

The **+** WITNESS

NOVEMBER 26, 1964

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Story of the Week

Parsons Salaries Below Average Extensive Study Discloses

★ Most Protestant ministers' salaries are not keeping pace with the times, according to a report on clergy income released last week by the department of the ministry of the National Council of Churches.

In fact, survey findings show a great majority of clergymen — 81 per cent — are subsidizing their ministries by paying a portion of auto expenses incurred in church business and one-third of the ministers have watched their debts increase over the past five years.

Supervised by the department's advisory committee on clergy support, which heard the survey results, the study was conducted by the bureau of research and survey under a grant from Ministers Life and Casualty Union of Minneapolis.

It randomly sampled about 10 per cent of approximately 110,000 local parish clergy in 15 predominantly white Protestant communions. Of the 8,492 ministers actually selected for sampling, 5,623, or 66 per cent, responded by completing a detailed eight-page questionnaire.

The survey was termed "the most comprehensive study of clergy compensation that has ever been undertaken," by the Rev. Charles N. Forsberg, director of field services of the ministers and missionaries benefit board of the American Baptist convention and chairman of

the advisory committee on clergy support.

"The results should erase the myths about ministers' incomes and provide a clear picture of just what constitutes clergy compensation," he said, "and the comparison of ministers' salaries to other occupations, when clearly understood, will increase the support for a more adequate salary structure for ministers."

Over 200,000 copies of a guidebook, containing preliminary findings, are being distributed to local churches to help them determine whether their pastors' salaries and expense allowances are adequate and realistic. A more detailed analysis of the data, which cover professional background and experience, family situation, sources of income, business costs and clergymen's preferences and opinions, will be available early next year.

The median cash salary of all ministers is \$5,158 (50 per cent receive more and 50 per cent receive less), the survey shows. Median value of housing is \$1,300, utilities — \$459, and fees — \$89. Regional variations are relatively minor, the study indicates, and the determining factor in clergy income seems to be the size of the church, regardless of the size of the community, although metropolitan

salaries tend to be generally higher.

Episcopalians

The highest median cash salary in the churches covered was \$5669, in the United Presbyterian Church. This was followed by the Christian Churches (Disciples), Presbyterian U.S., and then Protestant Episcopal, in which it is \$5392. The median current receipts of local congregations was highest in the Episcopal Church, coming to \$21,350.

In the Episcopal Church the salary representing the lowest decile is \$4275. This means that this was the highest received by clergy in lowest tenth bracket. The highest decile was \$8058, this being the lowest salary received by those in the top 10 percent. Thus, 80 percent of all salaries range between \$4275 and \$8058. To this is added about \$1200 per year, the difference between the value of housing and the loss on car operation.

Below Average

Even with approximately \$1,200 added to the average clergy salary (housing and utility allowances minus average auto operation loss), ministers received \$1,000 to \$1,900 less in 1963 than comparably educated, lay compatriots in non-church work, stated the Rev. Ross P. Scherer, director of research operations for the bureau of research and survey.

The minister's income falls far below averages for most

professionals and white collar executives, below salesmen and public school teachers, and only a little above clerical workers, craftsmen and factory workers, he said. The clergy median also falls considerably below salaries of professors in church-related colleges.

Only 18 per cent of the parish clergymen reported receiving regular annual salary increases. Of those who do not receive the increases, 38 per cent reported receiving regular annual salary reviews but 27 per cent reported receiving no reviews. "On the basis of this report, it would seem that the Protestant communions need to give some thought to spelling out adequate personnel policies and standards which could be adopted by local congregations," Scherer suggested.

Pay Own Way

Already underpaid, the minister often must dip into his own pocket to subsidize his ministry, the survey finds. Some 81 per cent of the pastors reported paying part of the auto expenses involved in church business. Based on nine cents per mile, half reported annual losses of at least \$685 with 23 per cent reporting losses of \$1,000 or more and only eight per cent reporting they were fully reimbursed. Again, breakdown by denominations shows median loss ranging from a high of \$996 for one communion (Southern Baptist) to a low of \$430 for another. (Lutheran — Mo. Synod).

Only 44 per cent of the pastors reported having their entire expenses to official denominational meetings in the last four years paid for them. The 53 per cent who had to pay part of this cost reported they paid, on the average, 80 per cent of their expenses. Some 74 per cent of all the respondents reported receiving nothing for "attendance

at minister' institute, workshop, study conference, college or seminary course work in 1963."

As a result of inadequate provision for automobile expenses, utilities and housing allowances and other business costs, the survey finds only four per cent of American Protestant ministers actually receive the full value of their cash salaries.

The guidebook for churches calls for "fair play for the ministers," stating, "No responsible institution but the church charges part of its business costs against the salaries of its staff members."

Contrary to popular opinion, American pastors receive relatively little in fees, free goods or services, and discounts. They receive an average (median) of only \$89 per year for fees and about half the ministers participating in the study reported receiving an average of \$81 in goods and services "in kind" per year.

Ministers' types and amounts of debt generally parallel those of the American public, Scherer pointed out. Almost three-fourths of the pastors reported having some debts with a median of almost \$1,600 (not including debts for home mortgages). Thirty per cent said their debt level had increased over the last five years, 29 per cent said theirs had decreased and 34 per cent said theirs had remained the same.

Moon Lighting

Examining "moon lighting" among clergymen, the survey found 15 per cent of the respondents received income in 1963 from work outside their parish duties for a median of \$672. These men worked an average of 9.4 hours per week at supplementary employment which ranged from driving a school bus to serving as a prison chaplain. Four per cent of the pastors reported working 20

hours or more per week in addition to congregational work. About five per cent of the total American labor force is engaged in dual job-holding working an average of 12 hours per week, Scherer noted.

Wives Work

Twenty-one per cent of the pastors who are married reported their wives were employed and one-half of these were working full-time, primarily to supplement family income. This is somewhat less than the 30 per cent of all married women who are in the "paid labor force" as reported by the department of labor.

The guidebook for local churches stipulates the minister's salary should take into consideration the standard of living the pastor must maintain in order to do his best work in his parish and should enable him to devote his full time and energies to the work of the church.

The cash salary should not anticipate the minister's receiving or needing clerical discounts for goods and services, a practice which "embarrasses the minister and lowers the dignity of the church," and it should not anticipate his receiving fees for weddings, baptisms, funerals and other special services.

The 15 denominations sampled in the survey include the American Baptist Convention, Christian Churches (Disciples), Church of the Brethren, Evangelical United Brethren Church, Lutheran Church in America, Methodist Church, Presbyterian Church in the U.S., Episcopal Church, Reformed Church in America, United Church of Christ and the United Presbyterian Church in the U.S.A., all members of the National Council of Churches.

The American Lutheran Church, Church of God (Anderson, Ind.), Lutheran Church — Missouri Synod and the South-

ern Baptist Convention also cooperated in collecting information for the survey although they are not constituent communions of the Council.

Paul C. Payne, formerly general secretary of the board of education of the United Presbyterian Church, served as special consultant for the project.

MRI Program of Anglicans Hit By Crockford's Directory

★ The Anglican Congress on Mutual Responsibility and Interdependence (MRI) is described as a "Canadian Jamboree" in the latest issue of Crockford's Clerical Directory, one of Britain's standard religious reference books. "Amateurishness" in the Church of England is also attacked.

These criticisms are made in a preface to the Directory which, by longstanding tradition, always takes an independent line and is always written anonymously. Usually, however, the author is a notable personality in the Church.

Referring in the latest issue to the MRI "Jamboree" at Toronto, the writer said: "The statement on mutual responsibility is of the platitudinous kind which large ecclesiastical assemblies habitually produce and it is not easy to understand why it should be thought so very important, but it seems to have been accompanied at Toronto by manifestations of African and Asian nationalism, and a gratuitous depreciation of the Churches of the west, which are profoundly disturbing.

"Any person with the slightest degree of imagination can comprehend that the divisions of Christendom appear more forcibly scandalous in Africa or Asia than they do in Europe, and most would agree that this scandal needs to be brought home forcibly to many European Christians who are too little aware of its enormity."

The writer also referred to frequent assurances that such

congresses have no constitutional authority, but, he adds, "in spite of this the component parts of the Anglican Communion have had presented to them as with the authority of the Toronto Congress a statement on mutual responsibility and interdependence which they are expected to implement."

Referring specifically to the Church of England, the anonymous author declared: "There is in the Church of England a deliberate cult of amateurishness which is responsible for the futility of much that it tries to do . . . It is unhappily true that many of the clergy, and still more of the laity, are not equipped to form a judgment upon novel or quasi-novel notions in dogmatics or morals.

"It is true that in the sphere of moral theology the number of persons specially qualified on whom to draw is small, but this makes it all the more significant that neither the present holder of the moral and pastoral chair at Oxford nor his predecessor, who is now a diocesan bishop, is a member of the one official body which has a continuing and over-all commission from the Church Assembly 'to promote and coordinate the thought and action of the Church in matters affecting family, social and industrial life.' That is the board of social responsibility.

"Instead, there have been placed upon the board a bishop and a professor who, though of undoubted academic attainments, have demonstrated their competence in other fields than those of moral theology. This

seems a curious way of proceeding, but it is unfortunately characteristic of much that is done by the Church Assembly and the convocations."

The author treated with some caution the "new opportunities of conversation and friendship with the English Roman Catholics."

He said that the reported view of Catholic Archbishop John C. Heenan of Westminster, that for many years to come union of Anglicans with Rome will be by individual conversions rather than by any corporate movement, "casts somewhat of a blight on discussions."

It also, he suggested, raised some alarm about the archbishops' "insistence" at Rome that all conversations between Roman Catholics and other Christians should be under the control of local hierarchies. This, the preface author contends, is "an unexpected form of nationalism."

Referring to the Catholic Church's liturgical reforms, the author said that Anglicans might reflect somewhat ruefully that many of the principles adopted are those which shaped the English Prayer Book and that they are being effectively applied by Catholicism at a time when the Church of England seems "barely capable of reapplying them itself."

Primate Clark Speaks

Primate Howard H. Clark of Canada has denied Crockford's Clerical Directory charges that the declaration of interdependence was "full of platitudes."

In England on the first leg of a world tour, the Archbishop of Rupert's Land told a press conference that while the language of the MRI declaration may have contained some platitudes, "the ideas it expresses are very positive indeed."

Archbishop Clark said it was indeed disturbing that there were differences between the

Churches of the east and west.

He said the Canadian version of MRI was forging ahead with prayer, recruitment for missionary work overseas and the rais-

ing of \$500,000 a year for five years.

His 20,000-mile journey will take him to Jerusalem, India, Hong Kong and the Philippines.

the council's department of the laity.

He spoke at the annual meeting of the board of managers of United Church Men, the men's work section of NCC.

"Men's work is the flavor of the church," Young pointed out. "Like salt, the flavor isn't there until the salt disappears and loses itself in the soup.

"The real work of the church is not just in churches or offices, but where people are, and in the persons of the laity."

He added that "men cannot do the work of the church alone; they need dialogue and organization, particularly if leadership is to be developed."

In the newly developing countries of Africa, he said, lack of leadership is the biggest handicap. In most of the countries, schools are few and universities non-existent, he noted, and nearly all of the nations' leaders have come out of mission schools.

He said that with more than two million Americans currently living abroad, lay training in Christian behavior is imperative.

PARSONS HALL AT CDSP

★ Ceremonies to dedicate the newly constructed four-story dormitory and refectory of the Church Divinity School of the Pacific in Berkeley will be held Thursday, February 19, 1965.

Dean Sherman E. Johnson said the construction is the second phase of a \$4 million development program.

The building will be named "Parsons Hall" after the late Bishop Edward Lambe Parsons, Bishop of California from 1924 to 1940.

The new complex, covering, 40,000 square feet of space, will have 54 dormitory rooms located in one of the buildings. The other buildings will contain a refectory, a common room, and two large classrooms.

Reconciliation Urged to Heal Country's Political Wounds

★ Passions of the past election campaign have made deep wounds "in the body politic and within the life of our churches," the moderator of the United Presbyterian Church said in an address in Franklin Grove, Ill., a rural northern Illinois community.

Church members have not been able to discuss their political differences "within a framework of love," Edler G. Hawkins said. The church must seek to heal these "wounds" through its "ministry of reconciliation."

Hawkins, 56, of New York City, is the first Negro to serve as moderator of his denomination's general assembly. More than 300 religious leaders of various denominations came to the First Presbyterian church to hear him speak.

The moderator said the past political campaign was marked by "a great deal of anxiety on one hand and a great deal of agony on the other." But the debate did not deal with issues such as "the great moral questions of war and peace and the civil rights struggle."

He said the "morality issue" was not treated realistically. It was unfortunate that the civil rights struggle "was equated" with rioting in the streets, he said. "There is a difference between rioting in the streets and valid demonstrations for justice."

A Rockford minister noted that some church members have complained about church governing bodies, publications and pastors taking public stands on social issues.

This controversy is a continuing one within the church, Hawkins said. "We've . . . got to realize . . . God . . . is involved in all areas of life . . . The church has to deal with the realities of these areas."

"We ought to realize that we fumble in these areas" occasionally, he added. "We bring different gifts, we bring different understandings, different insights."

The Presbyterian leader said he hoped President Johnson would react to his election victory with a spirit of "humility in the midst of power."

He then spoke of a recent visit he had with Pope Paul VI.

"I think it is clear that we are in the midst of a new climate" of understanding between Protestants and Roman Catholics, he said. The church should "do all that it can to stimulate that climate," Hawkins noted, but cautioned that "any organic or visible unity of our churches is a long way off."

LAY TRAINING IS URGENT

★ A World Council of Churches official urged in Chicago that new effort be devoted to making all churches "lay training centers" and pastors "lay training directors."

"Training is needed for leadership in the city, town and country; for work in all vocations; and in relations between the church and the structures of society," said Ralph Young of Geneva, Switzerland, head of

EDITORIAL

Say Things About God That You Believe

A NUMBER of the regular churchgoers have reported that they couldn't remember whether they had ever heard a sermon on the doctrine of the Trinity, either at Trinity Sunday or any other time; let alone having been convinced by such a sermon. This persuades us that there is still room to try saying something about the Trinity which will be convincing and, so far as it goes, true; even if the orthodox say that our partial truth is no better than heresy. For it is certainly better for people to know something about the nature of the God they believe in, however partially, than to know nothing at all.

We often say that our belief is "Trinitarian" as over against what "Unitarians" believe. But actually we differ from Unitarians not in our belief about what God is like, but in our belief about what God does. The essential thing with Unitarians, and with all the liberal Protestants who really agree with them, is that they don't find any unique action of God in the life of Jesus; they cannot honestly say with Paul that "God in Christ was reconciling the world to himself" (II Cor. 5.19). It isn't only that they disagree with us in a statement about what God is like "in himself"; they can't accept the most basic assumption that every writer in the New Testament brings to his work.

What is meant by "the doctrine of the Trinity" is in our Prayer Book most clearly defined in the Preface for Trinity Sunday: "(God) Who, with thine only-begotten Son, and the Holy Ghost, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality".

This is a short but accurate summary of the so-called Athanasian Creed, still retained in the English Prayer Book, an anonymous document of the fifth century A. D. Its formula of "three Persons in one Substance" is the result of centuries of Greek thought directed towards explaining the mystery of the Gospel.

This is why the doctrine of the Trinity is not to be found in the New Testament; it couldn't have come about without the work of the theo-

logians of the ancient Church, beginning with Origen. Even the joining together of the names of the three Persons appears in the New Testament only at Mt. 28.19; and this simply reflects the baptismal formula of about 100 A.D., which supplanted the earlier practice of baptising in the name of Jesus alone (Acts 2.38 etc.)

Paul sometimes writes as if he thought of the three Persons as strictly parallel: so at I Cor. 12.4-6: "There are differences of gifts, but the same Spirit; and there are differences of ministries, but the same Lord; and there are differences of operations, but it is the one God which works all in all". And it was in fact exactly from a few passages like this that the later doctrine developed. But Paul even here is not at all thinking of what God is like by himself; his real point is to contrast the different modes of God's action that are naturally associated with the three persons. A much more typical passage is Gal. 4.6: "Because you are sons, God has sent forth the spirit of his son into your hearts, crying, 'Our Father.'" Here as always Paul is trying to define as accurately and concretely as possible what has been done in the life of Jesus and in the community of the Church; and how the thing that has been done there could not have been done by man.

What God Does

WHAT WE are leading up to is an orthodox but radical suggestion: that the New Testament is a better guide to us than the theologians of the ancient Church. It is not of the first importance to us to try and define what God is like in his inner nature; perhaps it is not even possible. The Fathers of the Church worried over those questions because they were the heirs of the Greek intellectual tradition, which was most centrally concerned with the problems of the real nature of things, "the One and Many". But neither Jesus nor Paul was particularly concerned with God in himself; and in fact they say really nothing about God in himself.

Jesus and Paul were concerned with what we should be concerned with; what God does in the world and how he does it. The real New Testament doctrine of the Trinity is not a definition but a picture: the picture which Mark gives us of Jesus at his baptism, becoming conscious (so Mark seems to mean) for the first time that the

spirit of God rests on him in a special way, leading him to do the job which he does not as yet clearly see. And Mark also means us to read between the lines of the picture, and see in it represented our own baptism, by which Christ is born in us through the power of the same spirit; just the same point that we quoted above from Galatians.

The theologians who invented the Trinitarian Formula were on the right track: what they wanted to say was this; "We can see now that in the coming of Jesus on the scene of history was just the sort of thing God would be likely to do; he is that sort of God". And this is true. Jesus' activity on earth as the Son must somehow or other correspond to a permanent feature of God's existence; there must be, as theologians say, an "eternal reality in God's nature" corresponding to the historical event of Jesus' life on earth. And Augustine said that that eternal reality was the eternal existence of Father and Son, the love that joins them being the Spirit.

Poetry Involving Truth

BUT THE FORMULA on which the Church finally settled turns out to be, not so much defective perhaps, but quite misleading for modern ears. When we hear the phrase, "Father, Son, and Holy Spirit", we can't help thinking of the mythological picture derived from the great hymn of Philippians 2.5-11. There the Christ is represented as from the beginning in the form of God; but he doesn't insist on keeping his privileges; rather he humbles himself to human life and death, even the death on the cross; as a result of which he is again raised up, even higher than he was before.

In Paul's version this is great poetry involving deep truths. But if we took it literally, as the Trinitarian doctrine encourages us to, we would have to conclude that the life of Jesus on earth was just incident, even if the central one, in the life of the eternal Son. But this involves us in several difficulties:

- God's life cannot be a series of changes in time; for time is one of the things that was created

- It makes it much harder to have a reasonable doctrine of the Resurrection

- It implies the possibility that the historical Jesus might have "remembered" his pre-existence as the divine Son. John in fact makes him re-

member it; "Before Abraham was, I am". But John agrees completely with the mythology of Philippians 2; and it is just the fact that the Synoptic Gospels contain nothing of this sort which leads non-Roman scholarship to conclude that John is here quite unhistorical.

The Historic Person

THERE ARE in fact a number of theories in the New Testament about how Jesus came to be the Son of God: all, if you take them literally, mutually contradictory. The Baptism-story seems to have implied originally, not merely that Jesus then became conscious of his destiny, but that God actually appointed him then for the first time. Acts 2.36 seems to imply that he did not become Lord and Christ until after the Resurrection. And the story of the conception of Jesus in Matthew and Luke seems absolutely to rule out a pre-existence of the Christ; what is eternal there is the Spirit of God, which at a definite time in history gives birth to the Christ.

What all this shows is that nobody really knows how Jesus came to know what he had to do, nor how he came to be what he was. What we called the New Testament theories about it are really the utmost efforts of great poets and prophets to express what Jesus did and who he was, not efforts to define how it happened. We have to start and finish with the historical person. Because our chief interest must always be in what was done by him and why; if we weren't sinners we could worry about other things; but as we are, the whole emphasis must remain, as it does in the New Testament, on the victory which has been won, and not on the really unknowable staff-conferences from which the victory came.

Love Through Suffering

NEVERTHELESS we are occasionally allowed to speculate; and when we do, it strikes us that the only theory which will do is one which is itself a picture through and through; the vision of the John of the Book of Revelation, who sees before the throne of God "a lamb, standing as one that had been slain". The real secret at the heart of God is not the glory of the eternal Son but his death. According to this John, in some sense the passion of Jesus corresponds to an eternal fact about God; love comes only through suffering, and God can be loved only because in some sense he is suffering. Likewise Aeschylus the

Greek said that wisdom comes only through suffering; and perhaps this is also true of the wisdom of God.

This may in its turn be only poetry and symbol; but we should not say "only", for we can't talk about God any other way than in poetry and symbol. What we suggest is that this is a better symbol about God for our age than the

Trinitarian Formula which came through Greek metaphysics, a subject in which we are no longer interested. For it is important above all to try and say things about God that we really believe.

If the way you think about God is really a sort of pious antiquarianism, it is blasphemy; for God's sake then chuck out the old furniture, if you can't use it, and get something you can use.

THE MEDICINE OF THE PERSON

By Albert Reissner

Psychiatrist of Brooklyn, N. Y.

CHRISTIAN DOCTORS HAVE A SPECIAL TASK TO BE GUIDED BY LOVE AND UNITY

DURING AUGUST 1964 a number of doctors took part as invited guests, in the sixteenth international congress in Holland, on the "Medicine of the Person." The originator and leader was Dr. Paul Tournier, well known through his excellent books. During this conference the doctors' minds were led toward experiences which were deeply personal though imperfect, and always demanding. Here there was a challenge to improve their own resources and restore those of their patients.

The patient usually considers his illness as something that has come upon him from outside himself. He asks the doctor to deliver him from his afflictions as rapidly as possible. He demands from him quick and reliable diagnosis, and rapid and effective treatment.

How can we make the patient understand that his illness does not concern his body only, but rather the whole of his person? He must learn to cooperate with us in elucidating its course.

It was clear to all of us that Christian doctors have a special task or calling to show that it is possible to be guided by Christian love and unity in spite of belonging to different denominations and entertaining various opinions.

In our lectures we considered such topics as the difficulty of understanding others and the importance of deeper insight on the part of the doctors themselves. We found that it is God alone who can truly see men, and only as we

orient our lives to God can succeed. Furthermore we must understand ourselves before we can understand others. The patient suffers when the psychologist persists in treating him according to superficial conceptions. Such a mistaken therapy arises when doctors rule out the value of Jesus' teaching of love. The Bible aptly demonstrates that God's love for man is an unending restorative.

The spiritual reality is in every man. A new birth into a higher level of understanding is possible for everyone who is longing for it. The practice of the medicine of the person leads to seeing a man as he is today, but also to perceiving what can become of him tomorrow.

In our sessions we exchanged medical views and experiences related to ethics and religion, and promoted personal contacts between Christian doctors from various parts of the world.

During the conference we became conscious of the field of medicine as our common mission to be inspired and nourished by the spirit of Jesus Christ. That has been my attitude for years and therefore Dr. Tournier and I find complete agreement. I have devoted my efforts more and more these past few years to bringing religion and psychiatry closer together, and it was gratifying to find other doctors following in this path.

IN SOME CASES we found no specific therapy in exploring the uniqueness of the Christian

message. To improve the process there must be a faith analogy between God and the ontological presupposition of the therapist, that means, the metaphysical study of the ultimate nature of our being.

The importance of psychological and social factors has been scientifically established by the progress of psychoanalysis and psychosomatic medicine. It is of great importance to gain insight into the deep significance of our lives. The doctor himself must become a person, according to Tournier. This will often provide a unique occasion for profound reflection and may help the patient to become a person. Far beyond the physical and psychological dimensions in all of us there is an element which surpasses and transcends the organic level. The approach to treatment must therefore take into account the somatic, psychic and spiritual factors.

The motivation for this kind of practice comes directly from faith inspired by the biblical revelations. We find there an integration of spiritual values which are particular to every man. This process has been called metanoia. It is a radical new manner of thinking which, with the help of catharsis, can lead to a true and authentic inner renewal.

It is important for everyone to feel accepted and to accept reality. This calls for courage and confidence. Paul Tillich reminds us that religious acceptance transcends medical healing. Acceptance by God, his forgiving act, can draw the anxiety of guilt and condemnation into itself.

The pastor tends to use moral judgment terms in interpreting the human quandary, such as sin, pride, idolatry and rebellion. The therapist resorts to more objective and analytical terms, such as sickness, neurosis, conflict, inconsistency and lack of awareness. However, both utilize the language of alienation, blindness, sickness, bondage, brokenness, estrangement and separation. An analogy had to be found uniting healing with salvation, self affirmation with faith, narcissism with pride, neurosis with sin, ego-strength with freedom, self-realization with redemption, the healing community with the Church, etc.

In this way, the implicit ontological assumption of counseling becomes the explicit theological assumption of the goal of the Christian community and I quote Barth: "you are accepted."

In other words, the Christian therapist hoping for God's guidance, uses empathy to restore and encourage the healing reaction of the patient

which flowers into increased self understanding. As acceptance grows it brings with it increased self acceptance. The patient's permissiveness develops under increased self direction so that finally he is able to maintain an increased social interest. These qualities on the part of patient and therapist can be accomplished only as grace makes it possible to observe the self from beyond his own resources. This is the all-important psychotherapeutic insight, so necessary to successful treatment.

Need for Cooperation

IN THE NEUROTIC patient all the normal capacities are frustrated by a distorted self understanding such as complexes, guilt, insecurity and aggression. Under normal conditions the divine love enables man to love or at least tolerate his neighbor. In pathological cases the person is unable to love others because of his self-centeredness. Success in psychotherapy is possible through the patient's achievement of genuine social interest. We understand with Alfred Adler that treatment is itself an exercise in cooperation, and a test for cooperation. Patient and doctor succeed only if they are genuinely interested in the other.

This corresponds with the age-old Christian doctrine found in John IV, 10:11, "In this is love, not that we love God, but that he loves us. If God so loved us, we also ought to love one another." It is my understanding that the therapist can only be helpful and successful when he is able to accept and mediate reality beyond himself. By the grace of God he gains, through prayer and practice, a strength within himself welling up into eternal life.

Briefly considered, the healing process involves four specific developments:

- It is initiated through the empathy of the therapist for the troubled person
- With clearer perception the person in need of help learns to accept himself and admit his inadequacies
- Through renewal of self understanding his capacity for self direction begins to be tested actively
- The response of faith to the loving action of God calls forth a desire to serve and care for others.

This is the basis more or less of what Dr. Tournier calls "the medicine of the person" de-

scribed in his numerous wonderful books. He emphasizes the biblical viewpoint which gives meaning to our existence. There is a divine plan for every man, and the influence of spiritual life on health is so well understood that I am sure it would no longer be doubted by anyone.

The Whole Man

WE DOCTORS have to study the whole man. To treat man as a natural animal makes the therapist only a veterinarian, or, as I see it, a pure technician, in his profession. It is increasingly the essential task of Christian medicine to employ the knowledge gained through research to re-explore the truth of the Bible. In this way we discover that we are not diverted by any

seeming split between a scientific world and the biblical teaching world. Quite the contrary! Also, Pierre Teilhard, through his scholarly works, has done a great service in this important field, not only for philosophy but for teaching medicine.

In this spiritual orientation our knowledge in the field of psycho-organic medicine leads to an integration of the total personality of our patients. The doctor tries constantly to create those conditions which will make possible a dialogue between his patients and himself, in a man-to-man exchange with intellectual humility and freely given openness of heart.

This is the essence of the medicine of the person.

MEN ARE NEVER APART FROM GOD

By Marion L. Matics

Rector of Christ Church, Brooklyn, N. Y.

RAISING OF LAZARUS IS A PARABLE OF LIFE AND DEATH ENTERS INTO IT ONLY INCIDENTALLY

JESUS WALKED among the tombs of Bethany. His eyes fell upon the marks of death. He saw the empty sky, the desolate place of stones where almost nothing grows. He heard the stillness. The wind brushed the dry grass, the weeds whispered nothing much. If a bird flew by, it had no bearing upon a certain tomb with a stone in front. If a noise was heard from distant fields, it was not heard within that tomb. Jesus wept.

"Then said the Jews, Behold how he loved him! And some of them said, could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" As they do to this day, the friends stood about with little enough to say. They murmur regrets, but ask for nothing, and Mary and Martha, the sisters of Lazarus, likewise ask and expect nothing. As told in the eleventh chapter of St. John's Gospel, the raising of Lazarus is a gratuitous act. It certainly is not required of Jesus. It is an extra.

The complaint of Martha was only that Jesus had not been present when her brother fell ill, so that he might not have died; and when she called to her sister in the wonderful words, "The Master is come, and calleth for thee," this also was Mary's only complaint. None expected to see Lazarus again before the general resurrection at

the last day when all men must stand before the judgement of God and all debts shall be paid and every good deed shall find its reward. They accepted death.

Yet St. John describes Jesus standing before that tomb, after they reluctantly had rolled away the stone, weeping and groaning and calling in anguish to God. He is, in a way, a ridiculous figure, to insist upon the life of an individual in that setting of universal death. "Father," he prays, lifting up his eyes to heaven, "I thank thee that thou hast heard me. And I know that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me."

Never Apart From God

SUCH A PRAYER in that bleak and desolate place suggests the secret of this most exceptional miracle and perhaps it is the stamp of its authenticity. What we read between the lines is this: that concerning what really matters — regarding the ultimate relationship between man and God — it really did not matter whether Lazarus lived or died, or, having died, if he was resurrected for a time in order to die again at a later date. Jesus does not even mention Lazarus in his

prayer, for Lazarus is well off, one way or another; and he does not mention Mary and Martha, for their sorrow will pass and weeping is only a little part of life.

Jesus standing among the tombs of Bethany is concerned with one point only: that men should realize they are never apart from the presence of God, and that God always will hear them. This is likewise the meaning of Jesus' Messiahship: a kind of demonstration that God dwells graciously with men.

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound with a napkin. Jesus saith unto them, Loose him, and let him go."

What is ridiculous to the eyes of the world is serene wisdom in the sight of God, and all that Jesus had done was to let us know that we dwell within a kingdom of grace. That the grace and favor and power of God is around us day and night, like the rain is around us if we should go walking in a rainstorm, or like the sunshine which envelopes us on a sunny day, or like the darkness comforting us at night, or like the love of God which embraced Lazarus and Mary and Martha and all the others at the tombs of Bethany.

The Psalmist was speaking literal truth, and describing the power of God's grace in human life, when he wrote so beautifully, "Whither shall I go then from thy Spirit? or whither shall I go then from thy presence? If I climb up into heaven, thou art there; if I go down to hell, thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea; even there also shall thy hand lead me and thy right hand shall hold me. If I say, peradventure the darkness shall cover me; then shall my night be turned to day. Yea, the darkness is no darkness with thee, but the night is as clear as the day"

Mary and Martha thought that Lazarus had entered into the darkness, but the writer of the 139th psalm knows better; "the darkness and light to thee are both alike."

Abundance of Grace

THE RAISING of Lazarus is a parable of life, and death enters into it only incidentally; in the same way that the gospel passages describing Jesus' resurrection, and every other portion of the scriptures, deal with the love of God and only

incidentally with anything else. The abundance of God's grace — the ever-present power of his love — the in-rushing tide of his favor towards man: that is the sum and substance of the Holy Bible.

In a book called "Grace Abounding," the spiritual autobiography of John Bunyan, upon which his great allegory "The Pilgrim's Progress" is based, that wonderful Puritan tells of passing through a period of extreme depression and of spiritual death. At almost the worst moment he chanced to hear a sermon from the Song of Songs: "Behold, thou art fair, my love; behold, thou art fair."

The preacher, writes Bunyan, "made these two words, 'my love,' his chief subject matter, from which, after he had a little opened the text, he drew these several conclusions: 1. That the church, and so every saved soul, is Christ's love when loveless; 2. Christ's love without a cause; 3. Christ's love which hath been hated of the world; 4. Christ's love when under temptation and under desertion; 5. Christ's love from first to last. But I got nothing by what he said at present, only when he came to the application of the fourth particular, this was the word he said: 'If it be so that the saved soul is Christ's love when under temptation and desertion, then, poor tempted soul, when thou art assaulted and afflicted with temptations and the hidings of his face, yet think on these two words, 'my love'"

Surely this was a mighty and a comforting sermon, even though it did have five points, to be remembered over the years by John Bunyan and to help his great soul in the turmoil of spiritual pilgrimage. He kept thinking about the text, going home from church, asking himself, "What shall I get by thinking on these two words? This thought had no sooner passed through my heart, but these words began thus to kindle in my spirit: "Thou art my love, thou art my love," twenty times together; and as they ran in my mind they waxed stronger and warmer My heart was filled full of comfort and hope, and I could believe that my sins would be forgiven me I thought I could have spoken of God's love and have told of his mercy to me, even to the very crows that sat upon the ploughed lands before me, had they been capable of understanding"

SUCH MUST have been Lazarus's feeling of elation as he stepped from the damp darkness of the tomb into God's holy sunshine, and such has

been the experience of many a poor soul who has stepped forth from a life of despair, of sin, and of death. "Loose him, and let him go," commands Jesus to all of those forces which bind and limit and destroy; and with equal firmness he speaks to each of us, "Behold, thou art fair, my love; behold, thou art fair."

But the secret message of the miracle, perhaps, lies not in the unusual exception to the laws of life and death made by Jesus on that particular day of which St. John writes. The miracle is only a demonstration, an example, a witnessing, a proclamation of a constant truth: that, whatever

happens, God's love for his children will never cease. We do not know why Lazarus dies, or why anyone suffers.

We are not required to look with equanimity upon many things, for that is the way that God has made his children, and we are not called to explain his purpose. But Jesus looked upon the death of Lazarus and the sorrow of his sisters as merely incidental and transient detail. To him the important fact was not whether Lazarus lived or died, but that all men, including Lazarus, should understand that they live and breathe and have their being in the love of God.

PERFORMANCE IS WHAT COUNTS

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

WE HAVE TO DELIVER THE GOODS IN CHRISTIAN LIVING TO WIN MEN TO CHRIST

OUR VERY practical age puts a high premium on performance. The automobile manufacturer stresses it; Boeing has captured the jet-market by it. Everywhere we find men testing the products of our industrial complex by performance. How does it run? How economically does it get the job done? How efficiently does it operate to give satisfaction? To be sure there are other criteria by which we judge the machines which serve us, but primarily it is performance.

The collect for Rogation Sunday stresses the importance of performance in Christian living. This brief prayer first asks that we may be inspired to think that which is good. Often we do not take the trouble to think aright. Our prayers are neglected; our moments of meditation are forgotten; our thoughts are undisciplined, or often just plain wrong thoughts.

Yet, the preliminaries of right thinking are just as important for the Christian as are all the research and working drawings in seeking a properly performing machine. If an automobile company produces what the trade knows as a "lemon"; the fault lies most often in the kind of thinking which preceded production. Likewise with the Christian life. There must be time and care and inspiration in seeking the good thoughts before ever we can perform as we ought.

Jesus points this out so often. It is out of the mind and heart that both evil and good deeds proceed. Sin does not often creep upon us unawares and express itself in some outward act without first assaulting the mind. Impurity, hatred, bitterness, covetousness harbored within our souls are the breeding ground for lust, murder, falsehood, and dishonest dealing. And conversely, deeds of kindness, of mercy and self-sacrifice reveal whether our thoughts have been good or not.

But thinking that which is good is not enough for the collect goes on to pray that we may be guided to perform the same. Most of us, most of the time know what is good. The difference between right and wrong is recognized more often than not by each of us. But our performance, alas, doesn't show it.

This is a matter of deep concern to God, the New Testament tells us. Remember Jesus' question: "Why callest me Lord, Lord, and do not the things that I say." To profess the good, and perform badly was one thing which Jesus attacked with strength. The hypocrite is always the poor performer, no matter what righteous thoughts he may profess to have and believe in.

Performance still counts in our attempt to win

men to Christ. For unless each of us delivers the goods in Christian living others will not take to the product of Christian faith and want it enough to get it.

Authority

By **Allen F. Kremer**

Episcopal Priest and College Lecturer

HOW CAN ONE appeal to an absolute objective authority for one's beliefs? It is done constantly with the assertion, declared or implied, that there is such an authority. What can it be?

It would be a waste of time to cite the countless examples of such argument from such appeals. I will simply make this point. Authority, whatever it may be, is simply a personal expression of feeling or reason, or both. The individual makes the choice if he is reasonably free in mind; others who have been conditioned to a specific outlook never make a choice — it has been determined.

Of the latter, there is not much to say. And if it were said, not much if anything would be accomplished. I am concerned with those who make strong and positive appeals to authority which to them appears as something external. It would appear not. If so, it is dependent upon individual choice or grace.

Is there some overpowering authority in, for example, the Catholic Church which compels belief in a type of infallibility? What of the Church Fathers? Is there some reason that their word should be law? What of St. Thomas Aquinas? Is his writing really the "Summa"? Might we prefer the authority of the Bible? If so, why? It is a matter of record that canonicity of both the Old and New Testaments were long considered before their establishment. Why should one accept the affidavit of those who claim they were divinely inspired? Was it at Jamnia, Nicaea or at Carthage to mention a few occasions where men finally determined what was divine inspiration?

The Lutheran Catechism, the Heidelberg Catechism, the Westminster Confession, The Book of Common Prayer — what is their authority? Who is to make the decisions and on what grounds? How can anyone say the evidence is totally overwhelming, that it is obviously so — that the authority is there?

Who decides on what authority except the per-

son who personally decides that there is his authority?

The atheist, the agnostic, the befuddled Christian who is confused about Church, Holy Scripture or the uncharted wanderings of the Holy Spirit, the convinced Churchman — all have at some point decided their personal authority, total lack of authority or degree of authority. It is inevitably so. To a particular individual, the evidence might be impressive. It might be tradition, Bible, inspiration, personal feeling. But consciously, there is a personal subjective and distinctly not objective element involved.

The conclusion is that authority is elusive and that it is best to accept that fact on authority.

Prayers

Grant, our Father, that we may lift up our hearts to thee so that we may share the strength of the hills, the mysterious power of the sea, the certainties of thy stars in the heavens; for they speak of thee, our maker and our friend; through Jesus Christ our Lord.

O God, give to us and all Thy children this night that our bodies may be refreshed, our minds made serene, and our souls cleansed and renewed by thy forgiveness; grant us thy peace, the sum of all blessings; through Jesus Christ our Lord.

Our Father, accept our thanks for this day's work and opportunities; and for thy merciful care for the poor, the sick, the strangers and those whom we forget and forsake. Make us sharers in thy creation by bearing good will; For Jesus' sake.

O God, who hast taught us to call thee Father, who art the creator of the universe, of time and of eternity, we implore thee that thou give us thy merciful forgiveness for our lives past, and a good hope for the years to come.

Thou art the light of the world. At this season when darkness is longer than day and the world is cold and nature sleeps, help us to remember that thou hast conquered death, and will always bring us light in the life and love of thy Son, Jesus Christ.

— RALPH A. WEATHERLY

Legalized Gambling Promotion Cited at Churchmen's Parley

★ Legalized gambling in England is not the result of an "inward impulse" of the people but is the "response to a commercially offered opportunity," a leading British church authority on the subject said in New York.

The Rev. Gordon E. Moody, general secretary of the British Churches' council on gambling, told an interdenominational group of U.S. churchmen that while illegal gambling has been largely eliminated in his country it is "now in the hands of commercial enterprise."

"And this means promotion, sales tactics and other trappings of big business," he added.

The British churchman was one of four speakers at two public sessions during a three-day national consultation on legalized gambling sponsored by the National Council of Churches department of social welfare.

Representatives of 13 denominations and 13 state councils of churches took part in the consultation, which was called to select major objectives for a concerted national action program on the problem of gambling.

The Rev. Sheldon L. Rahn, executive director of the department, said that the consultation — most of which was held in private sessions — examined "both legalized gambling and organized illegal gambling for their involvement in the corruption of government and law enforcement officials and in the generation of other kinds of criminal activities."

Other factors under scrutiny included the impact of gambling on retail trade, the trend of gambling interests to buy into and control legitimate business enterprises and the stimulation

of large numbers of people to gamble who otherwise would not do so.

The British churchman stressed to the consultation that legalized gambling is "tied right in with the general welfare," stating that conditions of economic and educational inequality create an atmosphere conducive to widespread participation in gambling.

In one reference to proposals that off-track betting be legalized in New York state — a campaign recently revived and gaining momentum — Moody suggested that fears of legalized gambling are stimulated by "fears that social conditions are such that it would really catch on . . ."

Another consultation speaker was Judge George Edwards of the U. S. court of appeals in Detroit and former chief of police there.

"If you know where a bookie, a numbers joint, organized gambling, or a house of prostitution is operating or has operated," he said, "then the probability is that it exists upon corruption."

The judge pointed out that the U.S. attorney general has said that gambling is a \$7 billion annual business in the U.S. and commented that "only the naive" fail to understand that the "dominant force in organized gambling in America is the Mafia."

Organized crime's most damaging impact on society, is corruption, he said, adding: "Corruption rots the fabric of society at all levels — at the top, because it substitutes private gain for public service and at the bottom because it subverts respect for law and order."

The judge took issue with the argument that legalized gambling would take gambling out of

the control of organized crime syndicates. "Rather than getting rid of crime by legalization of gambling," he said, "you would put organized crime in charge in an even bigger way. Gambling is the easiest business to run dishonestly. We've seen what has happened in Nevada."

Edward T. Joyce, head of the interstate gambling unit, organized crime and racketeering section of the U.S. justice department, cited the "fiction" that a bookmaker is "just a small operator acting entirely on his own."

"From hundreds of investigations, the justice department knows this is not true," he said. "We know that the small bookmaker cannot exist without the forces furnished by organized gambling."

The official also attacked the fiction that organized gambling exists because "the people want it." He cited the recent general election defeat of legalized gambling proposals in California, Arkansas and the state of Washington.

The defeat of these gambling propositions also was cited by Gordon H. Cole, editor of the *Machinist*, weekly newspaper of the International Association of Machinists.

"Too often in recent years," he said, praising the voters turn-down of the proposals, "intelligent citizens have consented to legalized, commercial gambling without bothering to find out what it's all about."

The editor said that most labor organizations oppose commercial gambling because of its "drag on the economy, diverting purchasing power from job-producing industries."

"Gambling redistributes wealth by taking from the many and giving to the few," he declared. "It is, moreover, the nation's largest industry."

News from Around the World

Bishop Lichtenberger has thanked everybody for the response to the appeal for funds for the Episcopal Church Center. As of Nov. 2 only a little over \$200,000 was needed to complete payments. He reminds us that "The Episcopal Church Center is your building. Those of us who go there each day rejoice to be able to work there. As you approach the building you see at the end of the arcade the words 'Whose Service is Perfect Freedom.' This is the spirit in which we try to do our work each day."

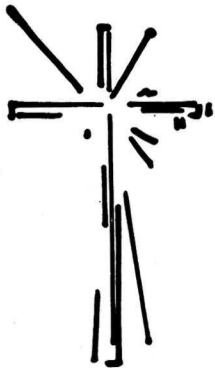
Liturgical Day and conference on church and race was held November 7 at St. Joseph's, Queens Village, Long Island, with 250 participating. Parishes in the county had been planning the affair for six months and had rounded up experts, includ-

ing the Rev. Daisuke Kitagawa from church headquarters and layman John Morsell, a sociologist who is a bigshot in NAACP. Kitagawa said that "white Americans must go where Negro American have been and still are . . . and know the true meaning of your sins." Morsell called the civil rights bill "the weak, meager first step" but, along with the anti-poverty program, they were "steps which create an undergirding for an era of hope and positive action." Three afternoon seminars dealt with education in public schools; liturgy and social action; God's action in the world. Bishop Jonathan Sherman, L.I. suffragan, presided throughout. The informal fellowship of priests elected St. Joseph's rector, William G. Penny, and the Rev. Philip F. Lewis, rector of Grace Church,

Jamaica, co-chairmen, with similar conferences planned for the future.

Eastern Orthodox have been holding a pan-conference (meaning everybody was represented) at Rhodes, Greece. Limited space prevents a full report but, in spite of differences, a dialogue "between equals" is likely sometime in the future with Rome. In London it was announced that C of E and Orthodox talks will be resumed as a result of the Rhodes meeting.

Pastoral Ministry in areas of conflict was discussed by twenty parsons at the School of Theology, Sewanee. One of the problems is the gap between views of clergy and laity on racial and political questions. Official church pronouncements also raise problems for the clergy — stress here was on conflicts in parishes when the minister's conscience compels him to support the official position in spite of lay opposition. Prof. Clifford Stanley of Va. Seminary was guest lecturer and went over some points in Bishop Robinson's *Honest to God*. He said that we must be concerned with the question of what we are going to do in the face of the seeming failure of our symbols to speak to people in history and to point them to God. The job of the Christian thinker today is to relive the Christian experience of the past.



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MARRIAGE TODAY

By

Albert Reissner

Psychoanalyst of Brooklyn, N. Y. whose article is featured this week, delivered a lecture on marriage at Trinity Church, New York. This lecture is now available as a leaflet and is being used by clergy in marriage counselling.

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Stanley warned that this may not be an easy task. We are not to be concerned primarily about a happy ending. That we must leave in the hands of God.

Memorial Service for the three civil rights workers murdered in Miss. was held in Tokyo. Taking part were clergy of the Anglican, Baptist, Lutheran, United and Roman Catholic Churches. The offering was sent to the four civil rights groups who are now working as a federation in Miss. running freedom schools and community center programs. Resolutions of sympathy were sent from the service to the families of the slain workers, James Chaney, Andrew Goodman and Michael Schwerner.

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Christian Ministry, lay and ordained, was the theme of a convocation held Nov. 11 at Berkeley Divinity School. Leaders were Bishop Stokes of Mass. and the Rev. Robert Rodenmayer of 815 — what we used to call 281, meaning national headquarters. Dean Richard Wilmer said that, while the school's job is primarily to prepare men for the ordained ministry, "we are very much concerned with the ministry which lay people have to offer and the relationship of their ministry to that of the clergy." A panel discussed "a layman looks at the ministry" — Mrs. Ted Wedel, President Pusey of Harvard, Dr. Grant Sanger, a BDS trustee, Prof. Muehl of Yale, Heyweed Fox, investment broker. Among the large crowd on hand were Bishop Gray of Conn., trustee president, and Bishop Burroughs of Ohio, trustee and alumnus.

Douglas Webster, theologian-missioner of England's missionary society, lectured at Episcopal Theological School, Nov. 17-18, on the modern missionary and his cross. He also met informally with faculty and students for a question-answer ses-

sion. 52 students matriculated Oct. 26 when Arthur Sutherland, Harvard law prof., spoke at a dinner. The next day Dean Edward Harris of Philadelphia Divinity School conducted a quiet day, which ended with a service conducted by Dean John Coburn.

Clergy of the C of E are sharply divided on the proposed Anglican-Methodist merger. Without stating how he found out, Bishop Gerald Ellison of Chester told a conference in his diocese that 57% favor and 43% oppose. That adds up to 100 so apparently there are no indifferent clergy. In Wales, Archbishop Edwin Morris has suggested joint worship services to foster increased understanding between the two Churches. But he said that he would not approve inviting a Methodist parson to preach at an Anglican service — better, he said, to have them talk at other gatherings "where they could speak at greater length and answer questions." No comments have been received from Methodist parsons.

Pastor Chester A. Molpus, Baptist of Belzoni, Miss. has resigned after 21 years — he is a so-called moderate in his views on race and his congregation doesn't like that. Facing ouster by action of the deacons, the clergyman resigned to "prevent any hurt which might come to the church by taking a vote on the recommendation." He earlier has stated that "I cannot, for the life of me, imagine Jesus standing on the church steps and turning a man away because of the color of his skin."

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- NEW BOOKS -

E. John Mohr
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THE TEACHING OF CONTEMPT

by Jules Isaac. Holt, Rinehart
and Winston. \$4.

The late Professor Isaac was born in 1877, of an army family, and — believe it or not — never experienced anti-Semitism in the first sixty years of his life. Even the Dreyfus affair merely ruffled the surface temporarily. It was the German occupation during world war two that brought the tragedy home to him — his wife and other members of his family were arrested and put to death. The brave woman sent him a clandestine message from the death camp: "Save yourself for your work; the world is waiting for it." He was already engaged in studying the roots of anti-Semitism; the results of this study, in compact form, are contained in the present volume. It is a book every Christian should read, certainly every clergyman and teacher.

For there is no doubt that the "Christian roots of anti-Semitism" are very real. Although everyone admits that "a true Christian cannot be an anti-Semite", the woods are full of them. Anti-Semitism, whether we like it or not, is rooted in the New Testament — the pagan variety was superficial, vulgar, and did not long survive. Christian anti-Semitism was and is theological, and is expressed mainly in three presuppositions which can be proved false.

The dispersion of the Jews all over the world was the divine penalty for the crucifixion. This is affirmed in school-books of certain churches. But the Diaspora began with the Babylonian Captivity, centuries before the time of Christ. In fact, there were Jews in other countries than Palestine even before then.

The state of Judaism was degenerate in the time of Jesus, and therefore deserved to perish. No one familiar with the ancient Jewish literature would affirm this — and Isaac's appeal to the Dead Sea Scrolls to prove Israel's religious vitality is wasted effort, especially when he follows Dupont-Sommer's interpretations of the Qumran data. The ancient Jewish liturgy, the traditions of the ancient Pharisaic teachers, the Mishnah and the Mekilta, for example, prove the vitality of the ancient mother reli-

gion from which our faith was born.

Finally, the charge of "deicide" (god-killing) is based on the account in Mark, followed by Matthew and in part by Luke, but not at all by John, that Jesus was formally tried by the Jewish Sanhedrin and condemned to death. Of course the Jews did not realize that he was a "god" — or God Incarnate — and therefore they wrought the foul deed in ignorance. But nevertheless it was done, and it was "deicide". This charge deserves further study. It is not common among Protestants, and certainly not among Anglicans. The very word is modern, in English. The Oxford English Dictionary cites its first use in English in 1611 (the year of the King James Version! — no connection). "Regicide", upon which it was patterned, was older, and commoner after 1649 when King Charles was put to death. The truth is, "deicide" is a theological libel based on Apollinarian heresy (Christ was not really human, his divine nature taking the place of his human soul), often set forth in popular and theologically uneducated statements about our Lord. One hates to say it, but the term is largely confined to Eastern and Roman Catholic circles, where Apollinarianism still survives.

What the Christian Church should do is adopt literary and historical research as a sound method, and stop forcing theological ideas upon the Bible. There are passages in the New Testament as well as the Old that ought never to be read in public, and one of them is the story of the so-called "Jewish" trial of our Lord in Mark and Matthew. John's account of an examination in chambers by the High Priest is far more probable and not vulnerable in a comparison with ancient Jewish legal procedure in capital cases. Moreover, the Church, and all the Churches, should make a thorough examination of all religious education material, as well as liturgical and homiletical, and purge out the anti-Semitic lies and libels. The Roman Catholic Church has set a good example, and so have some American Churches. See the recent volume by Bernhard E. Olson, *Faith and Prejudice* (Yale University Press 1963), which records the vast and far-reaching discoveries by teams of researchers in religious materials in this country, Protestant and Catholic both.

— FREDERICK C. GRANT

Dr. Grant, an honorary canon of New York Cathedral, is the author, among many works of Roman Hellenism and the New Testament, Scribners.

FATHER JOE: GOD'S MAN IN LONDON'S EAST END by Joseph Williamson. Abingdon. \$3.95

Here is a delightfully refreshing book for recommended reading in these post-General Convention days, a book in which the issues of life are not debated with varying proportions of heat and light, but "comes down to cases". The "cases" are not a "class" in society viewed as a problem as men sit around a table to discuss them, but individual, flesh and blood, human beings for whom Christ lived, died, and lives again. We have here the autobiography of Joseph Williamson, priest, who has risen to no position of importance and professional renown, but who has been content to serve our Lord in the persons of his brothers and sisters who "have no power of themselves to help themselves", but have approached and have been met by the grace of God through the life and work and witness of one of his ministers.

Father Joe lives, moves, and has his being in the part of London in which he was born, in the midst of the poor, the frustrated, and the dispossessed whom he has known all his life. No "reformed character" himself, he has brought the Lord Christ into lives of disease, drunkenness, prostitution, and despair.

He represents the flower of the great Catholic, pastoral tradition of the Oxford Revival. This is not to say that pastoral zeal and effectiveness have in any way been confined to this particular Anglican tradition, but only to see him in his particular historical setting. His is not the Catholicism of the partisan and the sniper, for he represents one of the finer strands of the cloth of his "creed, code, and cult".

One sometimes feels, in our great urban centers, that so much time is spent in appraising situations, in meetings and discussions and arm-chair "philosophizing" that there is little time left for the life which is "meeting". In an age of specialization and specialists here is one who has "met" people who through him have "met" Christ. The theology of it appears to be very simple: "for me to live is Christ".

— LESLIE LANG

Dr. Lang is vicar of the Chapel of the Intercession, Trinity Parish, New York.

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