

# The **+ WITNESS**

SEPTEMBER 15, 1966

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and windows.*

## Story of the Week

# Ignacio, California, Has Church In a New Shopping Center

By J. S. Yaryan

*Executive for Development*

*Church Divinity School of the Pacific*

★ The vicar of the mission in Ignacio, California, had just finished the Morning Office in the tiny chapel next to the church and recreation center. There had been seven in attendance—two housewives, one in curlers, one with a three-year old child; the druggist, Mr. Brocco; Dr. Hensley, the dentist; and the vicar. Dr. Hensley had read the lessons. Having returned to his office, the vicar was now busy scheduling with the parish secretary-social coordinator. This is how it most likely will be!

The job of a vicar in a mushrooming community is always extensive, but the vicar of this mission has a unique responsibility. The Rev. Charles Gompertz is in charge of a mission which serves not only spiritual needs but is also a community center. His secretary, who is supported by the merchants, only turns to him for policy decisions—she usually handles the details of operations. From Sunday at two until midnight Saturday, the church can be used by the community for theatre, for style shows, for Red Cross nurses' aides classes, art shows, university extension courses, cooking schools, and a

plethora of other activities—the more the better.

You see, the mission in Ignacio is in the most prominent spot in the Ignacio Shopping Center. After too long, the Church is once again back in the heart of things. Once again, she can be the center for cultural and recreational activities in the local community. The Cathedral Plaza was the shopping center of the Middle Ages—the Cathedral the social and cultural center.

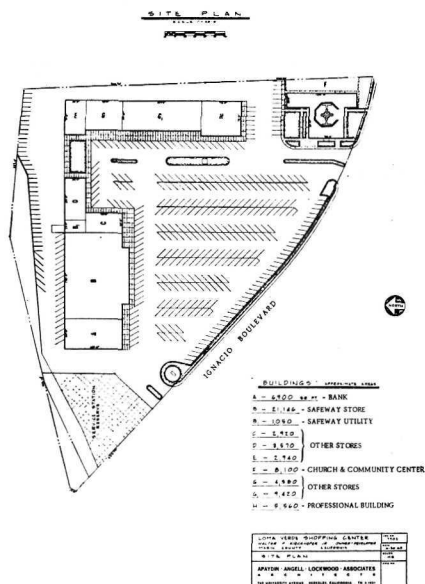
This mission came into being as an alternative to the usual procedure of land purchase and building. Not because such procedure per se is necessarily obsolete—though much prayer and study should be done here—but because there was no money in diocesan coffers for land in this new area and there was a desperate need for a mission in Ignacio. Until this alternative was suggested, the needs of this community would have had to be met by the neighboring missions. There are, needless to say, other alternatives possible—it just needs some "imagination."

The whole Church in the United States is plagued by population shifts but here in California the shifts are much more violent and rapid—the average Californian moves every two and a half years.

Cities that contained five to six thousand population five to ten years ago, now contain thirty to forty thousand and some have expanded twenty-fold since world war two. Complete cities have risen from bare ranch land in the matter of thirty-six to forty-eight months.

In the case of the older communities, the "old downtown" has moved out to the people in the form of the shopping plaza. This now has become the center of the community. Here in the west, we, in reality, live out of our shopping centers. Seldom does the family go to the city—it's just too congested. Then, too, all the material needs of the family can be purchased in the local plaza, so why bother? Though western in origin, this relatively new form of distribution has spread all over this nation. An example of the extent of this movement: it is conservatively estimated that there will be more than eight hundred plazas built this next year.

In like manner, existent recreational and cultural facilities are grossly over-taxed. They are just inadequate to the job. Located, as they generally are, in the center of the city, they are often just too inconvenient to the suburbanite. To answer these needs, as well as to create customer traffic, the shopping centers are beginning to build special buildings and to provide the staff to manage them. This trend has not been met happily by the owners for



Loma Verde Shopping Center at Ignacio, Calif., is owned by Walter Kieckhefer, an Episcopalian. This is a greatly reduced copy of the drawing of the architects. Sufficient to say that the largest building, comprising 8,100 square feet, is the church and community center in the upper right corner of the drawing. How the building is being used is the subject of this report by the Rev. John S. Yaryan of the Church Divinity School of the Pacific.

it places upon them a burden that they are not well equipped to handle.

Since traffic is the life-blood of merchandising, and recreational centers certainly provide the traffic with a capital "T", resistance is crumbling and these buildings are being built. It is estimated that a recreational center of 5,000 square feet will generate 50,000 "people visits" in a year's time, and host more than 600 events—including small meetings of community betterment committees.

Oversight of a recreational facility is always difficult. If it is community-owned, hard, fast rules can be made, but when it is run by a merchandising organization, "moral limits" are not only hard to establish but also hard to maintain. Owners are plagued by groups that "stretch the law". These groups are few in proportion to the aggregate but can be real head-

aches. Most would like to contract this work out. Because of our attitude toward the use of alcohol and tobacco, the Episcopal Church is a most likely organization to help them out of their dilemma. We could establish a moral climate which would contain the behavior of groups within acceptable limits. It has also been estimated that an Episcopal mission would, within a year's time, generate between ten to twelve thousand additional "people visits" a year — to which fact the owners are not oblivious. Those, thus far contacted, have been more than generous in their offers to the Church.

The Diocese of California is blessed by a series of circumstances which forced us to hear of "another way". In the first place, we had a great need that made us study other possibilities of expansion. Secondly, we had a devoted group of churchmen who were users of shopping centers who helped in the research, and, thirdly, we had a devoted churchman, Mr. Walter Kieckhefer, of Ross, California, who was willing to give the Church a try. The mission in Ignacio is now in existence; the work has now started in the area under the direction of Father Gompertz. A successful parish day school is now in operation.

There is no final answer to mission expansion, for the Church must move with the people and must find means to move with them to meet their needs. This is a potential that is born out of need, it is true. It certainly is not stereotyped. However, at long last the Church can be there when the people come. In the recent past, the Church's refusal to leave the old ways has prevented her from moving and serving, hence she has fallen far behind in mission starts.

There were many problems in

this change of strategy which had to be thought through — some could be answered and some will only be answered by experience. As an example, the "Church" being used during the week by other than Church groups left the parish without a place to worship; therefore a chapel, which will always be a chapel, will be available in the complex. This will be open for private devotions as well as the midweek celebrations and the reading of the daily offices.

There will be, to be sure, certain other inconveniences but also there will be compensating blessings. As the business world considers traffic important, so should the Church, and we must remember that here in California three-quarters of the traffic that comes into the complex will not be Chuchmen, but, by the Church's very presence and oversight, an effective witness will be made. It is reasonable to believe that many who come in for a class or a show or some other event will be moved to return to hear about Jesus Christ. Praise God for providing us with the strength to try!

## UNSOLVED PROBLEMS FACING U.S.

★ In messages for the Jewish New Year 5727, Jewish leaders put major stress on unsolved problems confronting the U.S. overseas and at home, among them Vietnam and social justice.

The statements were made as world Jewry entered its most sacred season of spiritual reassessment beginning with Rosh Hashanah, the New Year, at sundown Sept. 14 and ending with Yom Kippur, the Day of Atonement, ten days later.

Rabbi Maurice Eisendrath, president of reform congregations, noted that despite the fact that billions of dollars are poured into armaments, funds are wanting in the U.S. to alleviate poverty and disease.



# Quaker Relief to North Vietnam Confiscated by U.S. Government

★ Packages of medical and relief supplies sent by New York Quakers to Canadian Friends for transshipment to North Vietnam have been confiscated by the United States government and checks have been blocked at the banks on which they were drawn.

The packages and checks were directed to the Canadian Friends Service Committee office in Toronto when U.S. postal officials refused to accept shipment of parcels addressed directly to North Vietnam. The Friends group, in accord with traditional Quaker peace testimony, sought to send the supplies as a manifestation of their concern "to extend humanitarian relief to all who suffer in war, regardless of their geographical or racial identity or their political or national allegiances."

Ross Flanagan, project secretary for the New York Yearly Meeting of Friends, said the Canadian Friends Service Committee was fearful lest there be U.S. government interference with regular mail and financial contributions from people in the United States.

He said the Canadian Quaker agency is weighing a possible protest through the Canadian bureau of external affairs.

Meanwhile, the U.S. government, in an apparent effort to head off a tangle with the Quaker group, sent a high treasury official to New York to suggest an alternative plan.

According to Flanagan, Stanley Sommerfield, acting head of the foreign assets control bureau of the treasury department, called on the New York Friends

to urge them to apply for a license to send supplies through the International Red Cross.

The Quakers rejected this proposal, however, largely because the International Red Cross does not specify the donors of the gifts it distributes. "The North Vietnamese would have no way of knowing that the supplies came from Americans or from Quakers — they would probably think they came from the Russians, who are sending supplies regularly," Flanagan said.

As important to the Quakers as providing the medical supplies is establishing "human contact" and "reaching out to the people in Communist countries," he stressed. "This is a point not acknowledged by our government."

Therefore, he said, the New York Yearly Meeting of Friends has applied to the government for a license to send its supplies under the auspices of the Canadian Friends. "We are asking that our application be acted on with some dispatch," he said, "both because of the pressing human need and because Canadian Friends are making their last shipment for this year on October 12."

He indicated that if the government failed to act favorably on the request, the Quaker group would probably "encourage Friends to send money individually" to the Canadian Friends.

Flanagan stated that a group of Friends, acting as individuals had formed a Quaker action group in Philadelphia. "These Friends hold that the giving of aid is a basic human right and

they don't feel they should acknowledge the government's authority to restrict it." The group will function independently of the Yearly Meetings and of the American Friends Service Committee.

The latter agency, Flanagan said, has been trying — thus far without results — to arrange with Hanoi to send workers into North Vietnam. Such workers would be from Friends groups in a number of countries of the world. The American Friends Service Committee is already involved in relief and community development work in South Vietnam.

Still another group of Friends from the Baltimore area has applied to the U.S. government for permission to send up to \$1,000 for medical supplies for North Vietnam.

## COMMITTEE MEETS IN SOVIET UNION

★ Bishop Oliver Tomkins of Bristol presided over meetings of the working committee of the World Council of Churches faith and order committee at Zagorsk, in Soviet Russia, Aug. 27-31.

Arrangements for the meetings were made by the Russian Orthodox Church, which acted as host.

## McCLURKEN TAKES NEW POST

★ Rev. David Williams McClurken has been named associate executive director and director of broadcast operations of the NCC broadcasting and film commission.

McClurken comes to the National Council from the Episcopal Church, where he has been executive secretary of the radio and television division since 1962.

# New Light Shed on Activities Of Church in Communist China

★ New light on the status, strength and attitude of the Protestant Church in Communist China has just been shed in Britain in what appears to be an informed report obtained from visitors to the country.

The report appears in the September issue of *Scan*, monthly organ of the Episcopal Church in Scotland. The significance and interest of its contents were heightened by the fact that it came right after two developments concerning the Christian church in China, though apparently written before them.

Press reports from Peking late in August told of Communist flags being hung from the dome and western tower of the Roman Catholic cathedral in the Chinese capital, and a Protestant church in the city being covered inside and out with red flags, banners and posters, while pictures of Mao Tse-tung and other Communist leaders were hung on the walls.

The World Methodist Council, in its final message on August 26, at the end of the world Methodist council - conference, singled out China for special mention. It said: "We are saddened that, by barriers which governments erect, we are cut off from fellow Christians, especially in China, some of whom came to their faith, as we came to ours, through the Wesleyan tradition. We call upon our churches to engage in a ministry of reconciliation and openness towards China and the people of all other nations."

*Scan's* report, which is not attributed to any source but is more detailed than any seen on China, recently at least, begins by noting that contacts between the Church there and other

Christians have been all too few in recent years. This has meant a lack of knowledge of their circumstances and work, and has made practical informed prayers difficult. The report continues: "But there is some information available from visitors to China who have had contact and conversations with Christians among others whom they have met.

## Fewer Members

"The numerical strength of the Protestant Church is given by Church leaders as 700,000. This contrasts with a membership figure of about a million in 1949" (when the Communist People's Government was established in Peking and a clause in the constitution guaranteed religious freedom).

"The only theological school now operating is the Nanking Theological Seminary, which has a staff of about a dozen and 85 students. With a five-year course, this means about 15 graduates a year, a very small number to serve a Church of 700,000 people.

"There does not seem to have been any forced merger of the Churches, but former denominational lines are blurred, and no denominational meetings seem to take place.

"The only organized Church agency is the Chinese Christian Three-Self Patriotic Movement. This was set up to emphasize the complete independence of the Church from all foreign control, and is the official point of contact between the Church and the government.

"Organized Church life is largely confined to the cities, but with very little activity there. The number of churches used for worship has greatly

declined. Only one church usually remains open in the smaller cities.

"Peking is reported to have four churches open, and Shanghai about 20. Attendance at some churches is said to be quite good, with 400 morning attendances, for instance, in churches in Canton, Shanghai and Tientsin.

"Some church workers seem to be engaged in full-time work. Most are part-time or give time in addition to a full-time job. Voluntary labor, study groups and public meetings take up much of their time, as with their fellow-citizens.

"The limitations on church activities are very severe. All educational and social work is undertaken by the state. There is no outreach through evangelistic preaching, and there seem to be no Sunday schools or religious instruction of children and young people. In some areas the names of candidates for baptism must be cleared by the authorities.

"As might be expected, the Church is said to be strongly nationalistic and critical of the Churches of the west. The favorable attitude of the Chinese Christians to their government does not, however, mean that they support communism.

"Christian leaders have refused to identify Christianity with Marxist Socialism. But there is a close and natural identity between Christians and the ambitions of their own nation. As a small minority group, the Church depends for its outward existence upon the constitutional guarantee of 'freedom of belief.'"

*Scan* then went on to list five suggestions for prayer which, it said, it was hoped might be of use both in corporate and in private prayer. One was for Christian leaders, "both those known to us and younger men

*(Continued on Page Fifteen)*

# EDITORIAL

## Who Pays Whom For What?

A REPORT of studies, surveys, and proposals which indicate a possible need for bringing clergymen and Church workers into an "organization for the last of the unorganized," has been released by a unit of the National Council of Churches.

The Church and Its Manpower Management is a compilation of reports and statistics on manpower potentials inside fifteen Protestant denominations, plus a summary of suggestions growing out of the first national consultation on Church personnel, policies and practices held last January.

The first such report assembled by Protestants, it was collected and edited by the NCC's department of ministry, vocation and pastoral services. Co-editors of the project were the Rev. Ross P. Scherer and the Rev. Theodore O. Wedel, Episcopalian.

It includes extensive research data on the contemporary American Protestant clergyman; his education, earnings, why he works in a particular denomination, how many switch denominations, the size of parishes and pastorates, how many ministers specialize and in what fields, administrative jobs, plus other information gained from questionnaires answered by major Church bodies.

Findings include, for example, the amount of time spent on house calls and hospital visits by ministers during a week, and how many hours a clergyman is left to spend with his own family.

Statistics also reveal that some forty per cent of ministers in five denominations came to those bodies from others — in most cases before attending seminary. It also reveals a wide disparity in higher education of ministers by denomination. The percentage range of ministers with college and seminary education is as high as 98 per cent in one communion in the study, and as low as eight per cent in another.

The report also gives statements of leaders who ask whether the clergyman should have his own professional organization as do teachers, physicians and lawyers.

Some specialists suggest broad research into Church personnel assets, deployment of workers, and their relationship to other vocations.

"If the clergy profess to do something no one else can do, who are their colleagues, who are their employers and who are their clients?" one spokesman asks.

Other denominational leaders call for clarification of what it means to be a "professional" in the Church.

Studies are already under way on another proposal — to establish in the National Council of Churches a "commission on Church professional leadership." The commission, which may come into being in 1967, would develop cooperative aids and programs for the recruitment, development and deployment of Church personnel. The NCC is the major service organization of thirty Protestant and Orthodox denominations in the U.S.

Dr. Scherer is director of Church ministry studies for the NCC unit, and Dr. Wedel, formerly head of the College of Preachers in Washington, is a member of the faculty of Union Theological Seminary, New York.

The report, which is a hefty 139-page document, tells a lot about the Episcopal Church and, we think, is invaluable for clergy seeking jobs or vestries looking for rectors. There are eleven tables of statistics which give all sorts of information.

We had 8,508 active clergy last year with 81% in parishes. To do what? A table lists twenty-two activities of the parish minister in their order of importance, and also gives the importance of each in terms of time spent. This table is based on a study made in 1964. Number one is sermon preparation and preaching, according to 90% of the replies, and the median hours per week devoted to it is 10.2. Calling on sick or shut-ins is next in importance — calling on prospective members is fifth — and at the bottom of the list is working for committees and projects outside the parish. "Spending time with my family" was not among the activities listed but was added as a footnote and 82% of the replies marked it "very important" and the table reveals that the median hours is 10.5.

There are several tables about money — one of the three best bets to sell papers, according

to U.S. newsmen. The other two are conflict and sex. A combination of all three rates a 96-pt. head across the page. Get money and conflict together and the type size depends on the amount and status of the conflictors.

The vestry, having a friendly chat with a prospective rector, can know from this report—as can the prospect—about how much a parson is paid in cash by congregations of various sizes in communities ranging from metropolitan central cities to rural areas. It also has the percentages of clergy who prefer cash to a rectory, utilities, car allowance, etc., which apparently means that a growing number want to get rid of the missionary barrel idea.

Ross Scherer, who presented the tables at the consultation, has this to say in the report: "While size of membership obviously has something to do with a congregation's ability to pay—expressed, in turn, is size of salary paid—is such a system of decentralized patrimonialism the most equitable and efficient way to compensate the Church's professional clergy? Probably no other institution leaves the compensation of its professionals to such a sporadic, quixotic, and laissez faire system of patronage."

What about salary increases? Eleven percent of the Episcopal clergy reported that they get annual increases; twenty-eight percent said that there is an annual review of the situation. About two-thirds favor the establishment of a national salary minimum.

Of the fifteen denominations studied, the Episcopal Church is fifth in the level of formal

education; 49% of our parish clergy are college and seminary graduates, with an additional 36% having done graduate work. There is a table which relates the educational level to salaries paid.

Everett C. Hughes, professor of sociology at Brandeis University, spoke on "Are the Clergy a Profession?" which, along with other addresses in the report, should be read both for information and amusement. How does a parson get ahead?

"One gets ahead, occasionally," says Hughes, "by making a small church get big—in a fast growing suburb—but ordinarily he does it by moving. That feature of his career he shares with the city manager, the school superintendent, the college professor, and certain specialties in medicine. The problem for the individual is to move not too often, but often enough and to move in the right direction. The minister is one of a whole series of professionals in our society whose career consist in moving through an organizational maze and who, in doing so, are somewhat itinerant."

This editorial is a mere sampling of a report that is extremely practical in these days of rapid change, in the Church as well as elsewhere. Three dollars will bring you a copy.

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The Church and Its Manpower Management,  
Department of Publication Services, National  
Council of Churches, 475 Riverside Drive, New  
York, N. Y. 10027. \$3

## SOCIAL RELATIONS AS EVANGELISM

By Robert W. Cromeey

*Vicar of St. Aidan's Church, San Francisco*

### WE SHOULD GET RID OF EVERY- THING THAT IS NOT SERVICE TO PEOPLE AND THE WORLD

HOW DOES the Church get new members? How does the Church preach the gospel and go out into the world and baptize in the name of the Father, Son and Holy Ghost? How do we share the good news of the gospel with all men? How do we get new members to pay money to support the institutional Church?

Some clergy feel it is by running a "good shop"; ministering to the spiritual needs of its

members; counselling the sorrowful, the broken family and the troubled; running a good church school; having a good adult education program; calling; visiting the sick; having good parish organizations; being administratively sound; having a good choir; running a good service on Sunday; preaching an adequate sermon; having a race relations committee; and attending diocesan conferences.



We tend to see the Church as the great reconciler of opposing forces. The attitude of the clergy, vestry or bishop's committee is careful balanced concern for all sides of any question raised. All sides should be heard and considered. Decisions should be made by majority vote, except those clearly in the hands of the clergy — liturgics, music, and education.

There is a distrust of too deep involvement in social issues. Radical positions should be avoided. They reflect only a part of the truth. They may offend people who might possibly join the Church. They may force some members to leave the Church and take their financial support with them.

### True Witnessing

YET SOCIAL relations is evangelism. Indeed it is the only true evangelism. All other kinds of evangelism are aimed at intellectual assent to doctrine, emotional and rational response to good news, or appeals to join a community of fellow believers. While all of these are necessary for full deep membership in the body of Christ, they are appeals to persons individually to join the Church. For your own good, join the Church. For the good of the Church, join the Christian community. They are essentially selfish and ingrown reasons for joining the Church.

Evangelism through social relations is witness. When the Church demonstrates its concern for farm workers' need for unions, poor people's demand for a role in decision making, and the Negroes' demand for freedom now, the Church witnesses to its love for God's people. When the Church clergy and lay witness to their concern for human beings who need food, education, housing and employment then the Church witnesses to those outside it what it means to be loved by God in Christ. When the Church clergy and lay show their love for the sexual deviate, narcotics addict, the unwed mother and the alcoholic, the members of the body of Christ tell the world that they have a good news which has changed their lives. Changed their lives enough to love the unloveable — unloveable by society's standards.

We then are saying that the Church is good for the world, the Church is necessary so that human dignity is proclaimed as more important than status quo. Then we are appealing to people for the right motive. We are saying join

the Church for the good of the world — not the Church; join the Church so that men may find freedom and dignity — not that you find personal fulfillment. Join the Church to drive the demons from God's world.

When a man is engaged in the Church that is a servant of the world, he will find personal fulfillment as a by-product of his servanthood. When the individual works for the freedom of others, he discovers his own freedom. But if he is seduced into the Church with the promise of personal salvation and the hope of individual fulfillment, he will shortly end with ashes in his mouth. If a person is asked to join the Church so that the Church may grow and be successful, then the body of Christ is asking that man to sell his soul to the demons.

True evangelism is the proclamation of the good news that God so loved the world — and the Church so loves the world that it becomes the world's servant.

### In the World

IN PARISH and diocesan life we should strip bare everything that is not direct servanthood to people and world. People who are "turned on" to servanthood will give their money, if they know that money is spent for a social ministry to human beings; working to bring healing to urban sickness; driving out the demons of conventional wisdom, fear and mythology that clouds reality. Let's give consent to Christians to be radically involved in the lives and issues of metropolitan life. Allow people to see they are the body of Christ as they make decisions as Christians out in the world.

Our worship is social relations. When people gather together, to hear the word of God read and preached; offer their money, bread and wine; say their confession; receive pardon; eat bread and wine in the company of each other and in the presence of Christ; they are socially relating. They are proclaiming their love for each other. They rejoice in their knowledge that they are loved by God in Christ. They go out to share that love with the world, by serving the world.

Social relations, concern for people and the issues which affect human beings, is the heart of evangelism — the proclamation of the good news. Church promotion departments and extension departments, churchwomen's groups are concerned for ministry to Church people. Christian education is pre-occupied with those already



inside the Church. Many departments of social relations are concerned to deal with social issues to make them palatable to those inside the Church. Radical involvement in the social issues

of our time by the body of Christ — clergy and lay — is the most honest and most effective proclamation of the good news of the gospel of Christ.

# THE QUIET CRISIS IN THE CHURCH

By Parkman D. Howe Jr.

*Rector of St. James, Laconia, N. H.*

## THE JOB SITUATION FOR CLERGY OF THE EPISCOPAL CHURCH CRIES FOR ACTION IT PROBABLY WILL NOT GET

MANY PEOPLE in the Church today are unaware that the scene has changed and that we are in a distinctly new era. Ever since the 1930s there has been a chronic shortage of Episcopal clergy, which shortage reached a crisis condition just after world war two. The influx of veterans into clergy ranks then started a flood tide that is now in full spate. We are now in a buyer's market in which the only two dioceses in the fifty states known to have clergy shortages are Alabama and Mississippi, a condition many will find understandable.

The implications of our present plenitude of clergy are far-reaching. The first angle concerns vestries and their task of calling replacement clergy. At long last they can pick and choose just what they want, and they can get it! Recently, in Massachusetts, there were ten parishes and missions vacant. One hundred and fifty clergy were applying for these ten positions. In this kind of market a vestry can get exactly what it wants and most vestries don't want modern theologians, or people interested in any specialty, or Christian education enthusiasts, or social relations oriented ministers, and certainly not any integrationists, or people concerned about racial questions, or anyone unduly enthusiastic about ecumenical matters, or any other kind of boat rocker.

Then there are the seminaries. They are well aware of the ministerial surplus but their special interests, with all the recent endowments, expanded facilities and plant, are devoted to increasing the tide. They will probably begin to pull in their horns when a notable number of their graduates fail to get placed. Herein,

exactly, lies the rub. The Church is sensitive to its new deacons and works mightily, but somewhat subconsciously, to place them and fit them into its structure. However, it has no such subconscious conscience about its middle-aged clergy, who, for one reason or another, get left out in the game of musical chairs. Instead, it is remarked that many clergy are going into non-parochial work, or are leaving the ministry for industrial jobs, or are becoming worker priests and all that.

Two items illustrate the point here. A bishop remarked, within the year, that "nobody is leaving parishes and the normal flow of moving clergy has halted. I wonder why?" The second item: an overseas missionary clergyman came back on his sabbatical with a large family, looked around for a parish and finally, somewhat wistfully, returned for another missionary hitch.

### Sister Churches

THE DIOCESAN BISHOPS plainly have a part to play in the situation, if only to the extent that they send men to seminaries. In spite of the Church-wide nature of the problem, they are apparently unable to deal with the over-supply on a Churchwide basis. Judging from the communications I have received from several of them, their interest in the matter is strictly parochial — or diocesan. In the first province there exists a clergy placement bureau, an excellent conception but widely ignored by the bishops of the area and, therefore, perforce ineffectual.

On top of all this there are several sister

denominations, sisters to the extent that they have entered into merger discussions with the Episcopal Church, who are suffering from clergy shortages and would, in fact, be willing to accept the ministry of an Episcopal minister. This, however, is unacceptable under the canons of our Church, except in very unusual circumstances. Therefore, the Episcopal Church says in effect to its unemployed clergy, "We have no work for you and we won't allow you to work in other churches"—retaining Episcopal orders, even in this advanced stage of ecumenical discussions.

One cannot help but wonder where all this leads us. On the one hand there are undoubtedly many clergy who will find this a good excuse to leave a calling they have discovered is really not their dish of tea. This provides for them a graceful way out. On the other hand, there will be many able, dedicated men forced out because they see the gospel as calling for new life and change and revolution, while the vestries who reject them see the Church as a pillar of society and a guarantor of the status quo.

Such is the situation, documented by the author of this article by conversations with vestries, bishops and seminary officials over a wide part of the eastern United States and by hearsay as existing over the entire country, with the aforesaid exceptions. This seems to be a problem involving the Church on a nationwide basis, but there are certainly no indications of any realization of or facing the facts on this level. In the meantime there are many clergy hurting and hurting badly either from inability to move or inability to find a clerical job.

The machinery of the Episcopal Church being what it is, there is little hope of any corrective step in the near future, except, possibly the appointment of a committee "to look into it" but with no powers to do anything. The only hope is that diocesan bishops will become more selective and rigorous in their encouragement of men entering holy orders, so that maybe, in a decade, demand and supply will be more in balance in view of the somewhat static condition of the Church.

## THE CALL TO COMMITMENT

By Kenneth E. Clarke

*Rector of St. Thomas, Terrace Park, Ohio*

### WE HAVE TO BE READY AT ALL TIMES TO OFFER OURSELVES FOR SERVICE

A WELL KNOWN professor was invited to a cocktail and dinner party. Those on the guest list were mostly friends of the host who saw one another frequently at the club, in business and at church. For interest sake, though, the professor and a few other people such as the clergyman and a visiting artist were included. The professor knew it would be a stuffy occasion, but he accepted anyway, not out of any sense of obligation, but because he enjoys people and entertains the hope something significant can happen even in the most unlikely settings. The majority of the people there were Republicans — predominantly conservative Republicans with a scattering of the Eisenhower-Scranton variety. As for the professor, he is a Democrat and a Roman Catholic. The others, as you would suspect, were mostly Episcopalians and Presbyterians but there was one Unitarian couple.

Now the professor was late in arriving, so the group was already loosened-up when he made his appearance. His delay, it appears, had been caused by his participation in a public hearing on segregation in the county's schools. Word had somehow reached the group concerning his role in all this, and people were not at all bashful about expressing their irritation with him. It was implied that this sort of activity was unbecoming for a person of his station in life. His comments about their willingness to spend any amount of time writing letters of recommendation and making telephone calls to help a friend's son matriculate at "Havemore" didn't help things a bit. Then he went on to say how surprised he was that they were all so conversant with the problem of segregation since they really didn't have any Negro friends. When the conversation drifted into the poverty pro-

gram, he noted that everyone there, with the exception of the clergyman in uniform, had a dinner jacket.

### Lame Excuses

AT THIS POINT one of the guests, sensing that things were getting a little strained, interrupted the conversation with the comment: "Isn't this a wonderful place to live, everyone is so friendly, the kids really love it, what with the new pool and all. Why in this kind of community nothing is out of reach."

The comment which someone made to Jesus under similar circumstances was: "Blessed is he who shall eat bread in the kingdom of God." The parable of the great banquet was his devastating response to that pompous, sanctimonious bit of drivel which symbolized the tenor of the whole occasion. No doubt, the fact that Jesus himself was at the time a dinner guest, influenced his likening service in the kingdom to a banquet. In so doing, he was, in effect, saying there is a kind of joy and excitement which doesn't have to be contrived. It is not dependent on position or status or fixed and circumscribed relationships. It is open to anyone. Invitations are extended often at the last minute and without warning. There is, therefore, a certain arbitrariness about these invitations. You can't keep your name on the list by virtue of who you are. Decision at the moment is crucial. It is not something one can brush off.

In other words, the prerequisites for the great banquet stand in stark contrast to the assumptions of Jesus' fellow guests at the dinner. For quite obviously, they imagined that the kingdom itself, if not identical with their way of life, couldn't possibly be more than a slight improvement on it.

The sort of take it for granted, casual attitude that people who are convinced they are "the people" are apt to have toward the kingdom's work is poignantly and humorously brought out in the parable by the excuses they offered in refusing the invitation. For the most part, these were ludicrous. Who buys ground without looking at it first or oxen—the equivalent of a truck in New Testament times—without proving them? And since when is taking a wife an alternative to God's service? A Jew could get a reprieve from military duty on that basis, but Jesus apparently didn't put the kingdom's work in the same category. That was the trouble with him, he was forever challenging existing categories.

Jesus' purpose in making the excuses so lame was to show that the invited guests' main concern was at all costs to stay away — to avoid getting involved. They really didn't care whether their excuses made sense or not.

### Situation Today

UNFORTUNATELY, the institutional Church has dwelt on the excuses at the expense of the parable. Countless words have been spoken and written on the way men let business, material possessions and family concerns interfere with their religious obligations. Usually, too, these obligations have been narrowed down to attending worship at the sacred hour of 11 a.m. on Sunday, reading the holy book, and giving some time and money to the institution. Now I am not knocking any of these practices, but it is particularly vital for us who engage in them to see that they also can be a way of avoiding genuine response to God's invitation to share in his reconciling and redeeming work. Thus, as I have already indicated, Jesus' only point in mentioning the excuses was to point out that they are just that and not at all to build a case against business, possessions and the concerns of family life per se. Of course, these can and often are traps which ensnare us, yet it is precisely in these areas that our commitment must be measured.

Basically, then, the parable, like so much of Jesus' teaching, is a call to unqualified commitment. In the case of Christians, this call comes directly from Christ himself who has aptly been called "the man for others". St. Paul in Philippians speaks of Christ emptying himself and taking the form of a servant. Putting it another way, we could say he divested himself of glory in order to enable us to know and participate in true glory.

Now, for the sake of clarity, let us attempt to focus more precisely on the parable's message, yet in so doing let us beware of thinking that we have exhausted its meaning. As in the case of all his parables, the real meaning is disclosed not by conceptualizing the truth therein, but by our seeing ourselves as part and parcel of the situation to which it was addressed.

### No Reservations

WITH THIS WARNING in mind, it can be said that the parable is first of all a call to sit loose to glory—glory of all kinds. At any point, we may be challenged to relinquish both the rela-

tionships we value most and the pursuits of things around which so much of our lives revolve. Nothing is sacrosanct, including the Church and its customs. In a recent issue of the Cincinnati Enquirer, a well-known local clergyman raised this question: "What right has a religious leader to disturb faithful followers of God?" Any man who can ask such a question in all seriousness doesn't know the meaning of faithfulness. He has been seduced into identifying it with a static cultural pattern in which both he and his Church have become enmeshed. He gives answers, but he has lost the capacity to ask the questions.

Secondly, the parable plainly indicates that the reservation of areas of our lives for private enjoyment is the antithesis of genuine commitment. Our business, our oxen, and our family life are the substance of the offering we make at his banquet. If they are excluded, the banquet, even though called holy communion, is like any other dinner party only probably not half as satisfying. Only those who are ready and willing to accept his lordship over every area of life are capable of sharing in his feast and participating in his glory.

Finally, the business of sitting loose to glory and offering all we are and all we have in his

service is not brought about by responding to a Billy Graham call to the podium. Indeed, such a response is more apt than not to blind us to our evasion of decision in the crucial circumstances with which life is almost daily confronting us. When a person thinks he has decided for Christ once and for all, his decision becomes frozen. It is defined according to certain fixed standards.

I had occasion, for example, to talk to the president and treasurer of a certain labor union recently. Because I wore a round collar, they pointed to the Bible on the president's desk and went on to tell me that it isn't often you find two men in their position who neither smoke nor drink. Needless to say, I was unimpressed. What I was really interested in was the nature and process of their decision making. As Bultman points out: "The worth of a man for Jesus is not determined by his human quality (who he is) or the character of his spiritual life (his Bible reading) but simply by the decision the man makes in the here and now of his present life."

Thus the call to commitment is one with which we are continually being confronted, and the issue can not be decided except by the response we make at the moment.

## THE HUSH-FILLED HOLLOW

By William B. Spofford Jr.

*Dean, St. Michael's Cathedral, Boise, Idaho*

**A PARTY OF EIGHTEEN VISIT THE SAW-  
TOOTH WILDERNESS AREA OPERATED  
BY THE IDAHO METHODIST CONFERENCE**

THE QUOTATION on the announcement on the bulletin board of the Methodist church caught my eye. It wasn't identified, but we later found its source. We had been attending one of those interminable meetings which, in late spring, seem to have been platooning by in ceaseless flow since the dawn of creation. Beat, fagged and angry, we looked at the board to find out what was what in the life of this other limb of the Body. And there were the words, attached to the flyer of a trail camp into the Sawtooth Wilderness Area, courtesy of the Idaho Methodist Conference. The words—later discovered

to be from Robert W. Service's "The Spell of the Yakon" — were these:

"I've stood in some mighty-mouthed hollow  
That's plum-full of hush to the brim;  
I've watched the big, husky sun wallow  
In crimson and gold, and grow dim,  
Till the moon set the pearly peaks gleaming,  
And the stars tumbled out, neck and crop;  
And I've thought that I surely was dreaming,  
With the peace of the world piled on top."

At that moment, the hollow of my life was plumb-full to the brim with anything but hush.



It sounded to my inner ear as though it was a diet which I was badly in need of and, hence, I returned to the office and sent off an application and twenty bucks, for the privilege of toting fifty pounds and walking fifty miles. In mid-August, we — eighteen of us — were on our way.

The majority of the group were college students, although peppered through the entourage were three high-schoolers, two Methodist parsons and a retired air force colonel and his wife, who were about to go to work for the U.S. Indian service in New Mexico. Three of the group were members of the Mazamahs, a gung-ho, ice-ax, rope and piton group functioning out of Portland. Two of these, the previous day, had climbed all three of the Sisters, over by Bend, Oregon, and had covered thirty-five miles in a gale which, often, blew 70 miles an hour. They were tired and limped but, the sight of them, made my middle-aged limbs palsy a bit and my coward's heart flutter. But I had said I'd go and there was no way back.

I had left the deanery with a back pack which, to the heft, seemed ultra-full and heavy. But gathering at the meeting place, we were ordered to pick up one of the meals, each weighing fifteen pounds, which we were to consume along the way. The food, for the most part, was dried and preserved and compressed but fifteen pounds it was. As the little high school senior gal picked her's up jauntily, I had no choice but to do so also. It's added weight ached my shoulders and flattened my arches.

And off we went—up Trail Creek Pass to the Trail Creek Lakes. The path, maintained by the forest service, traversed back and forth over the shoulder of a mountain, and then up. Six hours later, there was the goal — “a mighty-mouthed hollow, plumb-full of hush to the brim.” By that time, the vistas of wild peaks and the cooler and breezy air of the heights had induced a second-wind. Some of the party, dusty and hot, went swimming. Three of us, sans packs, decided to climb over rock-slides and up faces, to a saddle on a ridge. And there, towards both yesterday and tomorrow, were mile after mile of hollows of hush!

That night, after singing around the camp fire — and we discovered that this “no-good new generation” knows a lot more songs than we ever learned, and by and large better songs dealing with love for mankind, protests against

kicking people around, and prayers which ask that the Lord's grace Kumbaya — we lined up the eighteen sleeping bags for warmth and sacked out. I know there was a pine-cone or two under the air-mattress, which stayed inflated the usual ten to fifteen minutes, but they weren't really discovered until 6:30 a.m. when the crackle of a fire someone had started to make coffee cut through the bone-tired but spirit-refreshed sleep.

### Pain and Guilt

And so it went for five days: up to Sawtooth Lake, in the toes of Mt. Regan, and passing six horses and three forest service rangers en route. Off in the valley we could see the Stanley Basin, and there were cars and tourists there, and people making money off them, but from this perspective they seemed as far away as the jungles of Vietnam and the streets of Chicago's suburbs. The thought of that psychic distance, we admit, caused a twinge of pain and guilt — how could one feel so great when others were suffering so much. An attempt to swim in the lake by the whole party with the females of the species proving that they are by far the hardier breed. Most of the men seemed to show that any ice water they were used to generally melded with Scotch or Bourbon, rather than for purposes of bathing.

The next day, it was down a long hot valley to a campsite by the confluence of two mountain streams. The night was spent in listening to living water play over rocks and disperse any hush that had accumulated like manna in the wilderness. The following day it was a long, but exciting, climb past three spectacular waterfalls, over a never-ending rock slide on which, it seemed, one step forward meant two steps backward. We recall that Baron Munchausen had conquered this matter, when we were in prep school, by just turning around and taking one step down and sliding two steps up. Such brilliant memories, we discovered, come often on such a trail camp and, almost unconsciously, one discovers himself giving thanks for all sorts of people and things which he hasn't consciously remembered for years — teachers; farm-lands in Missouri; books like the Marvelous Land of Snergs which was a personal pre-discovery of Tolkein's Hobbit before that searcher had even been created, and lots more!

And up past Warbonnet Peak to the Baron Lakes. We spent two days there, climbing up



into a mammoth bowl with a living glacier . . . doing some rock hunting and tumbling boulders down a rock face and setting up a thunder which made the gnomish bowlers in the Catskills sound like the rankest amateurs. And the last night, starting at five-thirty, it snowed, and eleven of us crammed into a plastic shelter and sang songs, discussed situational ethics, Feilhard de Chardin and the Omega-Christ, and finally went to sleep. The morning was clear, although the ground was snow-covered and, below us, in

the mighty-mouthed hollow, where nestled a lake, were roiling clouds bubbling out of the hush.

And so, we went down the trail to where we had left our three cars. Each of them had been ticketed by the U.S. forest ranger for parking in a Golden Eagle campground without a sticker. The other part of God's world had caught up with us . . . and we all laughed as we took off our boots, rubbed our feet and yawned.

And, next year, same time and same place . . .

## CHURCH IN CHINA

(Continued from Page Six)

and women who have as yet no personal contact with Christians outside China." Another suggested prayer for teachers and students of the Nanking Union Theological Seminary, and for the calling by God of men and women into the leadership of the Church.

In explaining how denominational lines have become blurred in Peking, this Scan report solves a minor mystery resulting from the present troubles there. Reports from Peking have specifically referred to Protestant and Roman Catholic, and some people abroad have wondered just what denomination was meant by Protestant.

The Anglican Church in China was always known as the Holy Catholic Church, owing its beginnings, and in large measure its continuance, to the prayers and to the men and women and money of six member Churches of the Anglican Communion, including the Episcopal Church in the U.S. and the Anglican Church of Canada.

For several years, from 1949 to 1955, contacts between the Christian Churches of China and those in the west were almost non-existent, but there has been a limited number of visits in both directions since.

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# Realtors in the Chicago Area Are Facing Up to Dilemma

★ As the oppressive tensions of Chicago's summer of racial unrest bore down, a member of the Episcopal churchmen's seminars went to the heart of the matter.

"If I went around showing a Negro family homes in my area, I'd get smothered with phone calls the same day. I'd even begin to lose business right away."

Another observed: "If any of the savings and loan associations in my community gave out mortgages to Negroes, these associations would be out of business in no time flat!"

The seminar, for real estate men, was one of a series for professional people sponsored by

the Episcopal churchmen of the Chicago diocese.

Earlier meetings involved laymen in the fields of medicine, sales and education. But none felt the tension between their Christian beliefs and practices of their profession more keenly than the realtors in a city where the phrase "open housing" has become almost a call to arms.

Again and again, "I'm torn between my business and my convictions," was the expression of the realtors' dilemma. All reflected the fear of economic reprisals if they followed Christian principles in race relations matters instead of the common practice.

Jim Phillips, editor of an in-

surance sales magazine, and a member of the sponsoring Episcopal churchmen, summed up the attitudes expressed at the seminar: "We fear the unknown, as we always have, but we are also equally afraid of taking a definite stand on an issue, in groups or as individuals. We seem to want to wait for someone else to come out, for or against, then we side.

"We like to steer clear of the 'Christian conscience.' We listen to others — ignoring our own heart, the brain God gave us and the courage to face the problem squarely — regardless of what . . . society says.

"We are totally selfish in attempting to solve the problem. We want to solve it our own way, on our terms, to our satisfaction, first. And many times our way is exactly the opposite of the Christian or morally-righteous way."

According to Phillips, "With these ironies of human behavior in mind, the laity of the Episcopal diocese are attempting some pretty fine self analysis."

Although the professional seminars were begun in 1964 by Bishop Gerald F. Burrill and Coadjutor Bishop James W. Montgomery, together with a committee of laymen, the lay people have kept them going. The bishops attend the sessions, offer comments and provide guidance to make sure the discussions get down to specific cases.

A second seminar for real estate men has been scheduled for the near future, as well as another for doctors. Lawyers will also hold a session soon.

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## BRINGS CHARGES AGAINST POLICE

★ Young vacationers at Ocean City, N. J. are being "continually harassed by the police," an Episcopal rector charged from the pulpit.

The Rev. Forrest E. Vaughn of Holy Trinity announced that he was going to join with a group of local businessmen to form a "civil liberties" league on behalf of youth arrested on trivial charges and placed under high bail.

He said he was particularly upset by a police raid at 11 p.m. on a party of 23, for disturbing the peace, their being kept in jail for about five hours and not permitted to make phone calls.

"They are nice kids and they were not making enough noise to be heard next door," the clergyman contended.

## BISHOP DONEGAN CALLS FOR NEW SPIRIT

★ Trust and patience are the qualities most needed in the new ecumenical age, says Bishop Horace W. B. Donegan of New York.

"The elements of fear which some people have should be removed," he said in an interview at his office on his return from Europe and an audience with Pope Paul.

Episcopalians, and others, he advised, should have "trust in their Roman Catholic friends" and realize that "Catholics are just as trustworthy as they are in the desire for union.

"This is the only way obstacles can be removed—as people trust each other and are humble."

Asked to evaluate the progress of ecumenism at present, Bishop Donegan warned that "the only danger is that things may move a little too fast. The differences will not be solved

until people come to live in community, in the daily associations and relationships that people have with one another."

Deeply impressed by the "transparent saintliness" of Pope Paul, whom he saw in a 20-minute private audience, Bishop Donegan observed that the pontiff is realistic and does not underestimate the real difficulties of centuries-old Christian divisions.

"It takes patience," he continued, "for if you want union to come about quickly, it cannot. It takes a long time to overcome the tensions and fears of the centuries."

## ALMIGHTY SHOCK IS NEEDED

★ An Anglican bishop called for an "almighty shock" like the closing of Westminster Abbey to bring home to people in

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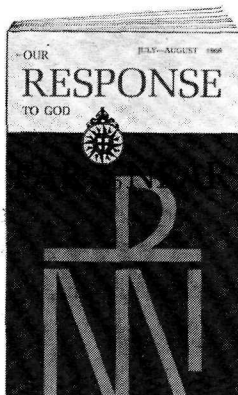
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this so-called "swinging" land what really matters.

Bishop Philip Wheeldon, former bishop of Kimberley in South Africa, who was recently appointed assistant bishop of the Worcester diocese, expressed his views in an interview with the diocesan magazine.

"In South Africa I found people much more aware of the Church as a force," he said. "In England the fact that things are so much easier for people, and that there is confusion about what we believe, is reflected in the life and work of the Church. It seems to have resulted in the reduction of spiritual life to a pretty low level . . .

"The simple desire to worship for worship's sake, common to Africa, is at a low ebb here . . .

"Our Church in other lands has much to teach us. We take a great deal for granted while others have to fight for the Church they love."

Talking about aid for overseas Church projects, Bishop Wheeldon said, "In England some individuals and parishes are generous beyond measure, but as a Church we seem to have lost the spirit of sacrifice.

"We haven't begun to learn how to give, and this goes much further than the giving of money." He added: "I think one of the greatest needs of the present time is that all Church people should be constructive about what they say and do as Christians. More people than we realize are looking to the Church for a lead and for help and guidance in a troubled world."

## ANGLICAN BISHOPS ARE BLAMED

★ Far too many "woolly minded Anglicans" have been joining the Roman Catholic Church because of the absence

of a clear lead from Church of England bishops, according to an article in the *Modern Churchman*.

The article, unsigned, contended that the Archbishop of Canterbury's recent charge to Anglicans to remain true to their consciences should they marry a Roman Catholic has come just 30 years too late.

"By pretending that the problem of 'mixed marriages' did not exist, the Church of England showed a complacency matched only by a lack of understanding of the objectives pursued by Rome towards all other Christian Churches in east and west alike for the last 1,500 years," it said. "In this country, ecumenical dialogue will not deflect the Roman hierarchy one hair's breadth from their openly avowed intent expressed by Cardinal Heenan in a recent television interview with Malcolm Muggeridge, to see England a Catholic country."

## UNITY BROTHERHOOD IS DISBANDED

★ A unique ecumenical religious community of men — called the Brotherhood of Christian Unity — has been disbanded, apparently because officials in the Vatican disapproved, according to the *St. Louis Review*, official Roman Catholic weekly.

The paper said that the Catholic member, Fr. Joseph Starmann, a priest of the Jefferson City diocese and co-leader of the two-year-old brotherhood, has been transferred to a post as chaplain at the University of Missouri.

Fr. Robert Bollman, priest of the Episcopal diocese of Missouri and co-leader of the brotherhood, is at the Anglican priory of the Poor Brethren of St. Francis in Orange City, Fla., on an extended retreat. Upon his return to Missouri he will take

up some other unspecified ministry. Bishop Cadigan has always favored the experiment, according to Bollman.

Other members of the brotherhood — which at one time numbered as many as seven but recently as few as four — have gone, each to his own pursuit or religious assignment.

"No one will be coming back," said Starmann. Reasons for the breakup of the ecumenical experiment were not disclosed.

## NEW BISHOPS FOR GHANA

★ Two new assistant bishops have been appointed in Ghana, West Africa, to implement a plan announced early in August of dividing the Anglican diocese of Accra into three separate dioceses.

Accra, the capital of Ghana, is the seat of Bishop Richard Roseveare. He announced the appointment of the new assistant bishops at a meeting of his diocesan synod at Achimota School, on Accra's outskirts.

They are the Very Rev. Aruna Kajo Nelson, 58, Provost of Accra Cathedral, and the Ven. John Benjamin Arthur, 50, Archdeacon of Kumasi in central Ghana. They will be consecrated by the Archbishop of West Africa, Cecil Patterson, in Accra Cathedral on December 11.

On consecration, the two new assistant bishops will join the one existing assistant bishop in Accra, I.S.M. LeMaire. All three will then hold special responsibility under the bishop in certain areas pending the division of the present Accra diocese into three separate dioceses from January 1, 1970.

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# - NEW BOOKS -

**E. John Mohr**  
Book Editor

**THE GOD-EVADERS**, by Clyde Reid. Harper & Row. \$3.50

The thesis of this book is simple — conventional religious life constitutes a massive evasion of God. God always resents being boxed, and yet Churches do try to put him in a box and control his grace through the sacramental structure. They are more concerned with numbers than human needs, with status rather than spiritual growth. The author then proceeds to illustrate inconsistencies between words and deeds, the complacency of the pew, disgraceful attitudes toward those of other races, the tendency to let the minister do it, the preoccupation with buildings, and the importance of honesty, repentance and action.

The author says little that is new and his illustrations, often from the religious press, show that his is not a voice crying in the wilderness. He covers a vast domain in his criticism, writing in almost a staccato fashion. Even though one wishes he had slowed up a bit and had developed his points in a more consistent and thorough fashion, the vividness of his portrayal of the failures of the Churches does have an impact. Certainly we do need to look at our Church life in more critical fashion. He concludes with some suggestions as to how Churches may serve their real purposes more satisfactorily, and has appended a reading list.

— LEE A. BELFORD

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

**PRINCIPLES OF CHRISTIAN THEOLOGY**, by John Macquarrie. Scribner's. \$7.95

It has often been observed — and lamented — that Anglicans have not been noted for writing systematic theology. Perhaps the appearance of this book by the professor of theology at Union Seminary will serve to create more interest among our thinkers in this most important enterprise. While on the surface there is not much that is recognizably Anglican about the volume — there are a few quotations from Temple, a few cursory remarks about the Prayer Book and only one reference to Hooker — it is very Anglican in temper and tenor, one might almost say rigorously so, for the author not only essays to be writing in the *via media* vein, but he in

fact does it. On practically every subject that he discusses, he demonstrates the desire and, moreover, the ability to find a middle ground between positions that have been supposed to be contradictory or else in serious opposition.

For instance, on the problem of the relation between creation and redemption and, by extension, between natural theology and biblical theology, he steers a middle course. The same thing applies to his statements with respect to the relation between the specifically Christian revelation and the universal revelation in the religions of mankind. It might be remarked incidentally that his ideas on this matter, as presented here, are somewhat more temperate than his pronouncements on it in the *Union Quarterly* last year.

The method of interpretation employed is "to try to illuminate the symbolic language of revelation with an existential-ontological language drawn from contemporary philosophy." This method, used with consistency throughout, is applied to all the traditional elements of theology. The ingredients of the method point to one of the principal factors in the mediating character of the writer's systematics, namely, the steady refusal to allow existential categories, on the one hand, to push ontological categories to a position of peripheral concern or, on the other, to permit ontology to occupy the whole field of vision. He attempts to draw them together, insisting that the one demands the other, and that no theology can be stated at all adequately when either one of them is denied its proper place. Some of his critics will perhaps wish that there were a little less Heidegger here and a bit more, say, of St. Thomas, but they could not fail to see that a balance between the existential and the ontological is struck, though it might appear to be somewhat uneven from time to time.

This book is a significant contribution to Anglican divinity and to the contemporary theological debate as a whole. It represents a genuine endeavor to produce an ecumenical theology, and in notable instances, such as the discussions on the Church and the Sacraments, Christology and eschatology, it is marked with very considerable success, enough success at least for it to become a model for further discussion and exposition.

Christians of every stripe can read with enormous profit what Dr. Macquarrie has to say, and can enjoy the grace, clarity and temperance with which he says it. His

book gives us a further occasion to be grateful for his recent conversion to Anglicanism.

— JAMES A. CARPENTER

*Dr. Carpenter is Professor of Theology, General Theological Seminary.*

**HORIZONS OF THEOLOGICAL EDUCATION** (Essays in Honor of Charles L. Taylor); Edited by John Coburn, Walter Wagoner and Jesse Ziegler; American Association of Theological Schools, \$2.50

As theological educator and administrator, Charley Taylor has served the Church of Christ long, faithfully and well and, in so doing, has always enriched that branch of it known as PECUSA. As Old Testament professor and subsequent dean of Episcopal Theological School, he shared his life and being with all students who passed that way for thirty years and then, for a decade, he has been the key person in guiding the American Association of Theological Schools into the current ecumenical era of training men and women for the ministry of the Church.

These essays are products of love by ex-students and fellow faculty members and theological administrators. They all recognize, as does this reviewer, the debt we owe to this man, whether it be as a strong opponent across the tennis net, or a guide through Josephus' *History* across the tutorial desk or a meticulous task-master in understanding the ideas, strands and power of the Old Testament.

In the essays, new insights into the current challenges to the task of theological education are presented and worth ruminating upon. Charley, I am sure, likes it that way.

— WM. B. SPOFFORD JR.

*Dean, St. Michael's Cathedral, Boise, Idaho.*

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