

The **+** WITNESS

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Story of the Week

United States Faces Issues Met in Germany's Nazi Era

★ Issues of today are the same as those met in Nazi Germany, according to an American theologian who holds that political and religious institutions are still too closely tied together.

Theodore Gill, dean of Detroit's center for Christian studies, made strong statements about the failure of the German church in the 1933-45 period and the failure of American churches today.

He spoke about the dangers of today in a wrap-up speech for the international conference of scholars, which met at Wayne State University to study the German church struggle and its application today.

Gill agreed with another theologian, William Stringfellow, who finds "most disquieting the tacit equating of the American way of life with religious idealism and the hand-in-hand between chief priests and chiefs of state."

"The earnest, nervous debates," he said, "are on law and order, race, communism, inflation, international monetary crises, internationalism, keeping the church out of politics, long-haired youth, respect for the flag, urban immorality, censorship."

"Those were the issues then in Germany. Facism was then,

as it is now, one response to those issues.

"If we aren't in the same soup as the Germans, ours has many of the same noxious ingredients. The question is: How near are we?"

"More disquieting is the question: Is there anything in American official life that moves massively against the drift?"

"When a U. S. senator supports a candidate for the Supreme Court because the candidate is mediocre and lots of folks are mediocre, that is just a funny toe in the ocean across which lies folk justice and folk courts.

"But it is the same ocean.

"And when stop and frisk laws are discussed and no-knock entries are contemplated, that is not yet the suspension of all civil rights, but it does not enhance them."

Gill said the conference acted to "demythologize" the Confessing Church, formed in 1933, he said, to fight the "German Christians" and the Third Reich church government.

"And among all the 'sturm and drang' of the church struggle and thought, there are in it shining episodes of personal valor, and a lot of bad people were made very angry, and it

messed up the 'gleichschaltung' record but good — Was one damned development in that vicious regime ever even thrown much off stride by the church even in its brief hey-day?" he asked.

The Confessing Church, said Gill, is evidence that in the "adult world the church isn't big enough any more by itself to affect man."

It was only a "gnat nuisance to the German state," he said, and was too late and too limited.

"I simply cannot get goose-flesh myself over the systematic refinement in Barmen's discovery that the attacks on the Jews must be resisted because they were in reality attacks on Jesus Christ."

"We have little to learn from any church or any prophet," he said, "who cannot recognize murder until it is murder in the cathedral. We have enough of those."

"Humanize, humanize—that's the ticket," he asserted. "Men, their freedom, their chances, their creativity, their relationships, fulfillments, hopes—that is what we keep our eye on, whatever or whoever it is that aims our vision."

"Threats to men are human threats. Watch for men giving trouble to men."

Gill said churchmen should keep their options open and analyses fluid. "That means no identification of the current enemy becomes a fixation."

Houston Agenda Committee Urges Additional Representatives

★ A three-hour debate by the agenda committee making plans for the General Convention to be held in Houston, this October has resulted in a strong reaffirmation of a previous decision favoring participation by additional representatives.

The long and emotional discussion and reconsideration of the plan had been triggered by criticism received by the committee from individuals, parishes and dioceses over their use.

Additional representatives were first used at GC II in 1969, when specially selected women, minority and youth representatives joined with the bishop and other selected deputies in many of the sessions.

The committee at a meeting in January had voted to recommend a similar plan to be followed at Houston, but when it met again on March 13 it learned that the question should be thoroughly reviewed because of the many letters received.

Canon Gerald McAllister of San Antonio reported that out of a total of 231 letters received by the committee, 117 respondents had expressed opposition to having the additional representatives at Houston. Thirty-nine were in favor.

"Leaving aside the few intemperate letters," he said, "the vast majority reflect a deep sense of misunderstanding, confusion and distrust of our Episcopal Church at the national level."

"We have asked for this, and we have had a good response, and we are obliged to deal with that response. A vast majority of the letters represent pretty thoughtful efforts. Apparently a lot of people for whatever reasons have been thinking since

South Bend and are opposed to including additional representatives.

"I think everybody wants to hear and respond. We have to be totally responsive and call the shots as we see them."

Much of the discussion that followed was concerned with defining the function of the additional representatives in the convention program and ways in which the committee could best carry out the GC II resolution urging that every effort be made to insure "breadth of representation" at Houston.

Alternative ways in which the additional representatives might participate in the convention also were discussed, and a subcommittee will submit recommendations for consideration by the convention.

The plan to propose the use of additional representatives, subject to the approval of the bishops and deputies, was finally approved for the second time by a vote of 19 to 6.

It also voted to ask the dioceses and missionary districts to appoint "not more than three additional representatives, one of whom shall be a minority representative and one shall be a youth," and that a third representative may "be chosen on the basis of involvement in issues which the diocese identifies as crucial to the convention."

At the same meeting the committee passed a resolution asking the joint commission on structure to propose revisions in General Convention structure and organization "as will insure breadth of representation at future General Conventions without the necessity of ad hoc recommendations by the agenda committee as to the participa-

tion of additional representatives."

The resolution if carried out and approved would provide for the official participation of minorities and others on a permanent basis.

Typical of the responses made by members of the committee during the long discussion was that of the Rev. O. Dudley Reed Jr., of Danville, Illinois, who said: "I am opposed to any effort to rescind our previous action requesting the presence and involvement in the Houston convention of additional representatives. The letters we have received, in my opinion, reflect misunderstanding and, in some instances, misinformation about the reasons why special representatives have been invited and the role they have to play in the work of the convention.

"The common complaint listed in the letters we have received, in one way or another, reflect upon the integrity of the convention. It must be emphasized that there was no interference with the legislative process in South Bend, and I think that we need have no fear that this will be the case in Houston.

"And the complaints overlook another important point. By our acceptance and recognition of these groups we show the church's willingness to incorporate all people into her life. It is risky to look into motives, but it seems to me that we must ask what is moving us. Is it fear of what might be, or conviction about who we think we ought to be?"

Miss Carol Smith, a youth representative from Towson, Maryland, said she saw the use of additional representatives as a way of giving youth a voice in the church.

"We should try for change," she said. "It is our responsibility to set the church in a pattern for change."

Mrs. J. Wilmette Wilson, of

Savannah, Georgia, described the Episcopal Church as "white and upper middle class."

"Our General Convention," she said, "is largely that. We should deal with proportionate representation in General Convention, but until that time arrives we need to adopt some other procedures."

"Blacks have been outsiders and heard as such. It's different when they come as members, not outsiders."

Her comments were echoed in a different way by the Rev. Earl A. Neil, a black priest from Oakland, Calif., who said: "The black folk and the young folk are going to be there anyway. It is a hopeful sign that the black and the young still want to talk to the church. If the church is to deal with the issues it is going to have to arrange for these folk to be heard."

Paul Moore Jr., bishop coadjutor of New York, said he saw the use of additional representatives as a creative way of dealing with "pressures."

"The motivation of the letters seems to be that if we don't have the additional representatives we will have a quiet convention," the bishop said. "Whatever we decide, there will be a large number of extra people there. To make Houston like Detroit and all the rest is not going to happen. The most orderly way to deal with pressures is the most creative way — by having additional representatives and open hearings in which all can take part."

Jose Antonio Ramos, bishop of Costa Rica, expressed his views in a letter to the committee in which he stated: "I am opposed, I want my vote registered against any reconsideration of this matter. This nation is facing a serious crisis with regards to the leadership being provided concerning those very issues that are dividing this nation. The church cannot follow

suit, allowing the so-called 'silent majority' by having their way over a substantial minority which for years has been kept silenced.

"As a bishop from overseas, committed to people who in the states constitute minority-ethnic groups, I must say to you that the very mission of the church to people of the world is at stake. The church will not have any moral strength to carry the gospel message to these people if it turns its back and forsakes their blood brothers in this nation."

The committee also authorized the commission on renewal to proceed with plans for "A Gathering Place" at Houston similar to one that was a feature of GC II.

- - People - -

BROOKE MOSLEY, deputy for overseas relations of the Episcopal Church, has been elected to succeed John C. Bennett as president of Union. The president-elect is the first bishop and the first Episcopalian to head the interdenominational school founded in 1836. Most Union president have been Presbyterians. He plans to take office in October. Until then, he will continue in his Episcopal post. Some students were not enthusiastic about having a church executive as president. Most of the doubters were won over, but on the day of the election 130 students signed a petition asking that the vote be postponed until they could raise "serious questions" with the bishop. Thirty students gathered outside to sing protest songs and spirituals as the board conducted its meeting. Directors received the students' petition, and talked to its supporters but rejected the plea

that Bishop Mosley should meet with the whole student body. Bishop Mosley was vice-chairman of a conference on church and society sponsored by the WCC in 1966. The Geneva sessions were historic in pinpointing Christian responsibility in social and political arenas. During his years as bishop of Delaware he was a staunch supporter of civil rights, anti-poverty efforts and local ecumenism. He was one of the first bishops in the U. S. to speak out against the war in Vietnam.

DAISUKE KITAGAWA, secretary for urban and industrial mission of the WCC, died on March 27 at the age of 59. The Japanese-born Episcopal clergyman was long associated with urban and ethnic ministries. He was secretary of the division of domestic mission of the church before assuming his council post. Cause of death was given as a heart attack. Memorial services were planned in Geneva and New York. He was a champion of minority rights in church and society. In 1963, he told white churches that blacks, American Indians and other ethnic groups were losing confidence in Christian leaders. He warned that statements, policies and resolutions did not solve the problem of racism. What is at stake in contemporary social tensions, he once said, "is neither the advancement of colored people at the expense of white people, nor the defense of the privileges of white people at the expense of the colored people. But either the enrichment of life of all in a society in which justice and peace prevail or the mutual destruction of all in a society torn to pieces."

WILLIAM B. WATSON, priest of the missionary district of Eastern Oregon, was insti-

tuted on Palm Sunday, pastor of the Lostine Presbyterian Church, as well as vicar of St. Patrick's Episcopal mission. Watson, who has been vicar of Holy Apostles, Sioux Falls, S. D., has spent his entire ordained ministry in town-country work in the states of Wyoming and South Dakota and will live in the Presbyterian manse in Lostine. The Wallowa Cluster Ministry will bring the two congregations under common pastoral leadership, and will enable the sponsoring judicatories to emphasize pastoral mission rather than maintenance of property. For the past year, the judicatories which have been discussing the formation of a cluster operation (Methodist and U.C.C., as well as the Presbyterian and Episcopal churches), have had two ordained ministers in the county but have been maintaining six residences. Participating in the service of institution were representatives of the participating churches, as well as persons from the Christian, Nazarene and Roman Catholic communions. Commenting on the development, Wm. B. Spofford, Jr., bishop of Eastern Oregon, said: "This is a most exciting and hopeful development in one of our isolated town-country counties. As I have heard of the Episcopal church's involvement in Wallowa County, beginning in 1956, something like this has always been the goal and the old division of town and country, under the Rev. Clifford Samuelson, gave many grants-in-aid to this end. It is my belief that this initial step puts the total church program in the county on the side of witness, service and pastoral care and moves it away from a heavy budgetary involvement in maintaining property at the

expense of ministry. In both the short and long run, the developing program should mean stronger congregations and more responsible stewardship, as well as the enrichment of the total Christian way in Wallowa County".

DAVID HUNTER, deputy general secretary of the NCC said the Nixon statement on school integration contained "many statements of principle and intent which are laudable but these are rendered virtually meaningless by the loopholes provided for those who are not ready to conform to the law." The Rev. Charles E. Cobb, director for racial justice of the United Church of Christ, was even more pointed in his criticism: "The Nixon statement is innocuous and in keeping with the established practice of the administration toward the black community. It gives license to everybody to do anything they want in regard to this national problem, with no real leadership being shown."

RICHARD S. EMRICH, bishop of Michigan, has notified the executive council of the diocese that he intends to ask

the next Convention, November 6-7, for a special convention next spring to elect a bishop coadjutor. He announced he is taking this action in the light of the announced retirement of Archie H. Crowley, suffragan, in June, 1972, to assure adequate Episcopal help in the vacancy to be left by Bishop Crowley and provide for the orderly continuity of the diocese. In asking for a coadjutor rather than a suffragan, Bishop Emrich pointed out that a coadjutor is not as likely to be pre-empted by another diocese. In the past, Michigan has seen three bishops suffragan elected to diocesan rank — Bishop Russell S. Hubbard to Spokane in 1954; Bishop Robert L. DeWitt to Pennsylvania in 1964; and Bishop C. Kilmer Myers to California in 1966.

HENRY I. LOUITT, retired bishop of Central Fla., is chancellor of the Florida Episcopal College, to be established in connection with Stetson University, DeLand. His office, formerly in Winter Park, is now in the chapter house of the cathedral in Orlando.

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EDITORIAL

The Underpaid Clergy

MEDIAN, in case you don't know, means that half are on one side and the other half on the other. The median size of the approximately 7,500 congregations in the Episcopal Church is 171 communicants. The median salary of the clergy serving them is something under \$6,000. These figures are in the report on clergy placement in the journal of the 1967 General Convention.

We have checked through several diocesan journals. One with 171 parish clergy have 48 who receive over \$6,000; another with 202 parish clergy have 52 who are paid over \$6,000; another with 59 parish clergy have 26 whose salaries are over \$6,000; one with 43 parish clergy have 5 receiving more than \$6,000; and still another with 43 clergy serving parishes have none that get \$6,000 a year.

Other interesting facts about money in the journal for the Seattle convention is the report on the Church Pension Fund. What it says in effect is that if a clergyman is to retire on a decent income he must enroll in social security on a voluntary basis, which means as a "self-employed" person, with payments coming out of his own pocket. The report states that "financing an adequate pension plan without utilization of social security is impractical." And the table in the report which gives figures for 40 clergymen selected from a total of 142 born in 1899 and 1900 bears out the statement. The average clergy pension is \$2,800—hence the plug for social security—unless something could be done to raise that figure. This certainly is in the realm of possibilities, since for the year ending June 30, 1969, the fund received \$8,024,427 from investments alone, while paying out for all beneficiaries, \$6,898,676.

What started all this was the strike of postal workers. Everybody, including President Nixon, apparently agrees, as we do, that they have "legitimate grievances." They walked off their jobs because their starting pay was \$6,176 and top pay after 21 years, \$8,442. So their unions asked for starting pay of \$8,500 and going to \$11,700 after five years, retroactive to October, with health benefits paid in full by the government. Most of the package they got.

What we have not seen in the news media is anything about benefits postal workers now get. They can retire on pension at 55 if they have had 30 years of service; at 60 with 20 years of service; at 62 with 15 years of service. They also get annual full-pay vacations of 15 days after a year; 20 days after three years; 26 days after 15 years. They also get 13 days of sick leave on full pay each year, which are accumulative.

The postal workers demands of course are peanuts compared with other workers. Teamsters want a raise from \$4 to \$5.70 an hour, plus an increase to their pension and health-welfare funds of \$24 a week per driver.

Workers on New York newspapers received from \$160 to \$255 a week, depending on which craft union they were in. Publishers offered them a 16.5 % increase, plus benefits in a new three-year contract. The offer was rejected by all the unions, with most of their leaders pointing out that the cost of living in the city had gone up as much as the wage increase offered.

There are about 9,000 fully qualified air controllers, whose job is to keep planes safely apart. In addition there are 5,200 trainees and apprentices. All are employees of the federal government. Salaries vary according to assignment: in less busy facilities, from \$13,389 to \$17,403 a year; in busier centers, the base pay is from \$15,812 to \$20,855. Some earn more than \$25,000 with overtime, weekend and night premiums. They are having a "sick-in" for sizable increases.

Comparisons may be of dubious value. Yet it is a fact that you can get a postoffice job by passing a fairly simple examination. You can go to a school that will teach you to operate a linotype machine in three months and guarantee to place you in a job. If you can drive a car you can learn to drive a truck. To be an air controller doubtless requires extensive training.

As for the clergy in most churches, and certainly in the Episcopal Church, college and seminary degrees are generally required, which represents seven years of study, with increasing numbers going on with graduate work.

On the other side of the coin it has to be said that we have to have our mail; we are lost without the daily paper; goods must be delivered if we

are to have food, clothing and shelter; we don't fly without a reasonable assurance of safety.

We can get along without the service on Sunday — lots of people would be relieved if they did not feel obliged to go. Also there are undertakers, justices of the peace and psychiatrists about to perform other services.

Nevertheless, in the light of all this, is anybody going to object if a minimum salary of \$6,000 is paid all clergy, which half of them are not getting at the present time?

We think too that a minimum pension of the same sum should be required. It can be done in several ways as we will attempt to show in a forthcoming piece.

— W. B. Spofford Sr.

The City, Our Cross?

By Hugh McCandless

Rector of the Epiphany, New York

ONE OF THE MOST worn-out clichés in literature is the one that says "God made the country; man made the town." One recent, maudlin version of this is the old song: "Where skies are bluer, hearts are truer." This is not necessarily so. The kind of people who by their selfishness are turning the city into a battleground are found in the country too. They are turning the country into a desert.

Naturally in cities, and especially in multi-racial cities, there are clashes in values. One's neighbors have different customs, a different idea of what constitutes good manners, varied definitions of integrity, ideals, priorities, and so forth. The result is that all of us varied people feel ourselves to be in crowds without company, watching dissipations that are without pleasure.

I think good old Victorian Henry Wadsworth Longfellow described the difference between the town and the country most usefully. He said, "The country is lyric, the town dramatic." A town, after all, is basically a cross roads, and so a meeting place, a place of dialogue, where we either learn from others or withstand them, where we must either help others or destroy them. It is a place where the chips are down, a place of intensified responsibilities.

This is shown in the way the old Latin word for provincial people — Pagani, pagans — was narrowed in classical times to mean men who fled

from their cities to avoid military service, men who shunned their duty, whom we would have called "slackers" fifty years ago. The African lawyer Tertullian used it to describe people who liked everything about Christianity except the possibility of being thrown to the lions. He applied it to those who thought the idea of a loving God was great, but who had no intention of suffering for the sake of an idea. Now the word simply means non-believers.

Not Doing the Job

MANY OF US today are tempted to be civically irresponsible. Take a man of ability and substance who works in the city. He spends his days in an insulated world: air-conditioned, sound-proof offices, quiet clubs, well-recommended restaurants. Then he goes home. There he would resent being called irresponsible, for he has joined a village committee to preserve a swamp for the waterfowl, or enlarge a library, or to maintain a historic house. All these are of course worth while, but is this man really giving all he should give where it is needed most? Are the birds of the marsh more important than the children of the slum?

Also, is this man learning and growing the way he should? Socrates once said, "Fields and trees do not really teach me anything, but people in a city do." Last year, the Woodstock Jesuit Seminary left the rolling hills of Maryland to camp out in borrowed and rented quarters here in New York, because this is where the action is. Last autumn, two or three seniors from an outstanding boarding school in New England transferred to a high school here because they felt that their education was a little unreal, a sort of mild monasticism under glass. Last week, it was announced that the bulk of the students at the University of Massachusetts would in ten years be studying on a reclaimed garbage dump in Dorchester, near the docks. These are not isolated incidents.

The city is where the chips are down, where the problems are not on paper, and they do not run away. The city is where history is made. Jesus left the hills of Galilee and "turned his face steadfastly toward Jerusalem." That city was where the prophets were heard, and often were killed. His challenge was not to be uttered in a quiet corner, but in the most prominent part of the city, the temple.

Many people speak too lightly and too often about the "crosses" they have to bear. I knew one

domineering person who spoke of being "crucified" when she didn't have her own way. But for the sake of argument, let us for a moment speak of some of the disadvantages of city living as some sort of cross we have to bear.

Is it an undeserved cross? In many ways, for many people, it is. Most cities are surrounded by private and privileged political enclaves. These enclaves prohibit apartment houses and discourage minorities. If this were not so, there would be no tax advantages in the suburbs, and the cities would spread out. Then we would have towers and treetops and museums and songbirds intermingled in a civilized way. However, in many ways for some of us, the cross may be deserved by us or our fathers have earned it for us, by blindness to the problems of others.

Learning From Others

IS THIS CROSS something we accept gladly as a means to something better? Jesus dreaded the outcome of his confrontation, but he said, "I, if I be lifted up, will draw all men unto me." Our lesser crosses, in the form of colliding cultures, can eventually be the cross-fertilization that produces a new and better hybrid culture. Africa can teach us a courtesy whose sensitive sophistication is beyond our present imagining. The Latins can teach us good manners in bad crowds. Asia can teach us how to live graciously in little space.

It is all right to call the uncomfortable conditions of city living "our cross" under three conditions. First, we must remember that country people have crosses to overcome too: dullness, lack of new ideas, fear of what neighbors may think or say, stereotyped ideas and values, hypocrisy as a way of life.

Secondly, we must not take our little inconveniences or our little selves too seriously. That causes hysteria. When hysteria becomes a mob emotion, it can lead to mob thinking: the search for a scapegoat.

Thirdly, we must take the challenge of this kind of cross very seriously. This is a yoke offered to all men who are willing to be men. If enough of us take it on, a city can become a place of healing and growing and glory. We know this, because the original cross, the real, wooden, blood-stained cross, a symbol of shame and guilt and pain and hate and fear, has become for so many people now a symbol of healing, a sign of hope, a foretaste of glory.

Breakfast on the Beach

By George W. Wickersham II

Rector, St. Luke's, Hot Springs, Va.

AN ACQUAINTANCE of mine had a formula for a quiet life: "If you don't want no trouble," she would say, "don't do nothin'."

The awful truth is that the minute that you try to be of service to people, you are sticking your neck out.

It has always been my conviction that those who draw into a shell and concentrate on looking out for number one are thereby cutting themselves off from everything that makes life interesting. Utter boredom is going to become their daily fare, no matter how many gadgets they may acquire to cut it or how much personal power they may attain to deaden it. Further: through an excess of regard for themselves, they only come to loathe themselves.

But the alternative, at least at first glance, is just as bad. If you do become concerned about others and, in consequence, involved in their lives, then you add all of their troubles to your own. More likely than not you also run into strange resentments and sudden explosions which you had not expected at all and which are the last things which you intended to elicit.

So here we are: between the devil and the deep blue sea: between boredom on the one hand and battle on the other. It is a rough life!

But the truth remains that in spite of the irascible nature of the human animal, we can find little or no happiness apart from relationships with people. You just have to lose your life to save it.

Even those who go to the woods alone are unhappy unless they can share the experience in poem or painting, in music or photography. with others.

Penetrating Prophecy

OUR LORD said something to Peter which has always rung a bell with me. At that famous breakfast on the beach, the risen Lord turned to the big bumptious Simon and asked him three times if he loved him. Each time that Peter said, "Of course, Lord!", Jesus replied, "Feed my sheep." Then the Lord added these cryptic words: "Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you

where you do not wish to go." The evangelist tacked on, quite unnecessarily, I think, the comment: "This he said to show by what death he was to glorify God." Certainly our Lord's words applied as much to Peter's life as they did to his death.

O, how often I have remembered those words! This is what invariably happens to anyone who tries to follow the Master. If you love people and want to help them, you are going to be girded involuntarily and be carried where you do not wish to go.

You are going to find yourself drawn into helping those in strange places, you are going to go all out for people who let you down, you are going to do much for one person while you arouse the jealousy of another, you are going to run into opposition from those who feel guilty because of what you are doing, you are going to run head-on into vested interests. Then you will have to contend with nationalism, racism, sectarianism and so on and so forth. One cannot even champion as bland a cause as conservation without incurring the wrath of someone who dumps in the river.

But this is what following the Master means. This is what he did. Surely his was the greatest example in history of concern for humanity and of involvement in human issues, and certainly the greatest example of suffering as a direct result of it. He was just too much for most. He, of all people, was girded by others and carried where he did not wish to go. And he did not have to wait until he was old.

Indications of Identity

THE HOLY COMMUNION, if it indicates nothing else — and it indicates a lot else — indicates our identity with him in his tribulations. When we take the broken bread and share the poured out wine, we give the sign of being willing partakers of his sufferings.

The communion also indicates something further of extreme importance in this regard.

The number-one seeker who wants no trouble, the stand-aside person who is inclined to do nothing, this is the man, I fear, who most of us really are. Much as we may admire the knight in shining armor, we are quite content to leave him in the story-books.

Caspar J. Milquetoast, that's me. In a burst of public spirit I take a stab at serving on the school board and I get burned. I quit. The great enemy becomes "they". "They" don't want an honest man. "They" aren't looking for progress. "They"

have no appreciation of time spent. "They" want someone who will knuckle under. Down with "they"!

Of course there are situations which become impossible — situations from which, in all wisdom, one should withdraw. A prime example of this was given to us by President Lyndon Johnson. Whatever your politics, you have to give him credit for stepping aside for the sake of the nation. There are times and there are situations which dictate just this sort of move, but the point is that one must never cease to strive.

Bishop Scarlett, a great warrior of the cross, lives in retirement in Castine, Maine. Approaching ninety, he has every reason to remain quiet. But that would not be Wil Scarlett! As Bishop Hall puts it, "Scarlett is still fighting."

But this mixture of indomitable concern and irrepressible courage just is not part of our normal makeup.

Pertinent Question

NOW that I have a grandchild, I must begin to anticipate the questions which she, God bless her, is going to ask her minister-grandfather. I can hear her already: "Grandpa, you keep saying that it is God who makes people good. How does he do it?"

Truth is, I just do not have the answer to that question. If she were to ask it tomorrow, about all that I could say would be, "Katey, Grandpa does not know how he does it. All that I know is that if you really want him to make you good, he will."

When I see worshipers receiving the bread and the wine, their hands open and their heads bowed, this is what I think about. They really want what he has to offer, no matter how much trouble, nay, agony, it may mean for them. Because they want to be like him, God enables them to be so.

Another will gird you, and still others will carry you off where you do not wish to go, but within that fragile frame of yours there will be a strength, and you will be more than able to stand the gaff.

The Prayer Book

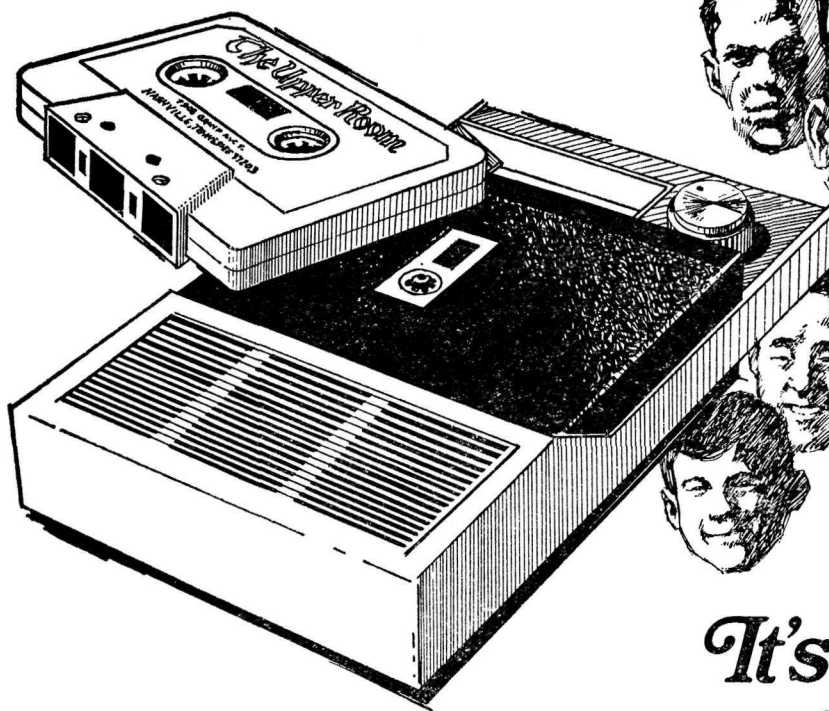
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