

The **+** WITNESS

JUNE 9, 1966

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Story of the Week

French Priests Show Anglicans How to Tackle Modern Problems

★ A more realistic and fearless approach by Anglicans to modern problems, was urged in a report on a Church of England mission to France which studied Roman Catholic team methods in "dechristianized" areas.

The mission was headed by Bishop William Somers Llewellyn of Lynn and included eight Anglican priests who are working in team or group ministries in the eastern England dioceses of Norwich and St. Edmundsbury and Ipswich, and two rural area rectors.

They went to France with the three-fold object of seeing how the Catholic Church uses team ministries in rural areas, to make contacts which might help ecumenically, and to learn something of the way in which the liturgical movement is progressing.

All three objects were "amply fulfilled," according to the report published by Parish and People, a group of churchmen concerned with a modern approach to pastoral problems.

The Rev. Tony Footitt, who wrote the report, described how the party toured a large "dechristianized" area of France in the Tours region, heard of the new "pagans," and spent four days at the headquarters of the adventurous Roman Catholic Mission de France at Pontigny.

There men are trained in teams for ordination to work in dechristianized areas of France.

Footitt wrote: "We can learn from the Mission (de France) how priests move away from clericalism, from thinking of the ordained ministry as something separate from the rest of the church, from standing on our dignity, from hiding behind clerical collars in a clerical life, from conceiving of holiness as separate from ordinary life instead of a deepening of it. The secular and often manual work of the (French Mission) priests cannot be dismissed as irrelevant to our situation."

Of sociology, Footitt said: "Here there is much to learn from the Mission de France. It is a part of the work of listening and of realism. Too often we seek the spirit to correct our proofs rather than help us to write them. Not to know the situation represents a failure to listen."

"The sociological studies lead to realism about the actual situation. We are still harking back to a golden age. We are too concerned with archaeology. In our ministry the temptation is to fill the parson-shaped hole rather than to be faithful to our true calling in the present situation."

Citing points on which Anglicans might be "more realistic

and fearless," the author listed these:

- Closure of churches in "dead" communities. The government, he said, might be urged to take charge of all ancient and historic church buildings.

- Possible enlargement of existing groups and saving of manpower. Recently the argument for grouping in England has been in terms of team work only, and there has been little saving of manpower.

- Reduction in the number of services and greater use of transport.

- Less emphasis on parochial boundaries and more specialist ministry among such people as farm-workers, tourists and

SUMMER NUMBERS

★ The Witness starts its usual summer schedule with this issue. There will be no issue dated June 16 so the next number will be dated June 23. This every-other-week schedule is effective until mid-September when we return to the weekly numbers. The big event during the period is the World Conference on Church and Society in Switzerland. Over 400 social scholars and theologians from all over the world will meet for two weeks in July — the first serious attack on social problems on such a wide basis since the Oxford Conference in 1937. On-the-scene reports will be in several issues, written exclusively for the Witness.

fishermen through part-time assignment.

• Realization that mission is no less important than the pastoral ministry to our religious faithful, though the two must not be separated.

Of training, Footitt wrote: "How can priests, either after a long traditional ministry, or hot from a theological college with a semi-monastic discipline of prayer and work, lose themselves in a team ministry? Yet it is precisely these two sorts who find themselves often thrown together in a group of parishes. There is in our situation a great need for a training center for specialist training in team ministry not only before ordination, but for courses before entry into a team and refresher courses after every ten years at least . . .

"How far is the monastic discipline of early morning prayers and offices meeting the spiritual needs of our missionary situation? Prayerful dialogue in which listening is more important than speaking — this is a

form of prayer. The repetitive machinery of much priestly prayer can be useless.

"The offices — at least we are better off than to be saddled with Roman breviary — need adaptation and more flexibility. The Taize offices would be worth studying in this respect."

On methods of evangelism, the report made this comment: "Study of and training in the Christian life at home, at work, and at leisure are clearly priorities. Direct sacramental presence, for example in the out-and-out enforcement of public baptism, and over-rigidity about its administration are to be avoided, but teaching is all-important.

"Evangelism may often be achieved, however, through bypassing the normal channels of ministry. One must be prepared to leave one's shell of class and caste — the Roman priests suffer more than the latter, ourselves from the former — and make oneself vulnerable. Secular work is the key to identification."

Presbyterians Urge Negotiations On Vietnam and Action on China

★ A call for "unremitting efforts to bring about negotiations with all parties" involved in the Vietnam war was issued by the general assembly of the United Presbyterian Church.

The statement, in a lengthy report from the assembly's standing committee on church and society, declared that "no nation is righteous before God" and added that "we ought not to suppose our cause completely just or our motives completely pure."

Christians, the statement said, "must accept the risk of living and working for the triumph of all humanity."

The document encouraged "free, full and open responsible

debate" of foreign policy "even during periods of crisis and war" and supported the "repeatedly expressed intention of the administration to seek peace in Vietnam . . ."

In other sections, the U.S. was urged to "resist pressure for extreme actions that would jeopardize the quest for a negotiated settlement," voiced regret that the UN has not been able to end the war and called on the U.S. to "continue to seek international means for settlement."

Reminding "united Presbyterians and Americans" that the "suffering and terror" in Vietnam will not end either with the abandonment of the struggle or

escalating of the fighting, the document urged President Johnson to direct American armed forces to "alleviate the desperate plight of South Vietnamese non-combatants."

Also included in the statement was a request to Congress to "examine proposals for universal service to the end that those who cannot conscientiously serve in a particular war may give alternative service . . ."

During discussion, an attempt failed to remove the "particular war" reference.

On the right to dissent, the document affirmed the "right of student protest" but urged "every citizen conscientiously to obey laws" and support government policies.

"When impelled by conscience," it stated, citizens should be permitted to criticize, demonstrate and "seek modification and change." However, the document added, conscientious disobedience should be "only . . . a last resort" subject to "legal consequences."

Public officials and news media commentators were cautioned against "lumping together and indiscriminately labeling" critics of government policies as "un-American" or calling them "immoral or mentally unbalanced."

The document affirmed the right of dissenters to "protection from brutality, intimidation or reprisal" and also registered opposition to "punitive administration" of the draft.

Other sections of the document receiving approval called narcotics addiction a "medical-social problem" and urged an end to the "legal stigma" placed on addicts; supported housing subsidies for low-income families, and asked for additional civil rights legislation and enforcement.

A section on Rhodesia, which approved economic sanctions "to end the usurpation of sovereignty" in the country was with-

drawn from the report prior to its adoption by the assembly.

Mainland China

A program designed to encourage increased understanding of mainland China and contact with Christians there was endorsed.

The program, proposed by the commission on ecumenical mission and relations, includes the suggested creation of a "China relations panel" which would include experts on Southeast Asia.

Seen as a cooperative project, the commission reported that interest has been expressed by the National Council of Churches and its constituent mission agencies.

Main objectives, as approved by the assembly, are:

- To remind the United Presbyterian Church of its "continuing opportunity and responsibility for intercessory prayer for China and the church in China."

- To stimulate study by qualified persons of the situation in China, the church in China and U.S.-China relations.

- To encourage interpretation of the people of China, the life, mission and relations of the church and the issues involved in Sino-American relations to members of the church.

- To seek contacts with the church in China through various ecumenical channels, and to encourage other churches to seek contact with Chinese Christians.

- To appoint young personnel whose training and assignment would enable them to be sources of information about the life of the church in China and competent students of the social and cultural situation in China.

The program was outlined to the Assembly by the Rev. Andrew T. Roy, vice-president of

Chung Chi College in Hong Kong and a missionary to China for 33 years. He declared:

"We have been estranged for 16 years from a great people whose days have been long in their land. The church cannot look upon permanent isolation or segregation of a people as being acceptable or as part of the will of God. We must move toward reconciliation . . ."

Sunday School Changes

Of interest to Episcopalians, many of whom use the church school material of the Presbyterians in preference to series issued by their own church, was a move to revamp the program.

The head of education told the assembly that more time is spent in "running successfully" the Sunday school than in "effective teaching." He suggested radical changes in the material and program. The report was approved with the job turned over to the board of education.

JOHN BURT ELECTED IN OHIO

★ The Rev. John H. Burt was elected bishop coadjutor of Ohio at a special convention. He was rector of St. John's in Youngstown from 1950-57, and since then at the west coast's largest parish, All Saints' in Pasadena.

As coadjutor to Bishop Burroughs, he would assist the bishop and succeed him when he retires. The latter has announced that the coadjutor will have particular responsibility for diocesan education and social relations.

Eight other candidates, including Bishop David E. Richards of Central America were nominated from the floor. On the fourth ballot Richards and Burt were tied, but on the fifth the latter moved ahead to win a majority of the clerical vote. The lay delegates then ratified, 72-15.

LAMBETH CONFERENCE TO STRESS RENEWAL

★ Renewal of the Church will be the general theme of the next Lambeth Conference in 1968 of bishops of the worldwide Anglican Communion, a Church of England announcement disclosed.

It added that the bishops would give particular consideration to the faith of the church, the ministry of the church, ordained and lay, and Christian unity.

Preliminary arrangements for the conference — the tenth of a series of meetings of Anglican bishops which have been held at Lambeth palace at approximately 10-year intervals since 1867 — were made by the Lambeth consultative body when it met in Jerusalem in April.

Metropolitans and primates who attended that meeting decided the 1968 conference would be held from July 25 to Aug. 25 at Lambeth palace, official residence of the Archbishop of Canterbury.

Dr. Arthur Michael Ramsey, the announcement said, not only will invite diocesan bishops but also suffragans and assistant bishops who are doing fulltime work. Consultants other than bishops will be invited from both Anglican and other churches, and will assist in conference work.

United Churches containing a former Anglican element, such as the Church of South India, will be invited to send a representative delegation of bishops to take part in the conference, but without voting rights.

The Lambeth consultative body was established in 1958. The announcement said that at Jerusalem it had "reviewed movements towards Christian unity in different parts of the world. It also considered the development of Mutual Respon-

sibility and Interdependence and agreed to the appointment of a group from various parts of the Anglican Communion to meet annually and assist the executive officer (Canadian Bishop Ralph Dean) in assessing priorities of projects to be supported."

The number of bishops attending the Lambeth Conference has grown from 70 in 1867 to 310 in 1958, when the conference was presided over by Archbishop Geoffrey Francis Fisher, then Primate of Eng-

land and now Lord Fisher of Lambeth.

A purely deliberative body, meeting in private, the conference has no synodical authority or legislative powers. Reports of conference committees and recommendations and resolutions passed by the conference are published, and since the decisions represent expressions of opinions arrived at after long consideration by a majority of bishops of the whole Anglican Communion they necessarily carry great weight.

Peace Vigil Held on Pentecost Protesting War in Vietnam

★ Readings from the Old and New Testaments, from newspaper accounts of the Vietnamese war and from world war one poets mingled with prayers and hymns in a three-hour interreligious Pentecost Eve vigil conducted by the New York committee of clergy concerned about Vietnam.

Held in St. Marks-in-the-Bouwerie Episcopal church in lower Manhattan, the peace vigil began at 9 p.m. and ended at midnight with a simple agape supper (love feast) of bread, cheese and wine. About 150 persons attended.

Father Daniel Berrigan, S.J.; William Stringfellow, Episcopal layman and an editor of the Witness, and the Rev. Richard Neuhaus of St. John the Evangelist Lutheran church in Brooklyn each led one hour of the vigil.

Stringfellow portrayed Pentecost as a "festival of nationhood." It was at Pentecost, he said, that the church of Jesus Christ was sent to be a witness and example among the nations.

It was then, he said, that God called a "holy people" to be an

example of community and reconciliation to all men.

Father Berrigan, associate editor of Jesuit Missions magazine, read selections from the Bible, the Manchester Guardian and from the writings of Mahatma Gandhi to support his contention that non-violence rather than violence is the basic law of man's being.

Individuals can change the course of public events, he said, by themselves undergoing interior change.

Both Neuhaus and Stringfellow were assisted in their presentations by persons of various backgrounds reading a wide variety of material or offering prayers. Among the contributors were Mother M. Jogues, R.S.H.M., president of Marymount College in Manhattan; Rabbi Lloyd Tannenbaum of Huntington, L. I.; and Canon William Van Meter, an Episcopalian, of the New York Protestant Council's department of social relations.

Rabbi Abraham Heschel, president of the Jewish Theological Seminary and a co-chairman of the New York section of the clergy concerned, had been

scheduled to take part in the vigil but was unable to attend.

At midnight the Rev. Michael Allen, rector of St. Marks, began the agape meal by breaking a huge loaf of bread and distributing portions of it, along with wine to everyone present. This rite concluded the formal part of the vigil, but the participants remained to share bread, wine and cheese in a social atmosphere.

The agape — agape is a Greek word meaning brotherly love— was a tradition within some areas of the early Christian church.

For some of those taking part the agape meal broke a day-long fast they had maintained to mark the occasion. Money that would have been spent on food was collected to aid victims of the war in Vietnam.

Father Robert Hanlon of Holy Rosary Catholic church in Brooklyn led singing during the evening to the accompaniment of his own guitar.

TALKS CONTINUE ON ISSUES

★ Three commissions were established last week in Bossey, Switzerland, by members of the World Council of Churches and Vatican delegates to the joint working group which is examining various fields of collaboration. The first is a special theological commission to study the general theme of "catholicity and apostolicity," a fundamental issue which continually arises in such dialogues.

The second commission will study the nature and task of ecumenism, while the third will deal with questions of proselytism in light of the churches' obligation to witness, of principles of religious liberty and common ecumenical tasks. Also seen as a future subject for discussion is the theology of marriage and the problem of religiously mixed marriages.

EDITORIAL

Killed for Asking Questions

SHADOWS fell on the city of Athens. One of the greatest men who ever lived raised a cup of poison to his lips, drained it to the very dregs, and then lay down and died, making a gentle jest with his last breath.

His name was Socrates. It was not suicide. He was an old man of seventy years, but he was sturdy and by no means weary of life. No, he drank the poisoned cup because he was commanded so to do by the government of his day.

After a long trial he was condemned to death on a charge of corrupting the morals of young people, and of teaching them to worship strange gods. His friends tried to persuade him to escape, but he would not hear of it.

He was not in the least afraid of death, and declared that he preferred it to running away and becoming an outlaw and a rebel against the authorities of his beloved city. So he gathered his friends around for a last, long talk, and then quietly drank the poison and died.

The curious thing about the whole business was that the charges upon which he was condemned were grossly and absurdly untrue, even when you make allowance for the difference between the ideas of our time upon such matters and those which were common amongst Athenians of that day.

They were untrue even from their point of view. His teachings were both sublime and beautiful, and he did not encourage any disrespect to the gods.

The truth of the matter was that the old man was put to death for asking awkward questions. He was convinced that no one ought to act or believe in things without knowing why he acted in that way, and why he believed in those things.

His great motto was, "Know thyself." And so he went about the world — the little world of Athens — asking people questions, and forcing them to think. This made them uncomfortable and dissatisfied with themselves.

Again and again they were forced by his merciless cross-examination to admit that they

had no real reasons for their conduct or beliefs, and that the reasons they gave, both to themselves and others, were absurd and untrue.

Now there is nothing which a man hates so much as being made to look like a fool, and it is worse if he is compelled to admit, even to himself, that he really is a fool. That was exactly what this old man did, and kept on doing for years. He made people look and feel like fools. In the end they could stand it no longer, and they put him to death. It was not right, it was not just; but it was very human.

Deep down in our hearts most of us have felt an impulse to murder people who have made fools of us. We have hated them bitterly. And yet people who make fools of us may be our best friends, if only we could recognize them. Socrates used to say that he was the wisest of men because he knew that he knew nothing. There is deep truth in that.

The more a man knows, the less he knows he knows; he knows that he knows nothing compared with what there is to know.

There is a deep reason why we all want to murder Socrates when we meet him. It is the instinct of self-preservation, which is the very root of all life. We want to murder Socrates because we feel that if we do not murder him he will murder us.

If you loved, and lived for, your wife, believing her to be the perfect woman, and a pearl of great price, and someone started in to prove to you that she was a worthless wanton, you would feel like murdering him, because he would be threatening the basis of your whole life, threatening your very soul.

Many of us would rather be left with our dreams even when we know they are not true. We like to believe, and go on believing, in the face of facts, and continue to hate anyone who faces us with the facts.

Far away down in the depths of our nature there is the conviction that the pure sceptic — the man who keeps on asking awkward questions and doubting everything and everybody, is a murderer — he takes away the basis of our lives, and puts nothing in its place.

It was partly for that reason that the Athenians turned on Socrates, and threw him out of the world. They felt that he was undermining

the foundation of their lives, and putting nothing in its place.

They were wrong to murder him, and yet we understand why they did it. We have a Socrates in our own mind, and you have one in yours, if you have a mind. He keeps on asking questions — awkward questions. He doubts everything and everybody — even God. Often we would like to murder him.

But it is no good — we know that. We cannot kill him, without killing ourselves — our thinking selves. We must live together. He must go

on asking, and we must go on trying to answer, until the evening shadows fall upon the city we have loved, and we lie down and die together.

When from that sleep we wake, it may be that Socrates will ask his awkward questions, and they will be awkward no longer, because we shall have found the truth.

It may be then — but not till then. In this life Socrates must not be killed or put to sleep — we must put up with him and think.

We must try to prove all things, and hold fast only that which is true.

WHAT DO CLERGY SALARIES MEAN?

By David B. Rivers

Rector of the Mediator, Allentown, Pa.

LOW SALARIES REALLY SAY THAT FEW OF US REGARD THE WORK OF THE CHURCH AS IMPORTANT

THE SALARIES of clergy are grossly out of line with salaries offered to men in other professions where a comparable investment in education is required. These salaries are even out of line with the compensation being given to many professions requiring much less education — a man working at Bethlehem Steel for three months as a laborer makes more than most clergy make. Few people dispute this observation, except, perhaps, those people who have still lower incomes, or those people who are subjected to clergy who do not work.

I suggest that this inequity proclaims something far deeper and more significant than appears on the surface: I suggest that low salaries really say that few of us regard the work of the church as important. This conclusion is attained by looking at the role money plays within our society.

Money is the means by which value is ascribed. The difference between the cost of the \$100 suit and the \$35 suit lies in its value to the buyer: either one will serve as a covering for the body. The difference between the Rolls Royce and the VW is \$15,000 in money terms, but the real difference lies in value ascribed, for either will serve as transportation. Thus, with most articles available for purchase, the amount of money spent indicates the value system of the buyer.

The same truth holds in the area of salaries, for here, in dealing with human beings, value is ascribed through money. Look up and down the scale of salaries paid to various professions, and we see what importance the people in our society ascribe to these professions. Obviously, doctors and lawyers and business executives are more important than brick layers and painters and carpenters; the latter grouping is more important than store clerks and day laborers and night watchmen. The means of expressing the difference in their values is through money: the importance rises as the amount of money paid rises, and vice versa.

Equal Salaries

THE FACT that clergy salaries average below the wages paid to brick layers and painters and carpenters, although clergy must invest the same amount of time and money to qualify for the profession as do lawyers and businessmen and doctors — roughly — suggests a conclusion: clergy are not as important in the eyes of our society as brick layers and painters and carpenters are. Of course, it is not society that establishes clergy's salaries; it is the church. Therefore, the church does not regard its paid leadership to be as important as society regards brick layers and painters and carpenters to be.

Is there another explanation? How can Episcopalians explain why the Presiding Bishop is paid thousands of dollars less than the executive head of the Pension Fund? If there is another explanation, how can it account for the scaling of salaries within the church itself? Should not all clergy salaries be the same?

Another explanation is offered by both clergy and laity: money is not applicable to value within the church. How many times have clergy been told, "How wonderful you are not to be concerned about money"? If a clergyman begins raising the question about salaries, church people look askance, and say verbally or non-verbally, "You should not be concerned about such matters" and/or "Aren't you concerned about the kingdom of heaven?"

Of course, this is true. Men do not enter the ordained ministry expecting to become rich. In fact, many men who enter seminary are required to become paupers before they get out. (Pauper: One without means except such as are derived from charity . . .) Unless a clergyman is skilled and lucky enough to rise to greater fields and greener pastures quickly, he will never have enough money to educate his own children, or to carry adequate insurance in the case of his death, or to meet any extraordinary expenses. There must be some motive at work aside from mercenary ones. Most clergy enter the field in an effort to serve God through his church.

Test for Vocation

LOW SALARIES seem, by this way of thinking, to be some type of test of the clerical vocation. The logic appears to be that only a dedicated person will be willing to enter such a field. Of course, by this logic, perhaps the church can get better clergy by lowering salaries: better clergy should be attracted by a greater call for sacrifice. Is this what the low salaries are meant to connote?

Or perhaps the relevance of low salaries to this "clergy should not be concerned about this world's goods" approach lies in the expectation that all "true" clergy with a "true" vocation—call—can demonstrate their loyalty to God by being unconcerned about this physical, temporal existence, somehow proved by their willingness to do without. If this is what low salaries are supposed to mean, I suggest again that there be a logical consistency throughout the church.

All clergy salaries should be exactly the same. This would preclude any suspicion of a mercenary motive behind the desire of clergy to move to bigger parishes. As the church now works, clergy in the higher paying jobs appear to be called upon to prove their vocation by some other means.

What do low salaries mean in the church? I fail to see any evidence that they connote anything different from the obvious: the church does not regard clergy as important.

From a clergyman's point of view, this is a blow to the ego. But, egos aside, I submit what I see to be the heart of the problem: church people do not think the church is important. Any business concerned about itself would see to it that it got the most able leadership available, for the sake of the business. A business would do this in part, but only in part, by paying a significant salary. That the church does not pay significant salaries, and is not willing to do so—although the money is very often available—think of how much church people are willing to spend on buildings—suggests strongly to me that the church does not regard its people as important.

Base Salary on Needs

IF SUCH a conclusion is accurate, I submit two suggestions: clergy should not be so silent—in public—about their salaries. This silence is really consent as to the importance of clergy, although both clergy and laity like to think of it as sacrifice. Clergy have an obligation to insist on the importance of the church through insisting on a significant salary. It is fun to watch the motives ascribed to the clergy when the subject is raised.

Also the church should take the time and make the effort to examine the basis of the scaling of salaries now in effect. We do a lot of talking about the church as mission. Then why is it that missionary salaries are the lowest, over-all, in the church? Why is it that in most dioceses that a single man earns just about the same salary as a family man?

Would it not be fair to establish a salary system that takes into account the needs of the individual clergyman in his situation, perhaps by adjusting the salary to the size of the family and its location in the country, etc? By such a means, I suggest that we could best proclaim something about the gospel and the equality of all men before God.

NOT DEAD BUT HIDING

By William S. Hill

Rector of St. Paul's, Lansing, Michigan

THIS SO-CALLED THE DEATH OF GOD

BUSINESS IS AS OLD AS RELIGION

ON THE CONTEMPORARY religious scene, no idea has aroused more interest, nor been the source of greater controversy, than the concept expressed in the phrase "God is dead."

When, as has happened, up-to-date magazines like *Time*, *Look*, and *U.S. News and World Report* feature write-ups on the so-called "death of God" school of religious philosophy, one is tempted to think that this is a brand new, an ultra-modern, development. Actually, the "God is dead" concept is old, so old that there is a technical name to describe it: *deus absconditus*. To be sure, the contemporary "God is dead" school has distinguishing characteristics of its own — some of its spokesmen take what appears to be an atheistic position — nevertheless, for centuries theologians have concerned themselves with *deus absconditus*—the God who has absconded, the God who no longer exists — and in this article I would like to try to set forth what this has meant to people living in ages past and what it can mean to us who are living today.

For a text, it is appropriate to turn to the psalms — to a passage written by what in our day would be called a "God is dead" theologian:

"How long, Lord? Wilt thou hide thyself forever?"

Limited Knowledge

FROM EARLIEST times — from the very dawn of religious thinking — God has presented himself to sensitive, thoughtful people, as a hidden God. Some eight centuries before Christ, the great prophet Isaiah had addressed God by saying, "Thou hast hid thy face from us"; and some sixteen hundred years after Christ the great philosopher Pascal wrote that "all appearance indicates . . . the presence of a God who hides himself." In a similar vein, the spiritually-awakened Meister Eckhart remarked that "everything you say about God is wrong"; and the theologically astute Richard Hooker ob-

served that when it comes to matters of divinity, "our safest eloquence is silence."

The concept of the hidden-ness of God is rooted in the awareness of the limitations of the human mind. God is infinite, perfect, all-powerful, eternal. How then can the human intellect — itself finite, imperfect, weak, and transient — hope even to begin to comprehend the God who is from everlasting to everlasting?

To put this in terms of ordinary human experience, think of how much knowledge is "hidden" from us simply because we are not well enough equipped to grasp it. My own knowledge of mathematics and physics, for example, is so very limited that I can only wonder at the way in which scientists can send two men up in a space-capsule, have them orbit the earth a number of times, and then down precisely to a prearranged point in the Pacific Ocean. How this is done is "hidden" from me; I cannot comprehend it; I can only marvel at it.

It is such a mood — the attitude of being confronted with something truly beyond the power of one's feeble human intellect to grasp — which has led thoughtful, sensitive people to speak of the "hiddenness" of God. It is such a mood which led St. Paul to exclaim:

"O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!"

The Silent God

AGAIN from earliest times — from the very dawn of the moral conscience — God has presented himself to sensitive, thoughtful people as a silent God. Some three centuries before Christ, a psalmist had written: "Why standest thou afar off, O Lord? Why hidest thou thyself in the time of trouble?" And on the cross, Jesus himself cried out, saying, "My God, my God, why hast thou forsaken me?" In a similar vein, the nineteenth-century poet, James Thomp-

son, wrote that he would rather be his own miserable self than to be the God who had formed creatures who behave as disgracefully as do human beings.

The concept of the silence of God is rooted in the awareness of the injustices, the immoralities, and the cruelties of life in this world. It grows out of the observation, made by the Roman poet Plautus, that *homo homini lupus*—man is a wolf to man — and God apparently does nothing about it.

To put this in terms of ordinary human experience, think of the iniquity, the brutality, and the inhumanity that goes on without ceasing, day after day. This is the theme of the last act of the controversial play by Rolf Hochhuth called *The Deputy*. The scene for this last act is Auschwitz, the notorious death camp where thousands upon thousands of Jews were executed and cremated under orders of the Nazis. In the play, some of the victims, knowing they are about to die, affirm that God is cold, unfeeling, to permit such barbarity to take place; and one of the characters states that if he knew God looked on such cruelty, and did nothing, he would have to hate him. And this is why Hochhuth has entitled the act, "Auschwitz, or where are you, God?"

It is such a mood — the attitude of being confronted with the human depravity that God has permitted to intrude into his creation — which has led thoughtful, sensitive people to speak of the silence of God. It is such a mood which led Job to say . . .

"Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no justice."

The Departed God

ONCE MORE, from earliest times — from the very dawn of spiritual awareness — God has presented himself to thoughtful, sensitive people as a departed God. Some four centuries before Christ, Job had written: "Behold, I go forward, but he is not there, and backward, but I cannot perceive him: on the right hand . . . I cannot behold him: he hideth himself on the left hand, that I cannot see him." At about this time a psalmist affirmed that "clouds and darkness are round about (God)" and thus beyond the sight of the faithful. This feeling that God has departed, that he is separated from his servants by a dark cloud, came in time to be

referred to as "the dark night of the soul." A sixteenth century Spaniard, known as St. John of the Cross, is the classical spokesman for the dark night of the soul, and he says, "what the sorrowful soul feels most in this condition is its clear perception, as it thinks, that God has abandoned it, and in his abhorrence of it, has flung it into darkness."

The concept of the departed-ness of God is rooted in the awareness that one is, after all, a human being, and not an angel. Human beings have physical needs which must be provided for; angels do not. Human beings require repeated moral cleansing, angels do not. Human beings have responsibilities to fulfil on earth; angels do not. Human beings need constantly to be reminded that all they do and have and are is by the grace of God: angels do not.

Teresa of Avila, a friend and contemporary of John of the Cross, said that one experiences the dark night of the soul for two reasons: first, so that one will get to work at one's ordinary, humble chores, without being distracted by visions of glory, and second, that one will recognize how utterly dependent he is, for his life and all that he has, upon the divine grace. In other words, God plunges you into darkness so that you will learn truly to see and to appreciate the light.

To put this in terms of ordinary human-experience, think of such proverbs as "You never miss the water until the well runs dry," or "absence makes the heart grow fonder." What these point to is the fact that you never appreciate what you have until it is taken away, and that often you have to be deprived of something before you sense its true worth. With respect to the spiritual life, this means that your soul never comes into the brightest light until it has first passed through deep darkness.

It is such a mood — the feeling of being plunged into a black spiritual night — which has led thoughtful, sensitive people to speak of the departed-ness of God and of the dark night of the soul. And it was such a mood which led a psalmist to say of God:

"He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies."

Our Limitations

TO SPEAK of the hiddenness of God is, really, to speak of the limitations of the human mind. To speak of the silence of God is, actually, to

speaking of the moral irresponsibility of the human heart. And to speak of the departedness of God is, in fact, to speak of the blindness of the human soul. If men were wiser and more knowledgeable, God would not be hidden; if men assumed moral responsibility and took a stand on moral issues, God would not be silent; if men had spiritual vision, God would not depart and there would be no dark night of the soul. The concept of *deus absconditus* — the idea of a God who has absconded, of a God who no longer exists — points not so much to the limitations of God as to the limitations of man.

It was this which Dr. Erich Fromm had in mind when, in an address in San Francisco a few weeks ago he said:

"A man sits in front of a bad television program and does not know that he is bored; he reads of Vietcong casualties in the newspaper and does not recall the teachings of religion; he learns of the dangers of a nuclear holocaust and does not feel fear; he joins the rat race of

commerce, where personal worth is measured in terms of market values and he is not aware of his anxiety. Ulcers speak louder than the mind.

"Theologians and philosophers have been saying for a century that God is dead, but what we confront now is the possibility that man is dead, transformed into a thing, a producer, a consumer, an idolator of other things."

The so-called "God is dead" school of religion is in reality an invitation to man to become alive. It is a summons to exercise his intellect so that God is seen in the created universe; it is a summons to assume his ethical responsibilities so God is revealed in the moral order; it is a summons to become spiritually awakened so God is known as an ever-present reality. In the words of the Bible, it is a command to

"Come . . . to mature manhood, to the measure of the stature of the fulness of Christ."

THE SUPPER WE DO NOT KEEP

By George W. Wickersham II
Minister of Tamworth Associated Churches,
Chocorua, N. H.

WE HAVE ALL SET UP OBSTACLES TO OBEYING THE WORDS OF CHRIST

ON THE NIGHT in which he was betrayed Jesus did something to which he had evidently given much thought. St. Luke tells us that he said to his disciples, "I have earnestly desired to eat this passover with you before I suffer" His careful preparations for what we call "the Last Supper" are recorded in all four gospels.

Jesus had entered Jerusalem as the Messiah of God. The majesty of his person had swept all before him. He had cleared the temple of its tawdry buying, selling and money-changing. He had remained in complete charge, as it were, of the temple proceedings for four full days at the height of the festal season. He had been approached repeatedly by his detractors and had confuted them every time. Such was his triumph that the authorities did not dare to

arrest him, much as they desired to.

Whatever the disciples may have thought, Jesus knew that this situation could not last. The power structure was against him almost to a man. It was formidable and it was backed by Roman arms. The days may well have been his, but the nights were long and there was always the danger of betrayal.

Feelings were high, pressures were great, someone was bound to crack. Jesus saw it happening: Judas Iscariot.

This is the background of the Last Supper. The time had come. The end was at hand. Something was needed which during the days, the years, the centuries to come would bind his followers to him and to each other. That marvelous mind was ready. St. Paul tells us that he took bread, and when he had given

thanks, he broke it, and said, "This is my body which is broken for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

O, masterpiece of unspoken meaning! Incomparable instance of open expression! Utter simplicity! Irreducible clarity! Something to bind us to him and to each other.

It would be a matter of interest to know how many billions of times the Lord's Supper has been reenacted since that hallowed moment twenty centuries ago. Yet, with all the celebrations of the holy communion — in number like the sands of the sea — it is one of history's saddest facts that the Sacred Supper has not bound us to him as it was intended to, neither has it bound us to one another.

Indeed, of all the issues which divide church from church and Christian from Christian, none looms larger than the issue of the holy communion. In view of our Lord's intention, how ironic that the holy communion should become "an issue"!

Closed Altars

CHURCHES close their altars to other churches and forbid their people to communicate elsewhere. Let us not point fingers. This condition cuts across all lines: Protestant, Catholic, Orthodox, Anglican. We are all guilty. Unity talks falter over the administration of the second sacrament.

The badge of unity has become the symbol of division.

Why?

Because we are human. There is no other reason, really. Give us the Lord of life and we crucify him. Give us a sacrament of sonship and of brotherhood and we twist it into a sign of status and of caste.

Our Lord said simply, "Do this, as often as you drink it, in remembrance of me." But we are quite unwilling to take him at his word. We hedge the communion in with all sorts of restrictions: who may do it, how it is to be done, when it is permissible, what is to be believed.

Every regulation added means effectiveness subtracted. The sacrament is handicapped. Further: every point of interpretation becomes a potential point of difference.

One does not strive to analyze a handshake, or any other form of salute, nor do we strive

to surround these with restrictions and interpretations. Handclasps are effective in the doing. So is the holy communion.

There is a story about Pavlova, the great ballet artiste of years ago. An admirer approached her after a performance. "What did you mean to say by that last dance?" he asked. "If I could have said it," replied the dancer, "I would not have danced." *

We must learn to allow the Lord's sacrament to speak for itself.

Not infrequently I am asked how it is that I, an Episcopal priest, celebrate the holy communion in a Baptist or a Congregational Church, which I do as minister of the Tamworth Associated Churches. "How do you know," my questioners usually ask, "whether your Baptist or Congregational parishioners believe the same things about the communion that you do?" The answer, of course, is that I do not know. I neither know nor care, just as long as my parishioners are willing to do with me what our Lord commanded us to do. In this way the holy communion draws those of different opinions together.

I very much question whether one could find anything approaching unanimity of opinion concerning the communion even in the Episcopal Church. If we insist upon it, we merely make of the rite an instrument of division.

It is reasonable to set certain standards with regards to the observance of the Lord's Supper when it is held in churches, if only to fulfill St. Paul's dictum that "all things should be done decently and in order." But the minute that you turn your particular standards into absolutes to apply in all places at all times, you are in effect commanding people not to do what our Lord commanded them that they should. This is not an enviable position for the church of God to assume.

Rome Means Business

WITH ALL of our many sins, it is the glory of our times that throughout Christendom penitence for our disunity pervades the churches. Not the least of the churches to be reaching out to its separated brethren is the Church of Rome. Make no mistake about it, Rome means business. Protestant, Orthodox and Anglican observers returned from the Vatican Council

* *Gratitude to Terence J. Finlay for this illustration, The Witness, March 31, 1966*

their heads swimming with the expressions of love and appreciation accorded them at that historic gathering.

"The observers," writes one of them, "perhaps to their surprise, found that they were doing much more than passively observing." Canon Clement W. Welsh of the Washington Cathedral College of Preachers goes on to describe in a news-letter how the observers were drawn into all sorts of meetings with members of the Council, meetings in which their opinions were sought and their understanding solicited.

At the end of the Council Pope Paul said, "We have worked together; let us pray to-

gether." So he invited the observers, the cardinals, the patriarchs and the bishops to a service in the ancient church of St. Paul's Outside the Walls. The service was conducted by Roman Catholics and by non-Roman observers. It was an exciting affair.

Imagine how exciting it would have been had the Bread been broken and the Cup shared.

We are all to blame. All of us have set up canonical obstacles to obeying the plain words of Christ. We are all the losers thereby.

God give us the wisdom to perceive our errors. God give us the strength to throw off the shackles. God give us the grace to do that which he commanded us to do.

REJOICING IN THE REWARDS OF OTHERS

By Kenneth E. Clarke

Rector of St. Thomas, Terrace Park, Ohio

TO TALK about rejoicing in the rewards of others to Christians does, I must confess, sound rather presumptuous — something like trying to sell soap to Proctor and Gamble. The fact of the matter is, though, that Christians are people and most people, no matter what their profession, do not take naturally to rejoicing in the rewards of others. At least, not when the rewards appear to threaten their own status.

I think, for example, of some of the well-heeled people in my parish who resent the church's operating a nursery school for underprivileged children. Although they live in fifty thousand dollar homes, their budget, they claim, doesn't permit them to send their own children to nursery school. Why, then, should the church offer nursery school privileges to others free? It's discrimination against the well-to-do.

Indeed, these people are fed up with hand outs. The government is taking more and more out of their pockets and so is the church, but, as they see it, they themselves are receiving less and less all around. If we don't watch out, it won't be long before everyone is being treated equally, they say.

Now obviously people who reason in this manner have some problems that go a good deal deeper than the question of whether their offspring are given free tuition in a church nursery school, but their attitude does serve to highlight, rather patently, a spiritual problem which is, in some measure, common to us all.

It is the same problem to which Jesus addressed himself in the parable of the laborers in the vineyard. He did so because St. Peter, of all people, had raised the ugly question of rewards. After some words of assurance to Peter concerning his apostolic labors, Jesus added the caveat: "But many that are first will be last and the last first." The parable which ensues (Matthew 20: 1-16) is a brilliantly developed commentary on that seemingly enigmatic statement.

Our difficulty in understanding this parable stems from the fact that it is counter to our common concept of justice which is concerned mainly with quantitative and external factors. The focus in the parable, as always in Jesus' teaching about the kingdom, is just the reverse.

Self-Accused

BEFORE PURSUING its teaching further, let's be sure we are clear concerning the details of the story. It is, as I have indicated, a marvel of precision. Note, then, that in the case of those hired at the beginning of the day there was a definite contractual arrangement. They agreed to the standard wage. With those who were hired at subsequent hours, there was no formal arrangement. They trusted the householder's integrity. The question: "Why do you stand here idle all day?" was addressed only to those hired at the eleventh hour. Their reply made it perfectly clear that their idleness was no fault of their own. When pay time came, the householder significantly started with the

laborers hired last. Those who worked all day stood by eagerly expecting to receive more. When they did not, they immediately began to grumble, but this was quickly cut off. They had no recourse. The householder's generosity stood in stark contrast to their grudging attitude, and they were left in the awkward position of having been their own accusers.

Now what does this story have to say to us?

Deceiving Ourselves

IT SPEAKS of our relationship with God and of his way of dealing with us. In plain language, it makes it clear that if we imagine we can build up a case for ourselves or be the judges of our own merit, we are utterly deceived. Indeed, the genius of the story lies in the fact that it perfectly illustrates the difference between our ordinary way of thinking and the mind of the maker.

As many scholars have pointed out, in a similar rabbinic parable, the householder is depicted as interrupting the work of one laborer after several hours. The laborer then spends the rest of the day idling in the vineyard with the householder. At the end of the day he is given the same wages, and the others level a protest. In this version, though, the householder replies that the man has done more in two hours than the rest have all day.

Ah, we say to ourselves, now that's more like it. It appeals to our middle class sense of justice. But, of course, it was precisely because Jesus wanted men to get beyond this limited and legalistic manner of thinking of God that he changed the details in his parable. The point is not that God conforms to our concept of justice but that his loving generosity surpasses almost all we know. Human parallels are not unknown, but they are distinctly rare.

The Grumblers

THE PARABLE has much to say concerning our attitudes toward one another. Let us go back to the grumblers and put the spotlight on them. Peter, implicitly anyway, was among them, and the chances are, so are we. The basis of their complaint was not that they had been cheated but that others had received just as much as they had. There is the rub, isn't it? No matter what the nature of our contribution, we like to think of ourselves as being particularly meritorious, something special.

Thus when others who have not worked as hard and who have been through less come out,

so to speak, with the same amount of prize money, our whole picture of ourselves is threatened. It just doesn't seem right. And so we tell ourselves, and anyone else who will listen, what a raw deal we got. We feel abused and confused. Do I do some an injustice? No doubt, but this kind of reaction is rather common, isn't it?

At least, I find this to be the case among the clergy. We never quite understand why so and so has received such and such a preferment. What, in heaven's name, has he done anyway? Of course, he may not have done anything either, but this is beside the point. Put very simply, I suspect that a great many of us rather resent having others on an equal footing with us. Anything, then, that tends to suggest they are is apt to cause us to register violent protest. Needless to say, this is a very self-centered attitude. That's our problem. And it was, of course, the problem of the grumblers in Jesus' parable.

They had not once considered the situation from anything but their own vantage point. Such a question, for example, as whether or not the need of those who were hired later than they was any less than their own had apparently not occurred to them. Presumably these men also had mouths to feed and limbs to clothe. Furthermore, why should they, or for that matter, why should any of us, associate material rewards with real merit? Quite obviously, if we are going to labor in his vineyard, we had better adopt a different scale of values.

Scale of Values

FINALLY, the parable speaks to us quite directly concerning the prevailing disposition of our minds. Very briefly, if we insist on viewing things in the manner of the grumblers who were first hired, glory is bound to pass us by. His grace will come into our lives and go unobserved. The tragedy of this is not simply that we will miss the joy of receiving but eventually we may lose the capacity to receive.

And those who can not receive can not give either. This is what happens when we become obsessed with staking claims and balancing scales. It is the explanation of why the last are so often first and the first last. Many, indeed, are called but only a few are chosen. Could this be because we forget that the real joy lies in being called and not in any reward we may receive as the result of our calling?

SAMUEL WYLIE ELECTED DEAN OF GENERAL

★ The Rev. Samuel J. Wylie, rector of the Advent, Boston, is the new dean of General Theological Seminary, to take office in December. His election was unanimous by the 42-member board of trustees.

He is 47 and was a Presbyterian minister before taking Episcopal orders.

The seminary is to celebrate its 150th anniversary next year and the new dean has announced that he will address a series of alumni dinners soon after taking office.

WAR MESSING UP DOMESTIC ISSUES

★ Martin Luther King Jr., in a statement read before an estimated 15,000 war protest marchers said the war in Vietnam "has played havoc with our domestic destinies."

The statement, read by the Rev. William S. Coffin, chaplain of Yale University, warned against further widening of the war. He said:

"The pursuit of widened war has narrowed domestic welfare programs, making the poor, white and Negro, bear the heaviest burdens at the front and at home."

Under the watch of nearly 1,000 policemen, the "protest vote" marchers paraded before the White House and then assembled a few blocks farther south at the foot of the Washington monument, where a number of speakers appeared, including Dr. Benjamin Spock, well-known authority on child care now devoting his time to peace efforts.

Coffin, co-chairman of voters' pledge drive, as the conference attended by some 2,500 persons, was known, indicated that more than 70,000 persons had signed their names indicating they would support local candidates

to election who promise to use their influence to change America's war policy in South Vietnam.

CIVIL RIGHTS BILL GETS SUPPORT

★ Representatives of the three major faiths joined last week in support of the civil rights act of 1966. In testimony before the house judiciary committee, they called for the eradication of "every vestige of racial discrimination from American society." While the additional legislation will not be a panacea for solving the civil rights problems facing the nation, they said, it is a necessary minimum. "Democracy must end discrimination or discrimination may well spell the end of our democracy," they told the committee.

The testimony was presented by the Rev. John F. Cronin, assistant director of the social action department of the national Catholic welfare conference. With him were the Rev. Benjamin F. Payton, executive director of the commission on religion and race of the NCC and Rabbi Richard Hirsch, representing the synagogue council of America. It marked the third time in as many years that the major faiths have spoken out together in support of civil rights legislation.

In the joint statement, they stressed the need for the "protection" and "jury features" of the bill but their strongest words were for its open-housing provisions. The new law, they said, would start a speedier pro-

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cess of wiping out slums. They pointed to ghetto housing as the "costliest" in terms of the financial burdens for social services on the cities as well as in wasted human resources.

APPEAL FROM GHANA A LONG ONE

★ When the telex machine in the church world service New York office stopped clicking a message nine feet long from the ministry of health in Ghana lay on the floor. Included was confirmation from CWS representative in Ghana, Harlan Stenger, of the urgency of the need for medical equipment and drugs. The recent revolution, said the message, had caused serious depletions of necessary medications and no commercial market has yet been reestablished. After consultation with Jan van Hoogstraaten, director of the CWS Africa department, and Arthur Wilde, director of interchurch medical assistance, \$4,000 was allocated to purchase the needed supplies.

This appeal and the response to it by CWS was No. 40 since January 1 this year. Number 41 came in the same day. In what was called "a seemingly continuing emergency," it reported the arrival of 5,000 more refugees

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in one week into Baraka in East Congo.

Due to government military operations against the rebels in the area, the people have been fleeing both the fighting and the rebels. A military assistant, said the message, had estimated that the influx of completely destitute people would surpass 10,000 the following week.

CWS representative in the area, Don Kurtz, reported that a special barge loaded with food, given by the Congo Protestant relief agency and Catholic relief services, and clothing given by CWS and the Mennonite central committee had been dispatched to the area. While blankets could be bought locally, said Kurtz, funds for them were needed. He added that the medical supplies in the shipment could not be dispensed as there was no qualified person available to do it.

WANT TO GET OF SOUTH AFRICA

★ South Africa's racial segregation policies are forcing the country's non-white people, particularly the educated, to think of emigrating, an Anglican rector declared.

How to get out of the country is one of the most "popular" topics of conversation among them, according to Canon E. J. Rowland, rector of St. Mary's, Capetown.

Commenting on the forthcoming fifth anniversary of the South African republic, the clergyman said the government should not expect non-whites to rejoice at the observance or to "revere" the nation's flag, anthem or Afrikaans language.

Government officials, he said, seem unaware of the true attitude of victims of apartheid toward the three "symbols of oppression."

Canon Rowland said that non-white teachers "feel they are being forced to rejoice" for the

republic's anniversary through propaganda in the educational journal published by the state department for colored affairs, which, said the minister, "is generally ridiculed by the teachers."

He added that some teachers believe there are "informers" in the schools and that they may be ousted if they failed to support the country's anniversary.

"Love of country is a beautiful thing, but it cannot be forced; its prerequisite is freedom," he observed.

AUSTRALIA NAMES ACTING PRIMATE

★ Archbishop Philip Strong of Brisbane has been named acting primate of the Church of England in Australia, following the resignation of Archbishop Gough, reported last week.

CHURCHMEN DISCUSS FAMILY LIFE

★ The pressures of modern society on both parents and children were reviewed in the light of the church's responsibility at the North American conference on church and family life, last week. Gathered on the campus of McMaster University in Hamilton, Ontario, some 500 representatives of churches in the United States and Canada sought a more "realistic approach" to the theological, moral and ethical issues confronted in contemporary society.

In a time of widespread breakdowns of marriages and talk of a "new morality," this conference was seen by the Rev. William H. Genne as having an urgent mission. He is executive director of the family life department of the NCC and conference administrator. Gen-



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eral chairman was Gibson Winter, Episcopalian, who was the keynote speaker.

Other speakers and leaders included Harvey Cox, author of "The Secular City"; Mrs. Theodore O. Wedel, associate general secretary for unity, NCC; Drs. Sylvanus and Evelyn Duvall, lecturers and marriage consultants; Pieter de Jong, New York Theological Seminary; and Alvin Pitcher, University of Chicago Divinity School. The Rev. George Johnston, president of United Theological Seminary, Montreal, was among the top-ranking Canadian leaders.

WALTER H. STOWE RETIRES

★ The Rev. Walter H. Stowe retires as rector of Christ Church, New Brunswick, N. J. on June 30 after serving the parish for 37 years.

He is the author of several books and was editor of the Historical Magazine for many years.

The Rev. Charles G. Newbery, vicar of All Saints, a chapel of Trinity, Princeton, becomes rector in July. He is the son of the late Rev. Alfred Newbery, who was on the staff of the national social relations department for a number of years.

NORMAN PITTENGER LEAVES GENERAL

★ The Rev. Norman Pittenger is leaving the General Seminary faculty after thirty years to join the faculty of King's College, Cambridge, England. He received an honorary doctorate at GTS commencement, as did the Rev. Stanley Gasek, rector of Grace Church, Utica, N. Y., who preached the baccalaureate sermon, and several others.

Seven men received master degrees, with bachelor degrees going to 48 seniors and graduate students.

WESTFIELD MUSICIAN GETS AWARD

★ Richard Connelly, director of music at St. Paul's, Westfield, N. J. is to receive the Royal School of Music award on July 9 for his service to religious music.

Only two others are cited, a Canadian and a South African.

CATHOLIC MEMBERSHIP SETS RECORD

★ A total of 46,246,175 Roman Catholics in the U.S. as of Jan. 1 was reported here by the 1966 Official Catholic Directory—representing a 605,556 increase over the previous year.

It represents a ten-year gain of 12,672,158, or 37.7 per cent over 1956.

CHURCH OF SCOTLAND HAS WOMEN ELDERS

★ Hailed by a burst of applause, the general assembly of the Church of Scotland ended a 400-year-old tradition by agreeing to admit women as elders on the same terms as men.

KEEP MUSIC NATURAL SAYS ALEC WYTON

★ Alec Wyton, organist and master of choristers of the Cathedral of St. John the Divine in New York said that the best advice he could give on changes in Roman Catholic liturgy and

music would be to "keep it natural." He spoke during an ecumenical service at Second Presbyterian church, St. Louis.

Wyton, who played during the service, later discussed the difficulties the Catholic Church is undergoing in translating musical works into the vernacular.

"We in the Episcopal Church had an earlier start on the problem of translating," he said. "In the Roman Catholic Church they have another more difficult problem, too. We only had to translate from older English to newer English. Catholics have to translate from Latin to English, which is much more difficult."

He said that what concerns him most, in observing Catholic efforts to update the liturgy, is the phraseology.

"All those 'you whos' bother me," he said. "They sound like something else — as if you were hailing someone."

"I don't suggest that you go to 'thou that' but something else has to be tried."

"I grew up with Archbishop Cranmer and the Book of Common Prayer. Cranmer was a theologian but he was also a poet. You have to come up with that combination of theologian and poet to change your liturgy and music and that is hard to do."

COLORADO WOMEN ON VESTRIES

★ Colorado voted to let women serve on vestries. The convention also voted to allow them to be delegates but the action has to be reaffirmed next year.

BAXTER LEAVES PARISH FOR PEACE CORP

★ The Rev. William M. Baxter, rector of St. Mark's, Washington, where Mrs. Johnson is a communicant, has resigned to take a position with the peace corps. He will help returning corps people to adjust to new careers.

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NEW BOOKS

E. John Mohr
Book Editor

WITNESS FOR CHRIST, by John F. Crosby. Westminster. \$1.45

TO BE HONEST, by William G. Berry. Westminster. \$1.45

WHAT IS THE WORLD COMING TO? by Nelson B. Baker. Westminster. \$2.25

Ever since *Honest to God* the publishers have been bringing out "snappy" titles suitable for adult discussion on an intelligent level, and these three books belong in that category. They do not profess to be profound theological treatises, but all contain some excellent theology.

Crosby, a Baldwinsville, N. Y. Presbyterian pastor, seeks to help the layman understand what it means to witness for Christ within and without the organized church: in speaking, spending, relationships with others, and in the totality of his daily life. The author begins with a Bonhoeffer quotation, which limns his viewpoint: "When we are called to follow Christ, we are summoned to an exclusive attachment to his person."

To Be Honest is a title in the *Adventures in Faith Series*. The writer interprets the nature of God as being near at hand through his Holy Spirit, with us in our struggles, providing strength for our pain, suffering, and sorrow, and redeeming from our sins.

What Is the World Coming To? is the lucid effort of a professor at Eastern Baptist Theological Seminary to interpret in "lay language" the doctrine of last things. It is so well done that perhaps readers will be able in an informed way to use that sometimes obscure word "eschatology" in ordinary conversation.

— KENDIG BRUBAKER CULLY

Dr. Cully is dean of New York Theological Seminary.

THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES, by Benson Y. Landis. Dutton. \$3.95

This is a practical guide to latest developments in the Roman Catholic Church, with special emphasis on those matters that are of interest to people in this country. There is a wealth of information that non-Roman Catholics will be glad to have. The author, a Protestant layman, writes without bias. His book is the fruit of scholarship and keen interest. The Roman Church is an international institution, and largest body among Christians. The

unusual influence of John XXIII, throughout the world, has sound basis. He is reputed to have said, "My vocation is to build bridges." Among many things written on the late, and lamented, President John F. Kennedy, the sharp distinction he made between his oath of public office and his Catholic conscience is pointed out.

— JOHN H. JOHNSON

Dr. Johnson is Associate Rector, St. Martin's Parish, Manhattan, New York City.

AWKWARD QUESTIONS ON CHRISTIAN LOVE (*Adventures in Faith Series*), by Hugh Montefiore. Westminster. \$1.45

The questions are concerned with the Christian faith and deal with the fear that the Christian claim that God is love is denied by the facts of human existence. The first essay deals with the problem of evil and the author says quite succinctly about all that can be said.

The next deals with the sinlessness of Jesus. Describing sin as a state of estrangement from God with a resulting estrangement from other people, Jesus was sinless although his human personality did not reach completion until the final surrender on the cross. The problem is discussed in the context of Jesus' life and teaching and with the assumption that only a perfect response of human love could mirror divine love and be the adequate instrument of God's love.

The third essay deals with the doctrine of the atonement and advances a psychological interpretation to show that God is love. The author concludes with an explanation of the Christian ideal of love for one's neighbor as defined by Christ and the church.

— LEE A. BELFORD

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

THE FORGIVING COMMUNITY, by William Klassen. Westminster. \$6

Forgiveness is a key word of the Bible. At bottom it has to do with the restoration of a broken relationship, with the overcoming and taking away of the barrier that caused the separation. Given a serious grievance, forgiveness is a costly business. And it is the work of Christ, the reconciling one, through whom men are enabled to enter into new relationships with each other and with the God and Father of us all.

The author, a mid-western professor, has looked up every reference to the subject in the scriptures, and there are frequent quotes from Barth, Bultmann and Tillich. His chapter on the psychiatric dimensions

of forgiveness is well done and helpful, but otherwise the treatment of the subject is a rather academic one. The book could well stand some telling illustrations from modern literature and the times in which we are living.

— BENJAMIN MINIFIE

Dr. Minifie is Rector of Grace Church Parish, Manhattan, New York City.

Book Notes

Washington, D.C., by James Playsted Wood; illustrated by Joseph Papin. Seabury. \$3.95

A portrait of the city at present, with some of the past, for readers 12 years old and up.

More Beautiful Than Flowers, by Joan M. Lexau; drawings by Don Bolognese. Lippincott. \$2.95

A small book on the subject for the young child.

Understanding Your Teenage Boy, by William J. George. Sheed & Ward. \$3.95

Sub-titled "A Psychologist Opens His Casebook" the book is intended to give parents some insights into the many facets of the subject, including stealing, smoking, sex, dating, and religious doubts; by a Roman Catholic psychologist and counselor.

Riots, U.S.A., by Willard A. Heaps. Seabury. \$3.95

A description of 15 incidents of rioting and violence from 1765 to 1965 for readers 14 and up.

Challenging Careers in the Church, by Joseph E. McCabe. McGraw-Hill. \$4.50

An unusual presentation to high school boys and girls of the whole spectrum of professional work in the church covering some dozen and a half occupations, including, let it be said, journalism.

The Ingenious John Banyard, by Nan Hayden Agle and Frances Atchinson Bacon; illustrated by Joseph Papin. Seabury. \$3.50

A beguiling story of a painter who became a successful entrepreneur by contriving a moving panorama; for ages 9-13.

The Power of Perception, by Marcus Bach. Doubleday. \$4.50

A series of essays on the subject depicting the capacity of the inner spirit of those willing to look for the unseen, to listen for the unheard.

Family Pastoral Care, by Russell J. Becker. Prentice-Hall. \$2.95

Another volume in the "Successful Pastoral Counseling" series, edited by Russell L. Dicks, this one lays emphasis on the family as a unity for counseling.

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