than just these outward mechanisms of praise and worship. These only point towards a much larger and more profound revolution.

Paul Tillich alludes to what Dr. Gough meant when he stated that theology must serve the needs of the Church. We could carry this one step farther by saying that the Church should serve the needs of not only its members, but of the world. If the Christian church is going to be wholly catholic or universal it must serve the needs of all mankind. William Hamilton of Colgate Rochester Divinity School, a leader in the Christian Atheist or "Death of God" movement, seems to be approaching the central point when he states that at this time, "we have a place to be. It is not before an altar; it is in the world, in the city, with both the needy neighbor and the enemy." This, I think, is what Dr. Gough meant when he said that the Church should live in this century. The Church must cease to be altar centered, but become God centered. Here lies a subtle, but profound difference.

Again, neither do I think that Dr. Gough is preaching a doctrine of social Christianity. What Dr. Gough is preaching, in some ways, is just as much a return to the Middle Ages as it is a casting off of this period. Dr. Gough does say that "perhaps the greatest need of the church of Christ today is to relate its doctrines, its worship, and its customs to the problems of the twentieth century and to show their relevance to the modern world." The Church in the Middle Ages did deal, in many ways, with the problems of the day. Many political and social questions were acted upon by the Church. Today the Church, in many instances, ignores these problems. The mistake of the Middle Ages and the mistake of today is that, when these problems are dealt with by the Church they are dealt with by the Church as an institution, not the Church as a body of individual Christians.

The contemporary Church is entirely wrapped up in itself; it is very inward looking. The agenda of any Church meeting usually is filled with internal parochial matters possibly spiced with some minute theological problem. These may not be bad in themselves, but their effect on the church universal may be

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WHY IS A CHURCH?, cont'd.

fatal. This may have been acceptable in the Middle Ages when the Church was all encompassing, but in today's secular world this only means defeat. The Church cannot survive in a secular society if it closes itself up in a little box and never looks out of the box. The command was to go forward and preach the Gospel. This means to live the Gospel as well. The Church that is inward looking is a closed society, operating only for the benefit of those who belong. Does this sound like a theological system whose task is to redeem the world? If not, what then should be the role of the active Church?

First of all, for the Church that is truly outward in scope, its ministrations should be as much to the non-Christian community as to the Christian community. By this, I do not mean sending missionaries by the dozen to the Congo or proselytizing among Moslem or Hindu. This again is the action of the Church as an institution, not as a body of Christians. What work that is done must be done by the individual Christian acting from a sense of Christian responsibility. "Good works" should not be done because they are labeled good or are part of a process in which to obtain eternal salvation, but should be done because there is something inside the individual that makes him want to do this. Anything less is hypocrisy. I am not advocating that each Christian spend all his time and energies on some grandiose scheme, but rather that he might work in the inner city areas, or aid in programs aimed at combating poverty; anything that makes up an active ministry in the world. The individual Christian working in a slum area with Negro children can do more positive good than an individual church group making a stand on race relations. This also means taking a stand on current social and political questions. A Christian is not exempt because of his religion, but rather has an added responsibility because of his faith to stand up and be counted on the side that he feels is more in line with his convictions. This is not the responsibility of the Church as an institution, but the individuals who make up the Body of Christ. In doing this the individual Christian acts as an example to the world. The outreach of the Church needs to be active, sincere, and have no strings attached. This is what the Archbishop of Sydney means when he says that the Church should catch up to the twentieth century. You and I are the Church; let's act now!

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EYES

by Babette Brindisi

Deep, dark, penetrating.
Clear, bright, smiling.
They tell the whole story,
Or they are silent.
They laugh with joy,
Or they weep with despair.
They can be friendly, warm, and inviting,
Or they can reveal nothing but burning hatred.
They are weapons, defenses,
Or they are offerings of love and kindness.
They can change color or expression to fit the mood.
They are a precious gift--irreplaceable and invaluable.

EDITORIAL COMMENT

Friday, October 22, William Gross commented in the Albany Student Press that Suppression has been the only paper to come out regularly, and that "'Skandalon' and the 'Banner' have managed only one issue apiece." We would like to point out that whereas only one issue had been printed, we are publishing on a regular bi-weekly schedule.

DR. COOLEY HERE ON TUESDAY

The Reverend Dr. Frank L. Cooley, a fraternal worker and professor at the Satya Watjana Christian University in Salatiga, Indonesia, will be available to meet with members of the university community of Tuesday, November 2.

Currently on furlough, Dr. Cooley is studying at Cornell and is interested in sharing his experiences "in dialogue" with students and faculty.

His background is rich and diverse. Dr. Cooley's undergraduate work at Springfield College and B. D. work at Yale Divinity School were followed by work for the Master's degree and later the Ph.D. at Yale. Student assignments with the Y. M. C. A. in Peking and Chungking lasted until the outbreak of the Korean War. After waiting a year for an exit permit and spending seven weeks in solitary imprisonment, he was deported by the Communists on political charges. On return to the United States, he served with the Student Volunteer Movement.

Appointed by the former Board of Foreign Missions of the Presbyterian Church to work in Indonesia, Dr. Cooley reached his field in 1956. At first Dr. Cooley was on the faculty of Christian University and of the Higher Theological College in Djakarta. He served as field representative of the Far Eastern Office of the Division of Foreign Missions of the National Council of Churches in the U. S. A. and as acting secretary of the English Language section of the Commission on Mission of the Indonesian Council of Churches.

Dr. Cooley will be at the Campus Ministry Office, 501 State Street, during lunch on Tuesday and will be in dialogue in the Cave from 2:30 p.m. to 4:30 p.m.

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THE GOLDEN EYE -- Friday, October 29

AN EVENING WITH W. C. FIELDS

et al,
via the flicks

Admission Charge--this night only--25¢

THE GOLDEN EYE--A Coffee House for Students and Faculty--820 Madison Avenue--
Nine to Midnight--

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SKANDALON is a bi-weekly journal of news and opinion, published by Campus Christian Council, and is now in its fourth year. This year's Skandalon has, at present, a small and neophyte staff which consists of four students: Sandy Thomson, Brenda McQueen, James Ward, and Steven Brockhouse. Both students and faculty are invited to contribute to Skandalon. Articles, poems, "letters to the editor," etc., can be sent to one of the above-named staff members via student mail or left at the Campus Ministry Office, 501 State Street.

D I A L O G U E S

Discussion groups for students interested in relating Christian thought to modern life.

Wednesday, 8 p.m., "The New Life"--with Professor Thomson Little-Field and the Reverend William Small

Thursday, 9 p.m., "The Secular City"--with Professor David Heal and the Reverend Frank Snow.

Meet at the Flag Room, Dutch Quad. ALL WELCOME.