

The **+** WITNESS

MARCH 17, 1966

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NEW YORK CITY

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Story of the Week

Campaign is Started to Back Peace-Minded Candidates

★ A massive voters pledge campaign aimed at demonstrating "support for peace-minded candidates" to Congress, was launched by Norman Thomas.

Unable to attend the opening press conference was the Rev. William Sloane Coffin, Yale University chaplain, who is serving as co-chairman with Thomas. Numerous prominent clergymen and laymen are among the initial sponsors, and are expected to play a prominent role in the program.

The two-month campaign will terminate on April 30 when some 3,000 delegates will come to Washington for a convention which will discuss the Vietnam war and its domestic implications as well as the mechanics of "effective political action during this campaign year."

Organizer of the campaign is Sanford Gottlieb, who also organized the biggest peace demonstration thus far — one in which more than 25,000 persons paraded before the White House and Washington Monument last November. He said he anticipates there will be a large demonstration in Washington on April 30.

The group has set no limit on how many pledge cards they expect to secure.

Thomas said the purpose will not be to overtly endorse any single candidate or any party.

It will mean, however, that those who sign the pledges will lend their support to the local candidate who endorses the basic aims of the group.

The full language of the pledge follows:

"The Vietnam war is exacting a cruel toll in lives and resources, detracting from constructive domestic programs, and threatening to lead to a third world war.

"I pledge to support and vote for candidates in 1966 who agree to work vigorously:

"1. For U.S. steps to scale down fighting and achieve a cease-fire; for U.S. initiatives to encourage negotiations with all concerned parties including the Vietcong (NLF); and for a settlement which permits the Vietnamese people freely to work out their own future;

"2. For the use of international agencies to settle disputes among nations; and for the avoidance of military intervention in the affairs of other nations;

"3. For the increasing use of our resources in constructive economic and social programs at home and abroad."

Thomas termed President Johnson as "wobbly" in his actions on Vietnam and disagreed with Vice President Humphrey's contention that the National

Liberation Front, political arm of the Vietcong, must not be admitted to the bargaining table.

"The Vietcong must be a principal negotiator," Thomas said. Likening it to the situation during the American Revolution, he said to exclude the "principal enemy" from the negotiations would be like King George telling France that he would negotiate with France, but would not let "that rascal George Washington" have a part in the negotiations.

He also was critical of President Johnson's policy of bomb-

Poverty

★ The article on page eight with this one-word title by the wife of a St. Louis rector was a term report in a course called "Teaching the Language Arts" at Harris Teachers College. Mrs. Witte, who shares her husband's ministry in a depressed area of the city, went back to college after an absence of 13 years to finish her undergraduate work. "If taking gymnasium with young men and women in their late teens and early twenties does not kill me," she writes, "I will graduate in June of 1967 and hope to work with deprived children, especially in terms of reading."

Readers, we are sure, will be stirred by her pungent article which was sent to us by Bishop Cadigan of Missouri with the comment; "I thought it a rather meaningful thing."

ing North Vietnamese "sources of supply." Following this principle, Thomas said, "China, were it able, could bomb the Port of San Francisco." A partial list of sponsors released by Gottlieb includes the following clergymen and lay leaders:

Donald S. Harrington of the Community church of New York; Edwin T. Dahlberg, one-time president of the National Council of Churches; Rabbi Roland B. Gittlesohn of Boston's Temple Israel; Methodist Bishop Charles F. Golden of Nashville, Tenn.; Rabbi Abraham J. Heschel of Jewish Theological Seminary; and Methodist Bishop John Wesley Lord of Washington.

Also, Rabbi Uri Miller of Baltimore, a former president of the Synagogue Council of America; Dr. Ralph Sockman, minister emeritus of Christ church

(Methodist), New York; and Bishop C. Kilmer Myers, suffragan of Michigan.

Sponsors also included such personalities as Julian Bond, Negro legislator who had to win re-election to the Georgia legislature when barred from a seat because of alleged remarks on draft card burning; science fiction writer Ray Bradbury; economist Stuart Chase; actors Ossie Davis and Ruby Dee; authors John Hersey (*The Wall*) and Laura Z. Hobson (*Gentlemen's Agreement*); Mrs. Martin Luther King Jr.; actor Tony Randall; pediatrician Benjamin Spock and Dr. Gordon C. Zahn, writer, church historian, and Catholic layman.

Among those listed as sponsors is Thomas Merton (Father M. Louis), the famed Seven Storey Mountain author and Trappist monk.

collects, epistles and gospels, the prayer for the church and confession and absolution, the prayer of consecration, holy communion, and so on. All these were covered in a revised Prayer Book produced in 1928 and many are already widely used — but since Parliament never approved that Prayer Book they are strictly illegal and unauthorized.

The second series is much more controversial. This contains the proposals of the liturgical commission which was instructed some years ago by the Archbishops of Canterbury and York to produce a radical revision of the Prayer Book services, in cases where a radical revision was considered necessary. This series includes a draft new order for holy communion, changes in morning and evening prayer, the confession and absolution, a new order of burial, alternative psalms, and a abbreviated litany, and so on. The Archbishop of Canterbury has termed these proposals "adventurous."

Both documents were published in December, following official approval of the Prayer Book measure. This measure comes legally into operation on May 1 next, but the alternative services it sanctions must initially be on an experimental basis and they have to be voted by the convocations. The Assembly's house of laity will also get an opportunity to vote.

On all the evidence so far available the conference and the coming months will produce lively discussion, sharp words and conflicts of opinion about the proposed new services.

Only recently, the Rev. Peter Johnston, vicar of Islington, in North London, and a leader of the evangelicals, warned publicly that evangelical churchmen would not be able to give their whole-hearted support to the proposed first series of alternative services, although these

Anglican Liturgical Conference Studies Revision of Services

★ Bishops, clergy and laity of the Church of England held a two-day conference to debate legal changes in the nation's 1662 Book of Common Prayer and new forms of services attuned to the present day.

It followed a routine meeting of the Church Assembly. The same members of the Assembly, plus members of the liturgical commission, attended this second conference but with this major difference:

Whereas the Assembly met formally and voted on various motions, the conference was strictly informal in the sense that no motions were put forward and no votes taken. The object was to give everybody a chance to air their views on proposals for revision and reform and pave the way for positive decisions by the convocations of Canterbury and York in May.

The explanation of this procedure is that the Assembly, which includes a house of laity, is not empowered to vote on such doctrinal matters as liturgical changes. These are reserved to the convocations, which consist of houses of bishops and clergy only. The conference therefore gave the laity a chance to express their views as openly as anyone else, and they will also get a chance to vote later.

Before the members were two documents, alternative services — first series, and alternative services — second series. The first was produced solely on the authority of the bishops and deals with what are generally but not entirely regarded as "uncontroversial" deviations from the 1662 Prayer Book.

These deviations apply to such services as baptism, confirmation, marriage and burial, the

have generally been regarded as uncontroversial.

He told a conference of evangelical clergymen: "The inclusion of prayers for the departed and the shifting of the position of the prayer of oblation in the communion service raise very real problems for many evangelicals, and we are sorry that we cannot give our whole-hearted support to that series of services as we would have wished."

A writer in the inter-denominational New Christian wrote recently: "To describe the new services as unexciting would be a massive under-statement. Indeed, the modifications to the existing services are so slight that it is difficult to imagine how the liturgical commission has passed the years away . . . In view of the extremely conservative nature of the basic proposals, it is hardly surprising that the liturgical commission opted for the retention of 16th century English in the language of the services. This they have done with a vengeance, and even the newly composed prayers are in the language of Shakespeare. Apart from a nod in the direction of the revised psalter there is not so much as a hint that the Bible might have been translated since 1611."

In January, the provost of Conventry, H. C. N. Williams, publicly described the two new series of proposed alternative services as a "big let-down." He said that when the series were published he had expected to hear "the roar of a lion," but all that issued forth was the "squeak of a mouse."

The only encouragement for liturgical reform, he said, was contained, almost as an afterthought, at the end of the second series. (This was a reference to the draft order for

holy communion, which the New Christian also praised). "The rest leaves the old form, the old language, the old irrelevance."

Bishop Gordon Savage of Southwell wrote: "There has been no authorized revision of the Book of Common Prayer since 1662. Some church people wish for no revision, but the act of uniformity of that year is now out of accord with mod-

ern church life and practice, and the act is honored as much in the breach as in the observance of it.

"On the other hand, some church people wish for more radical revision than those changes proposed in the two volumes, but it must be realized that no new forms can become fixed until there has been a period of study and experiment."

Observers to Vatican Council Report on Unity Advances

★ Continuing ecumenical advances can be expected throughout the church as a result of the Vatican Council, two WCC delegate-observers have said.

Lukas Vischer, WCC faith and order department research secretary, and Nikos Nissiotis, Greek Orthodox lay theologian and associate director of the WCC's ecumenical institute, both stressed the new, apparently permanent, ecumenical stance assumed by the Catholic Church.

Vischer, pointing to the success of the Council's goal of starting a movement of renewal in catholicism, said that "as a whole," Vatican II withstood a danger that "the dialogue with the ecumenical movement" would be considered closed once the decree on ecumenism was promulgated. Instead, he added, the spirit of that decree permeated other major actions.

Along the same line, Nissiotis emphasized the "spirit of self-criticism" among bishops at the council and said this should stimulate all Christian traditions to "proceed to a serious introspective examination, criticizing frankly and openly those positions which are still an obstacle to the churches."

Both theologians placed prime importance for all Christian

groups on the constitution on divine revelation.

Vischer attached special significance to "the considerable difference between the first and last versions" of the document, which originally was "The Sources of Revelation" with scripture and tradition being treated as separate and equal sources.

The final text, the theologian said, stated that "the revealing action of God is set up as the starting point, and when tradition is mentioned, the work primarily indicates the revelation which occurred in Christ, as it was and is handed down in the church through the power of the Holy Spirit."

Vischer noted that as promulgated, the document "agrees in important statements with the report of the fourth world conference on faith and order in Montreal (1963)." Both documents, he said, "take as their starting point a comprehensive concept of tradition."

He added that though many doctrinal differences have not yet been overcome and "hitherto existing doctrine" has not been invalidated, the Catholic document "will nevertheless further the ecumenical dialogue."

"By emphasizing the importance of the scriptures," he said,

"it asserts that the church must always . . . be responsible to scripture in its statements, and even if it does not draw 'its certainty solely from scripture,' it has nevertheless become significantly more difficult—especially in the ecumenical dialogue — to verify any statement in any other way than by scripture."

Expansion of such activities as critical biblical research, scripture reading and study and cooperative translation work is strongly supported by the catholic document, Vischer said.

Nissiotis, while agreeing with Vischer as to the importance of the document to the ecumenical dialogue because of its expression of a "desire to overcome the traditional separation between the Bible and tradition," also was critical of references in the text to the "Magisterium."

The Magisterium he noted, was described as "the living teaching office of the church whose authority is exercised in the name of Jesus Christ" in the understanding that "sacred tradition, sacred scripture, and the teaching authority of the church . . . are so linked together that one cannot stand without the others."

He said this led to a strengthening of his earlier impression that the Council's theology of the church was weak in its appreciation of the role of the Holy Spirit.

"Mention of the third person of the Trinity in the Constitution on Revelation seems to be merely nominal rather than truly trinitarian," Nissiotis said.

In their general reviews of Vatican II actions, both delegate-observers underscored the importance of implementation of the decrees in coming years.

While Vatican II broadened "the horizons of all churches," Vischer said, "the Council did not solve the problem of how the churches are to live in one

fellowship. The Roman Catholic Church and the World Council of Churches stand beside each other without its having become clear how the ecumenical movement, which is one, can be expressed as one."

The theologian offered the opinion that "the question of our reciprocal relationships will probably have to accompany us for a while without being solved, and we can therefore only make progress by paying attention to the doors God may open."

Nissiotis also stated that the Vatican II approach to ecumenism did not affect Catholicism's contacts with the Eastern Orthodox in the same way it did Western non-Catholic Churches.

"The Council," he said, "dealt with problems from the Western point of view as it faced the well-known objections of Protestant theology . . . (it) was not prepared to deal in the same way with some of the problems that the Eastern Church possess."

The professor cited the Council practice of referring to the "Oriental Churches" in the plural, which he said made it difficult "for the Orthodox Church to realize that it is she who is being referred to."

He also called attention to the "great authority" of the Council being the "absent Pope, represented by his empty throne, placed where the Gospel was placed in the Ancient Councils."

In general, however, Nissiotis concluded, Vatican II was a "God-given opportunity for the whole church . . . The vision of the one church acting in the world should remain our goal in response to the vocation to which the spirit calls us. The Roman Catholic Church is already practically, consciously and officially sharing fully in the ecumenical work after the Council."

JERICHO MARCH IN ST. LOUIS

★ A modern civil rights version of the Old Testament Jericho march are being conducted every Sunday afternoon during Lent through the downtown business district of St. Louis.

The marches, designed to be a form of Christian intercession for an end to all forms of racial discrimination against Negro men in employment, are sponsored by the junior action committee, a civil rights youth group of St. Stephen's Church in south St. Louis.

The Jericho marchers, led by four young men carrying a 15-foot wooden cross, followed a half-hour silent route covering a 10-block area with one-minute prayer stops before the major utility company office buildings.

In spite of inclement weather, including rain and below-freezing temperatures, an average of 100 men, women and children participated each week. Lutheran, Roman Catholic and Episcopal clergymen as well as laymen representing many denominations joined the sidewalk processions.

In announcing plans for the demonstrations, the Rev. Walter W. Witte Jr., rector of St. Stephen's, said the reason for emphasizing racial discrimination against Negro men at the utility companies is "because many of us know that it exists in various forms at these companies."

"These three companies — Southwestern Bell, Laclede Gas and Union Electric," Witte claimed, "are three of the largest employers in St. Louis. Their services are used and paid for by every Negro family in St. Louis. The management of these three companies are part of the so-called power structure directing the destiny of St. Louis." Silence will be broken on Palm Sunday with a climactic choral procession.

EDITORIAL

Stringfellow Speaks Out About the Church

WILLIAM STRINGFELLOW, a member of the Witness editorial board, is on a two-week lecture tour of New South Wales and Victoria. His audiences are large and his comments are getting wide coverage in the secular press.

Some of his observations are here presented, taken from *The Australian*, a national newspaper. In presenting them on this page we call attention to our masthead on the inside cover which states that editorials "do not necessarily represent the unanimous opinion of the editors." Bill Stringfellow may also, with reason, object to having his statements taken out of context — if so we will ask him to put his thoughts in context when he gets home.

The following are quotes from an address to a large audience of church people in Sydney:

The Liturgy

- In large areas today the church is dead — or is dying. Take the churches where the liturgy has become almost meaningless and a sort of hocus-pocus unrelated to life. There are churches which are all middle-class, professional and segregated and which don't reflect the diversity of the community.

Some church people regard liturgy as an essentially religious exercise — separate, disjoined, self-contained, confined to the sanctuary and having nothing to do with the world.

Some even regard liturgy superstitiously, as having an intrinsic efficacy, as a means of procuring indulgences — as if God were so absurd and so ungodly — as to be appeased by the redundant incantations of men.

There is, however, nothing spooky or lucky about the liturgy, and nothing magical or mechanistic about its performance. The liturgy of the gospel is, on the contrary, a dramatic form of the ethical witness of Christians in this world.

Don't Smoke or Drink

- Religiosity is rampant today—the practice of religion in the belief that this practice makes it

efficacious — such as the recital of a prayer or the belief that if you don't smoke or drink you will be made good.

Part of the Establishment

- The Church of England and most of the other churches have become tremendously wealthy since the war in terms of property and shares. The institutional churches are capable of surviving almost indefinitely because of their assets.

The church and its properties are tax-exempt, which means that the general public subsidizes the church. It is in essence part of the establishment and by accepting a government subsidy has greatly limited its freedom to speak out critically on public issues and that is a very great handicap. Restrictions on the church's freedom of speech are in fact very similar to those on the church in the Soviet Union and there is no substantive difference between them in this.

Fairy Tale Jesus

- Let us renounce the well-behaved Jesus, innocent of scandal and controversy, the Jesus of superstition memorialized in dashboard statuettes and lucky charms, the fanciful, ineffectual, effeminate Jesus of the cinema, the soft, spiritual, sentimental Jesus.

Let us, at the same time, forsake and forget all religious ideas of Christ, for they are only slightly disguised secular notions of him, although propagated in churches.

Let us, in the name of Christian orthodoxy, expose and repudiate the fairy tale Jesus of Sunday school story books, the ridiculous Jesus fashioned after the manner of the white, Anglo-Saxon Protestant, the shiny, fragrant Jesus unspoiled by sweat or blood or the smell of fish. Let us behold Jesus Christ as the one through whom God has shown Christ to be in this world — the new Adam, the true man, the man reconciled in God.

Church Not Needed

- God's work will continue despite all the confusion and corruption in the churches. The church is not the means of salvation. God does not depend on the church.

POVERTY

By Constance Witte

Wife of the Rector of St. Stephen's, St. Louis

**WHAT HAPPENS TO PEOPLE ON
THE SHORT END OF THE STICK BY
ONE WHO LIVES AND WORKS WITH
THEM. SEE BOX ON PAGE THREE**

THE TITLE for this report was long and had something to do with verbal language and the deprived, depressed, disadvantaged — whatever we call the poor. I was bluffing. I have a sermon. It was preached better already, in this class, by several of you — including the teacher, for goodness sake. But stretching academic freedom to its limits, let me plow ahead with my version.

I overheard a student say this not long ago, "Disadvantaged, disadvantaged, disadvantaged. That's all you ever hear! Can't we talk about the normal, average, everyday child?" This student has my sympathy. I am fed up with thinking about the disadvantaged. I am sick of race — and its part in the problem. I would like to pitch modern American Society's Problem, and my role in them.

But it is not that easy. I submit that there are two reasons why it IS my problem, whether I like it or not — and guilt by association — (in the human race) why it is yours also.

First, we must ponder about the plight of the disadvantaged child out of cold-blooded acquisitive self-interest. Let us forget the normal child for a moment. Assuming he has books at home, two parents, love, and his folks go to PTA meetings, we can further assume that he has some sort of handle on life and he has a reasonably good chance of making it.

But that other child, whether boxed up by race in an urban ghetto, or full of pinworms on a bootheel farm, or ranging up and down the California coast picking fruit when he should be in school — he is the guy, so the newspapers say, who is going to rob your store, rape your wife, or molest your child . . . at the very least he will take your shoes if you are not looking.

The Shadow is There

THE SECOND REASON we cannot forget the disadvantaged — the poor — is that we are rich. I am the safest example at hand. My house is warm in winter, relatively cool in summer. I have

never gone without a meal. I have been able to give and receive presents on happy occasions. I have clothing on my back and only a select few of my outfits came from church rummage. I can afford Harris Teachers College. So I am rich.

But the ghost does walk. And the shadow is there. The shadow of too many people who cannot affirm any of the things I have just stated.

One more quick look, if you will, at the other America — the other America which exists in the richest nation in the world.

I hate statistics, but let's struggle with some for a moment: There are currently five million people unemployed in this nation. 450,000 children move with their migrant families. Six million people live in rural poverty. Two million children go to schools with substandard health and safety conditions. Three children out of every ten in fifth grade will not complete high school. Eleven million people in this country are functional illiterates. A person today who finishes college will earn in his lifetime 188 thousand dollars more than a person who only finishes high school. A person who finishes high school will earn 128 thousand dollars more than one who only gets through 7th grade.

We cannot afford to knock money. We all seem to be for it. We are all for it, for us, but we cannot comprehend why the poor want it.

Forget the other statistics, but remember this one. The poor cost this nation annually, in custodial care and police work, ten and a half billion dollars.

The Urban Poor

GO WITH ME now from this enormous problem to the problem of the poor I know. Urban poor. Living in public housing. A vertical ghetto. People stacked on top of each other in buildings better designed for experimental rats in mazes, than for human habitation.

Public housing. Affluent America's great generous gift to the poor. What is it?

First, it is high rise. From the superhighways,

to business men hurrying fast to Cadillac Lane in Happiness Hollow, it looks good. Ten and twelve story buildings neatly spaced like children's blocks scattered on a green lawn. One could squint one's eyes and see little significant difference between Darst-Webbe Project and the Plaza Square Apartments. But here the similarity ends.

Public housing has high population density. That means lots of people and lots of children. In the complex east and west of 14th Street covering approximately six square blocks exist 10,000 people. That is slightly less than the population of the town in which I grew up.

The Rules

MANY CHILDREN. Here are the rules. Do not play on the grass. Violation. Do not touch the trees. Violation. Do not congregate in hallways. Violation. No pets. Violation. Do not hang around street corners. Cops. And that is worse. Yet, no adequate area was built into the complex for congregation. If you are a project child, wherever you go, whatever you do, you are usually wrong!

Mothers cannot supervise children's play from the window because they cannot see them. Working mothers daily face the anxiety of knowing their children must get home, key around neck, on their own.

How do you get home? Or how do you get where you "stay" — which is the way it is said here.

If you stay on the ninth you take the elevator to the eighth and walk up one flight... reading the literature on the walls (Your Mother is a . . . or . . . book you . . . It is easy to change that statement to book you if you have a pencil and a vengeance) and soaking your feet in the urine. If you stay on seven you have a choice. Up to five and walk up two or up to eight and down one. If the elevators are working. The elevators usually are not working.

In that case you can walk up a dark cinder-block hall of steps sealed off from human view—these have been called the vertical allies of the nation. This is where the robber, rapist, or murderer can lurk most successfully. Any wonder most residents go armed?

About that urine. Some say it is ignorance. Some say small children need a toilet on the ground floor. Of course they do. But that is not the whole story. This is part of it: Some chil-

dren, early in life, decide from what they observe that the world is one big toilet — and they act accordingly!

The Highest Cost

SELF-IMAGE? Confidence? In a project your self-image starts at zero and goes down. I think if any one ever again says to my face something about what We Give to the Poor I will be forced to resort to physical violence. The poor pay, you know — pay and pay. For their ignorance and for their poverty. The highest cost is humiliation.

For example, if you are a Negro woman living in a project, working — did you know that those same statistics show that most poor people work —hard—most of their lives? — working as a domestic in a white home in Clayton, and your employer gives you a raise, your rent either goes up or you are asked to leave Housing when you make too much for their ceilings. So you cheat. You don't tell them. It is the only way you see that you can manage. And your kids are watching you do this and they learn their lesson on how to get by.

The Clinic

SO MAYBE now you get sick — you've had little doctoring anyway. You have a clinic card. Free medicine. You call your employer. Say you won't be there today. She doesn't like it. You forget it, you think, you have no contract with her anyway. So with this anxiety over your head you set out for the clinic. Remember, you are sick in the first place. You go. You wait — perhaps all day—to be examined. Finally, you are weighed and quizzed in front of everyone else in the room, and then the doctor sees you. He refers you. That means — if you are not dead by now — that your treatment is scheduled. You will be treated. Probably tomorrow. Usually in another part of this vast building. It may mean another trip to the front office to check your card and your papers. If you cannot read, if your verbal vocabulary is limited, if your self-image is low, and if you are sick — worried about your job, worried about whether your kids got home — then you pay, and you pay, and you pay.

I am reasonably intelligent. I have sat with friends at clinic. I have been able to ask questions for them sometimes — you get a lot of courage if you think you are middle class — and I know that the signs on the walls of buildings

for the poor, the papers to be filled out by the poor, the verbal directions given to the poor are the most complicated in the world. They make, to me, the language of educational psychology seem simple, lucid, and straight-forward.

The Dirty Joke

SO IF YOU ARE POOR enough to qualify for project living, how do you express yourself? I wanted to give you a list of words, phrases, and expressions — but the other reports covered that, and I am still preaching. Well, you express yourself very poorly. You don't know the words and you don't understand the sounds. Your world is imprecise, to say the least, and so are you. You cannot hear the difference between "and" and "an." You speak only in the present tense. Is it possibly because you are ashamed of your past and you have despaired long ago of your future? "I sees, I goes, I works, I tries, I wishes, I wants, I yearns, I'se sorry." Failure is bad enough to cope with if you know you have earned it. I can only guess what it does to the human soul who inherits it.

But strangely enough, the poor can talk — and be understood. They have dreams, and, get this, they don't necessarily want to be Middle-Class. For Middle-Classness is kidding you about morality and all that stuff, and you are the butt of Middle-Classnesses dirty joke.

Welfare Ladies

TRY THIS: Negro six year old girls I know jump rope to this ditty. "I've got a Black boy calls me honey, I've got a white boy gives me money . . . HOT PEAS!" You tell me what it means.

Or this: "They keep on telling us, those welfare ladies, to take better care of our money, and save it away, and buy what is the best in the stores, and do like them for dresses, and keep the children in school, and keep our husbands from leaving us. There isn't nothing they don't have a sermon on. They'll tell you it's bad to spend your money on a smoke or a drink, and it's bad to have your kids sleep alongside you in bed, and you are not supposed to want television because you should be serious with your dollar, and it's wrong for the kids, too, and it's bad for you to let them stay out after dark, and they should study their lessons hard and they'll get way ahead and up there.

"Well, I'll tell you, they sure don't know what it's

about, and they can't, not if they come knocking on my door every week until the Lord takes all of us. They have their nice leather shoes, and their smart coats, and they speak the right order of words, alright, so I know how many schools they've been to. But us? Do they have any idea of what "us" is about? And let them start at zero the way we do, and see how many big numbers they can become themselves? I mean, if you have nothing when you're born, and you know you can't get a thing no matter how you tries — well, then you dies with nothing. And no one can deny that arithmetic!"

Story of Jim

OR THIS, by an interested observer: "Jim is my age. He has no property. No bank account. No car. He works when he can find work, any work. He works hard. He draws relief when he can't find work. He wants his children to have a better life, but all his children can see is his life, the lives of others like him. Why should they think it will ever be better for them?

"The school they know is not like the one my children will attend. The teachers in that school — I have visited the classrooms — were once dutiful and eager, then became tired and angry, now finally they are indifferent. The school building, like the crumbling walls Jim's children call home are a standing reminder to everyone—teacher, children, parents — that what they see going on elsewhere in the America they see on television bears little resemblance to that area's life.

"People say they want to wipe out poverty. That's what you hear but it's a lot of talk, a lot of show. They tell us they want to retrain us. But I know how to do all kinds of things already, and I still can't get a job. They don't take but a few colored, trained or untrained. I'm as good a carpenter or electrician as anyone is, but can I get a job? No sir, no union wants me, and no one will hire me on my own.

"They should say O.K., man, we're so rich we don't know what to do with it, so here's what we'll do for you cats — we'll say everyone of your kids can have food, we'll give you a good apartment and a real nice school, and enough money so you won't be crawling on your belly for that relief check business, and then I guess we'll show you that we can do some of that work you are talking about".

Some Don't Make it

I SHOULDN'T have taken the time to quote. There are people. Kids I wanted to mention. Washington is going to make it, because he is a genius at twelve, and geniuses usually do. Laverna, at nineteen, will because she is just about to pass her high school equivalency test.

Vladimar, eight, ninth of ten children, won't. His father raped his sister some time ago and is still in prison. Vladimar's Christmas present this year was a gumball machine he got from a social agency.

Larry won't make it. He is intelligent, speaks well, but his mother is a prostitute, and at thirteen, his homosexuality is overtaking his tremendous artistic talent. He got nothing for Christmas.

Eddie Mae is twenty. She is dying of cycle cell anemia, but she just got her new false teeth and they have changed her personality. She thinks she might try again to learn to read.

Leon won't make it. When he got me out of the way of a mule who wandered into the summer camp and said "Muz Woodie, what are you, stupid?" he was out on bail for a crime he did

commit. He kicked the delicatessen owner in the head, after he took his money.

Run to Where

WHAT I am trying to say is I know a lot of people who are on the short end of the stick. I fear they are going to remain there all their lives. Want to stick your neck out, teacher? I hope you do.

Claude Brown says it better than I can. In this case he's talking about second generation Negroes in Harlem, but it's the same story.

"Before the soreness of the cotton fields had left Mama's back, her knees were sore from scrubbing Goldberg's floor. Nevertheless, she was better off, she had gone from the fire into the frying pan.

"The children of the disillusioned colored pioneers inherited the total lot of their parents—the disappointments, the anger. To add to their misery, they had little hope of deliverance. For where does one run to when he's already in the promised land?"

You relate it to Language Arts. That's my sermon and I'm glad it's over.

THE MODEL PRAYER OF JESUS

By Robert Nelson Back

Rector of St. Luke's, Darien, Connecticut

THE THIRD OF FOUR ARTICLES ON THE LORD'S PRAYER TO BE FEATURED IN NUMBERS DURING LENT

"FORGIVE US our trespasses . . ." The Book of Common Prayer uses the word "trespasses" whereas the 1611 translation of the Bible, the translation made under the authority of King James, as well as most Protestant groups meeting together for worship, use "debts". It is, perhaps, regrettable that in the very prayer our Lord gave his disciples as a model we cannot all say the same words. But there is a reason for this variance. The translation of the Bible used in the Book of Common Prayer is older than the 1611 translation, and it uses "trespasses."

But which is right — "debts" or "trespasses?" Debts is actually a more correct translation of the Greek word, but unfortunately "debts" suggests a financial obligation to modern minds. There-

fore, although "trespasses" is a less accurate translation of the Greek it carries with it more meaning to people of our time. "Trespasses" means moral failure to most of us, and it meant just that to our Lord's hearers.

"Forgive us our trespasses . . ." We need God's forgiveness. We are sinners and we know it. We have trespassed against God and man. The consciousness of our sin makes us guilty, and we must pour out our guilt to someone and be absolved and forgiven. A sense of guilt is one of the most destructive factors in human personality. A sense of guilt can disturb personality more than we imagine. It can result in illness, not imaginary illness, but real and painful illness.

Here is a man who has done wrong. He has

sinned, and he feels guilty. He begins to get pains in his chest and his stomach. His doctor sends him to a psychiatrist who ferrets out the reason for the pains. He is suffering, literally physically suffering, from a guilty conscience. But the pains do not stop even though the man knows their cause. They do not stop because he is still carrying with him the burden of his guilt. The psychiatrists, if he is a Christian, will send the man to church, will bring him to the place where he can confess his sin and receive forgiveness from God. Understanding and confessing our sins is no good without forgiveness, the absolute assurance that Almighty God forgives us our trespasses.

Attaining Peace

WHEN WE SIN, if we confess our sins to God, he will forgive us. One of the most important acts for sound bodies and minds is our act of confession — freely admitting our faults and failures to God. If we do this in honesty, pleading his forgiveness, God will forgive us. And we are free, free of the burden of our guilt, new creatures in God. The release of forgiveness is like a new birth. We begin to live anew. Our church makes much of the confession and absolution. We have them at every service. We should not enter into them lightly, but advisedly and soberly. When we pray, "Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep . . ." we have opportunity to pour out our sins to God, and when the priest, commissioned by God and the church, gives absolution we have peace. That, confession and absolution, are the most holy moments of the service. They are holy because through them we are reborn in God.

Does forgiveness from God erase the consequence of our sin? After forgiveness is it as though we had never sinned? Not at all. We must live the rest of our lives with the consequence of our sin. A child, uncomplicated by adult wisdom, often has more sense than her elders. She has told a lie, and it bothers her. Her guilt reaches its climax just before bedtime. Her mother says to her, "I forgive you, dear, for lying. Now go to bed and forget it." The child climbs slowly up the stairs mumbling to herself, "But I still lied." Certainly she lied, and she will have to live with the consequence of her lie.

We Too Must Forgive

OUR TRESPASSES leave their mark, and we shall carry with us the consequence of our sins until we die. We cannot undo what we have done. We are not able to destroy our memories or wipe away the damage we have done to others. But the consequence of our sin, after we have been forgiven by God, is not something to be feared. It is a discipline to be cherished. The consequence of sin is our friend; it reminds us of the terrible danger of straying too far from God; it reminds us of the frailty of our nature, which in pride we often forget; it reminds us of the absolute necessity of living close to God. And from the consequence of sin comes strange good. Just as a broken arm may be stronger from the consequences of its break, so may a man be stronger from the discipline of the consequence of trespasses.

"Forgive us our trespasses, As we forgive those who trespass against us . . ." We are forgiven by God of our trespasses in the exact measure we forgive other people who have trespassed against us. This does not mean that God is some kind of bookkeeper who tallies the times we forgive others and then forgives us a like number of times. It means rather that we cannot receive God's forgiveness unless we are forgiving. When we harbor grudges, when the poison of hate enters our lives we are incapable of receiving God's forgiveness. God wants to forgive us, but if we are consumed with our own desires for revenge, if we are grudge-bearing, we are not able rightly to ask God to forgive us our own trespasses, and we are not able to receive the forgiveness he is anxious for us to have. A man who cannot forgive his neighbor cannot ask God to forgive him; he is simply incapable of it; his mind is too full of prideful thoughts to come to God in humility.

How Often

OUR LORD was once asked, "How oft shall my brother sin against me, and I forgive him? till seven times?" Jesus knew that not to forgive is more serious for the one who refuses to forgive than for the one who is not forgiven. If you do a wrong to me, and I do not forgive you but clutch my animosity toward you to my heart, it is I who suffers more. You can go your way and forget about me. But I can never forget you. Always my grudge against you is near the surface of my life; always you and my dislike of

you are in my consciousness. It is a poison that leaks into my whole life like ink in water. St. Peter asked, "How oft shall my brother sin against me, and I forgive him? til seven times?" We can imagine our Lord smiling in pity as he answered, "I say not . . . seven times: but, . . . seventy times seven." There is no limit to the number of times we should forgive. There is no limit because each time we refuse to forgive we suffer irreparable damage.

"Forgive us our trespasses, As we forgive those who trespass against us . . ." If we forgive we are forgiven by God because in forgiving our neighbor we put ourselves into a frame of reference where God can forgive us. If we refuse to forgive our neighbor we place ourselves in a position where the forgiveness of God cannot meet us. "I never forgive," General Oglethorpe said to John Wesley, and Wesley quickly replied, "Then I hope, sir, that you never sin." The author of Ecclesiasticus has written, "Forgive thy neighbor the hurt that he hath done thee; and then thy sins shall be pardoned when thou prayest." This is the condition we must meet before we are able to ask God to forgive us: we must forgive.

"Forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil . . ."

Temptation

DOES GOD ever lead us into temptation? St. James is vehement on this score, "Let no man say when he is tempted, I am tempted of God." God certainly does not lead us directly into temptation, but it is inescapable that he has created a world in which temptation is a force to reckon with. We are, in this world, tempted on every side. We are seduced by many elements in life. We are tempted to be immoral; we are tempted to be untrue; we are tempted to do what we know we should not do. We are tempted on every hand and this is God's world.

But temptation is good for us. It makes men of us if we conquer it. A wise father is happy when he knows his son to have conquered temptation. God is happy when he sees us in triumph over temptation. St. James begins his epistle with an appreciation of temptation, "Count it all joy, my brethren," he writes, "when you meet various trials, for you know that the testing of your faith produces steadfastness." And

the only way to produce steadfastness is by meeting trials. God knows this, and we know it.

"Lead us not into temptation" — we do not want to be led into temptation because we do not know if we are strong enough to meet it, but should we find ourselves in the presence of temptation, "deliver us from evil." And he will. God will. In the face of trial and temptation, if we breathe a prayer, he will "deliver us from evil."

What About Clergy Salaries?

By William B. Gray

Rector of St. Luke's, Cedar Falls, Iowa

LAST YEAR an advertisement was placed in some of the religious journals by the Ministers Life and Casualty Union of Minneapolis with the caption: "Aren't You Glad You Didn't Choose the Ministry?". The message, ostensibly, was directed to the lay leaders of Protestant congregations to acquaint them with the fact that clergy generally are underpaid.

The advertisement may have had as much impact on the clergy as it did on the budget-makers; in fact it may have had more for the matter of low salaries is not an academic matter with most clergymen, it is gut-involvement.

As I read the advertisement the caption kept saying "Are you glad you chose the ministry?" and I guess that from a purely economic stance I would have to honestly say "no". But I did not choose the ministry expecting it to be a road to riches; nor in fact was the choice entirely mine anyway for I still recognize that rather elusive, hard-to-explain phenomenon of being "called". I am glad I was "called".

It seems to me that one fault of the advertisement was the use of the term "ministry" as pertaining only to the ordained, professional variety, as all Christians are called to the same ministry — the mission of proclaiming the good news of Jesus Christ. Nevertheless, it is popular to call the clergyman the "minister"; it helps remove some of the ministerial burden from the laity; and the ad was clear enough as to what category of Christian it was talking about.

Did the advertisement quicken the conscience of those who write budgets and set ministerial salaries? I presume that the answer to that will

never be known, as even if it did cause some to think a little more about ministerial income, it is probable that little will be done about it. History is against it.

Little Improvement

THE DISCOURAGING thing about that advertisement, to me, was the finality, or maybe it is better to say futility. It is not so bad that clergy incomes are low to begin with, even lower than beginning incomes in many professions requiring less time for preparation, but it is frustrating to realize that these incomes do not improve appreciably as years go along.

It could be said that I should have known that before I accepted ordination. I was in a secular-career for some eleven years before going to seminary. But it is one thing to sit outside a situation and give intellectual assent to it, and an entirely different thing to become involved in it. As a lay person I was aware that the clergy did not get a lot of money, but I also engaged in the same fallacy that many budget makers engage in today: thinking that the provision of a house, car allowance, utilities, and the like, create a much better salary than the number of dollars indicate.

These things are not to be scoffed at, but many of us would be just as happy to receive the whole thing in cold cash so that we could buy a house of our own choosing, make some investments, and even prepare for the time when we have to retire. As it is, one ends up with nothing, unless he happens to luck into a parish which understands the problem and gives a housing allowance. Clergy salaries, or at least the ones I am familiar with, provide little or nothing towards buying shelter for the "golden years".

The Poor

SO MY AWARENESS as a lay person was purely academic and the involvement came later, after I had said "yes"; after we had scrimped through three years of seminary. Now when I discuss my salary and the future possibilities with some of my Protestant clergy brethren who are doing somewhat better as many denominations pay better than the Episcopal Church; when I discuss this with the vestry which honestly tries to improve the salary but which cannot milk a turnip; I begin to experience some feelings of futility. And I do so realizing that my salary is better than many of my friends.

I think that it is not surprising that some

clergy line up with the poor and the oppressed in this age of uncovering poverty pockets; that some show militant empathy. All Christians should be interested in the welfare of the poor when you consider the thrust of the ministry of Jesus which has been passed along to us. The kinship is clearer when one must needs make a major decision about the expenditure of most every dime; when one's wife cannot just buy a dress because she wants or needs it; when one cannot just go out to dinner because he wants to; when one has to search about for a place to supply during his vacations so that he can physically get away from his cure while keeping expenses at a minimum; when one realizes that if his children are to go to college they will have to be smarter than any other children in order to earn scholarships because financially he'll not be able to educate them; when one visits in homes of parishioners where few of these problems really apply. He begins to experience feelings of futility.

What Can Be Done

IT SEEMS TO ME that some sort of salary equalization in the church might be worth investigation for it would cut down some of the efforts that finally have to be made if one is to improve his position, or at least provide for his family. As it is, calls often have to be judged on how much money is behind them, rather than the ministry that needs to be performed.

I was impressed in Tanzania, East Africa, last summer when I learned that Australian CMS missionaries all got the same pay, with some differential for families. The bishop, the priest, the doctor, the dentist, the secretary, all got the same pay. One does not have to seek to be a cardinal rector or a bishop under those circumstances for financially there is no benefit. The church can call the best man for the job. It seems to me that equalizing clergy salaries should not be considered if it means lowering higher salaries a great deal. It should be done to increase the low salaries; to upgrade the profession. It could be done by a proper application of stewardship, just as all the needs of the church can be met by Christians who practice stewardship, who really sacrifice to support the church not for the sake of the organization, but for the sake of the mission of Christ. The church could well study whether its investments in land and buildings is just when compared with its investment in people. How is the

gospel proclaimed, by bricks and land, or by flesh and blood?

Until the church really begins to look into the field of clergy salaries a lot of us are going to be open to calls which pay more money. We have no choice. For some it will mean making compromises as years go on, changing a social conscience into a benumbed status quo filled with guilt; limiting desires to speak boldly on worldly issues to speaking on other-worldly issues.

Are You Glad?

IT WOULD SEEM to me that if one wanted to look at the ministry simply from an economic point of view that the advertisement would have to be answered with a resounding "Yes!", "Yes, I'm glad I didn't choose the ministry". It might very well have the effect of preventing a choice. The ad, in itself, is a witness to the fact that many of us did not in reality "choose the ministry"; we answered a call and we find fulfillment in our work. But, are many of the ordained clergy to subsidize the church the rest of their lives with low salaries and attendant frustrations, placing the same requirements on children who

may not have the same commitment, or will the ministerial profession become a part-time occupation for the rich?

Of course, the non-stipendary ministry is a possibility for the young man who is considering ordination, a real option which offers a great deal towards finding a way to preach the gospel in the 20th century, but the option for the middle-aged clergyman is not nearly so neat, especially if he has never done anything else.

It seems to me that the only talk I hear about clergy salaries is a general consensus that they are low. Clergymen don't seem to complain openly about this, which may not be a good thing; vestries seem willing to get them up to a point, but that point is not always as high as it could be considering the economic health of the parish.

Perhaps the church has reached a time in its life when it must needs look deeply into the whole area of personnel — clergy placement; salaries — look deeply towards finding a solution, not towards simply presenting some facts which were rather well presented in the ad:

"Aren't you glad you didn't choose the ministry?"

Expenditures for Cathedrals Defended by Anglican Bishop

★ Priorities in expenditures by the Church of England were sharply queried by Bishop Cyril Eastaugh of Peterborough in a message in his diocesan journal.

His statement was, in effect, an answer to a recent statement by the executive officer of the worldwide Anglican Communion, Bishop Ralph Dean of Cariboo, that there were projects which might more justifiably be carried out within the scope of the MRI program than, for example, the building or rebuilding of cathedrals.

"Today," wrote Bishop Eastaugh, "we are bidden to examine our priorities in the church at home and Mutual Responsibility and Interdependence lays this upon us.

"What about cathedrals — ancient buildings of great size and grandeur, their maintenance

and equipment costly both in money and manpower? Not infrequently cathedrals are described as millstones about the neck of the church, absorbing resources that ought to be dispensed for extending the mission of the church in struggling dioceses overseas or for the aid of new areas at home.

"And not only cathedrals but other ancient church buildings and some modern ones with their apparently luxurious equipment come under the same criticism. For instance, one of our churches in Northampton has just issued an appeal for \$44,800 to restore its famous organ.

"Is it right? Should we as Christians retain our ancient buildings, staff our cathedrals, encourage and pay for great works of art, or renounce the

lot and distribute the great saving in men and money to more obviously 'useful' ends?

"The argument on this point could go on forever, largely because it is a question of temperament . . . We must beware of an idea of God which sees him as a disapproving, moralizing, employer. God is the Lord of all life — which does not mean just of all things living, but of life at its fullest . . .

"Do we really think that human life would be enriched and enlarged if we demolished all our ancient church buildings, or turned them into museums, so that they no longer served the purpose of worship for which they were built: if we dismissed our musicians and choirs and failed to give of man's best art, craftsmanship and visible splendours to the worship of God?

"Recently a highly intelligent African staying with us was taken to the cathedral and to

some of the churches in the neighborhood, and the problem was put to him. His reply was: 'Do not listen to any suggestion of closing places of worship such as this for the supposed benefit of the mission field. To those of us who are beginning on the Christian road such places are an inspiration, an encouragement and a glory which we share.'

"Let us by all means look at our priorities so that we are not

just self-indulgent, but let us remember that lives consecrated to God and the service of men are part of a visible consecration of the whole of life and this includes the best that man can give of the work of his hand, eye, voice and imagination.

"A cathedral is a visible and abiding act of worship; so is an organ if it serves to keep alive one aspect of the perfection of human offering to God."

Peterborough Cathedral was

founded in 665 by Saxulf, a Saxon priest. Two centuries later it was laid waste by the Danes who invaded England, and after lying desolate until about 966 was rebuilt by Aethelwold, then bishop of Winchester, who caused it to be staffed with Benedictine monks and dedicated to St. Peter. The cathedral has been developed, added to and restored in various ways since.

Publication of Bishop Eastaugh's message coincided with the disclosure by Anglican authorities in London that in the past year 19 dioceses and two deaneries have taken action to support the MRI program drawn up at the World Anglican Congress in Toronto in 1963.

An official statement said: "These dioceses and deaneries have decided that the best way of breaking through to new interest in the work of the overseas church is by an imaginative presentation of suitable projects to support as part of their campaigns for raising new money over and above the \$5,600,000 required to meet the existing commitments overseas of the missionary societies and other organizations."

Peterborough was not included in the 19 dioceses mentioned in this announcement.

CONTROVERSY OVER D. C. HOME RULE

★ The free D. C. movement, a coalition of civil rights, civic and church organizations promoting home rule for the District of Columbia, has begun a survey which may lead to a boycott of businesses in a secondary commercial area of Washington.

Leaders of the boycott action are canvassing firms in a 13-block stretch along H street, a largely Negro section six blocks northeast of the Capitol.

On completion of the survey, the businessmen will be asked



Westminster books say things that need saying

ROME: OPPONENT OR PARTNER?

By RUDOLF J. EHRLICH. This survey of recent Catholic-Protestant dialogue, concentrating on the works of Louis Bouyer and Hans Küng, concludes that the two faiths are indeed partners, but remain opponents on several basic theological issues.

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to announce their stand on home rule, and, if it is favorable, to display a "Free D.C." sticker. No direct plea for contributions will be made, but voluntary contributions will not be refused.

An actual direct boycott commanded by the movement may not result, but an indirect approach possibly will be encouraged, spokesmen said. By this method, they reasoned, the area citizens will pass the word along to identify businessmen who refuse to support home rule, and put the boycott into effect on their own.

The approach is a considerable retreat from what had been announced earlier. Methods first announced brought bitter charges that extortion would be resorted to when two committee workers announced to certain businessmen they were expected to contribute certain amounts or face a boycott.

Immediately, the U.S. attorney for the district and the acting corporation counsel told the free D.C. committee that the type of boycott they planned was illegal, a violation of the anti-racketeering code.

Informed of this, nearly every person on the free D.C. committee agreed that such tactics were ill-advised and met behind closed doors to bring their approach into line with the law.

At the time the explanation was made that the tactics amounted to extortion, Bishop Paul Moore Jr., said he was "shocked and distressed" that the movement intended to "threaten merchants with boycott as a means of procuring funds."

He added, "This was never the intention of the movement. Rather, the intent is to gather the names of businessmen who are in favor of the vote for D.C. on a petition and to ask them to send telegrams to the authorities stating their position."

MORE THAN PAMPHLETS NEEDED BY INDIANS

★ A spokesman for 10,500 Cherokee Indians living in Oklahoma told officials in Washington it will take more than pamphlets explaining the anti-poverty war to make them believe in it.

The Rev. Scott Bread told the community representatives advisory council the doubts in the minds of his people are "heavy."

"You just can't leave pamphlets with them, telling them about the war on poverty or medicare. Most of them can't read English.

"You have to sit down with them, have a kind word for them, build their confidence in you so that they know you really care."

His account of the plight of the Cherokees — people he described as those who "walk around with the lost-spirit look in their faces," moved at least

one delegate to the conference to conclude conditions among the poor in his community weren't really so bad after all — by comparison.

Felix Monteiro, representing New Bedford, Mass., said that by contrast "my people are up in seventh heaven." He commented: "After hearing how poorly the Indians live, I'm going back and tell my mayor that we don't have any problems at all."

To this, Hyman Bookbinder, a federal official rejoined: "I know what you mean. There is an old Egyptian proverb that says, 'I cried because I had no shoes until I met a man who had no feet.'"

EDUCATIONAL OFFER TO CLERGY AT PDS

★ The clergy who spent a semester in study at the seminary during the past year have encouraged The Philadelphia Di-



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vinity School to continue its program of post-ordination education. This program permits two clergymen in each semester to pursue a course of study and research of their design under the guidance of faculty advisors. As full-time students they must be given leaves of absence from their parishes for the length of the semester in residence at the seminary.

Fellowships of \$750.00 are granted to each of the men accepted for the program. This will defray the costs of registration, tuition, room and board — at the rate for a single man — medical fee, and books.

Requests for additional information and for application forms should be directed to: Dean Edward G. Harris, 4205 Spruce Street, Philadelphia, Pa. 19104.

CONFERENCE ON PEACE STRESSES VIETNAM

★ Chairmen of the first national interreligious conference on peace, meeting this week in Washington, D.C., have stressed that while the Vietnam conflict will be a vital part of discussions, the conference will not be confined to a single peace issue.

An announcement issued on behalf of the religious leaders of the meeting pointed out that the prime goal of the conference is to establish a religious consensus on international issues and to set patterns for interreligious cooperation in peace programs. A special feature of the conference is a religious press panel on "The limitations and possibilities of organized religion acting for peace."

Position papers for three workshops were prepared on "Confronting the changing Communist world"; "China and the conflicts in Asia"; "Forms of intervention: moral responsibilities and limits."

Presiding Bishop John E. Hines was one of the conveners

and there are a large number of Episcopalians among the estimated 500 participants.

THE VICAR CHANGES HIS MIND

★ A young Anglican vicar who jokingly remarked that he would "like a nice cosy wife" who "must adore Shakespeare" received a response a matrimonial agency would envy.

When his remarks were published as a cold and serious statement of fact, the telephone at the vicarage started ringing and seldom stopped as would-be wives called, and a flow of mail poured in from potential "cosy wives" . . .

The vicar temporarily deserted his residence after putting a note on the door: "Vicar away sick."

It all began when the Rev. John Hencher of Amblecote, was interviewed by the Messenger, the monthly Anglican diocesan newspaper. The Messenger reported that Mr. Hencher was passionately interested in the theatre, was good company and well-liked. Saying he wanted someone to share his charming 15-room vicarage, it quoted him as saying:

"I'd like a nice cosy wife. If anyone would like to take me on, I'd be glad to hear from them. She must adore Shakespeare and be prepared to sleep in a fourposter."

It wasn't long before phone and postal replies began pouring in and Hencher took refuge. When he quietly re-emerged he looked at his pile of correspondence and said, "I shall read these letters and dispose of them. I can't possibly reply to them."

"My remarks were made quite casually to the interviewer and I did not think they would be reported. Then I was amused and carried it on. Now the joke has turned sour."

Plucking up courage, Hencher decided to take the service later at his parish church. He preached on the "discipline of the tongue."

Later, he said his parishioners had been loyal in their support and had forgiven him and he hoped this was the "final chapter of an unfortunate episode."

Marriage Today

By Albert Reissner

Psychoanalyst of Brooklyn, N. Y. delivered a lecture on marriage at Trinity Church, New York.

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THE WITNESS

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A REPLY TO THE RIGHT

BY BURKE RIVERS

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

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

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- BACKFIRE -

David M. Figart

Layman of Briarcliff Manor, N. Y.

In the Vietnam hearings before the Senate foreign relations committee several important aspects were not touched upon, except possibly by implication in Chairman Fulbright's comments.

Secretary Dulles, in his crusade to "contain" Chinese communism, apparently regarded it as an evil thing. Just what threat he considered China to be militarily is not clear; it must have been the communist ideology which most concerned him.

At that time Soviet Russia had been under communism since 1917 — unrecognized by us, and denied aid, for 16 years. It was even then emerging as the second most powerful country in the world. Whether Russia could have repaired the ravages of war and made comparable progress under capitalism is a moot question. We now have China under communism. Has it been a failure — or a tragedy? We are only beginning to get fairly reliable information on this. Mark Gayn, one of the west's authorities on China, writing in the New York Times magazine of January 30th, said: "Few observers can fail to be impressed by China's leadership. It has ability, intelligence, toughness, a singleness of purpose and superb skill in the uses of power . . . He (Mao Tse-tung) initiated an industrial revolution that made China the second strongest industrial power in Asia."

This despite our non-recognition and our denial to her people — our traditional friends — participation in the aid we have lavished on the rest of the world.

Critics of communism point to its atrocities. Secretary Rusk,

to illustrate the cruelties of a communist regime, quoted from remarks by General Giap, commanding general of the North Vietnamese army, in which the general listed excesses committed in North Vietnam. But it was significant that he was deploring these excesses and ordering them stopped. Atrocities are not, of course, confined to communism—countless examples could be cited on this. Perhaps the Vietnamese regard the dropping of bombs and napalm on their villages as a form of atrocity. We need not labor the point.

The theory that is apparently back of our involvement in Southeast Asia is that the worst thing that could happen to those countries would be a takeover by the communists. It is no doubt true that the vested interests, which our government seems generally to support, would suffer; but then they must suffer in any honest reform designed to give the common people a break. Certainly a "democratic" form of government is no guarantee of good government, as we well know; and we are not justified in assuming that should the communists win a fair election in South Vietnam — and it is by no means certain that they would — it would prove disastrous for the South Vietnamese people — or for their neighbors. Mark Gayn writes of Mao's leadership in China: "He gave the country a government more competent and less corrupt than any China ever had."

We have noted the marked evolution of communism in Soviet Russia and other eastern European countries. Mr. Gayn notes that in China "a wide gap is thus developing between the graybeards and the young. For if the young bear no scars of the civil war in which their fathers fought, they are discovering worlds their fathers never knew — the worlds of automation,

computers, electronics, missiles and atom bombs."

Instead of goading China into rash adventures which our military are prepared to answer with nuclear warfare, we should try to regain some of the respect we have lost throughout the world by backing off from a policy we should never have adopted in the first instance. It is time to cease treating China as an outlaw among nations.

Eugene F. Lefebvre

Rector of St. Timothy's, Philadelphia

I am enclosing a check for \$4 to cover a one year subscription to The Witness.

Although of the Catholic tradition of our Anglican Communion, still I find The Witness to have more thoughtful articles than our other magazines. I do not always agree with you; but then if I did, you might not have me now as one of your readers. I have been reading your magazine through the kindness of my one curate, Father Smith. Likewise, I have picked up The Witness at St. Stephen's Church, Philadelphia, while helping the rector, Dr. Alfred Price, my good friend.

I have been most interested in noting that your magazine is the only one to have comments on the Lesser Feasts & Fasts, which we use in this parish. I hope that the Evangelical and Catholic Traditions within our church may have a meeting place for Christian concern, and I believe it can be, and is found in The Witness.

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