

The **+** WITNESS

APRIL 15, 1965

10¢

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In Leading Churches

NEW YORK CITY

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Historic Episcopate Accepted At Consultation on Union

★ Church unity is of such great importance that we will even accept bishops of the apostolic succession. That seems to be the thought of some non-Episcopal representatives taking part in the fourth annual consultation on union, meeting in Lexington, Kentucky, April 5-8.

Top scholars of the six churches taking part, after three years of study, reported at the opening of the sessions; "We agree . . . that in a united church this gift of the historic episcopate will be accepted and honored."

The theologians also reported that they had reached a "new level of consensus" and added that "we are agreed that the time has come . . . to initiate more formal negotiations between the constituent churches . . . and also to proceed with the drafting of a plan for union."

Bishop Gibson Speaks

At the opening of the consultation Bishop Robert Gibson of Virginia, as presiding officer, declared; "We've come together this time in a more determined mood. We have sincere and high hopes for a definite step forward."

The Rev. Eugene Carson Blake, chief executive of the United Presbyterian Church and head of their consulting group, at the opening session cautioned

that lethargic disillusionment would result unless the consultation moved ahead to actual construction of a plan to make a single church out of the six whose representatives have been meeting for four years.

The first consultation was held at the College of Preachers, Washington, in April, 1962, with the following churches taking part; Episcopal, Presbyterian, Methodist, United Church. Later the Disciples and the Evangelical United Brethren were invited to join and did so.

Methodists and United Brethren have bishops but—in the opinion of many Episcopalians—not of the apostolic succession. The other three churches do not have bishops but indicate that they are willing to accept them as the unifying "glue" to bring together the now separate ministerial ranks.

At the consultation last week it was agreed that a united church should recognize all "the ordained ministers now functioning" as having equal "authority in the sight of God."

However, "The historic episcopate commends itself as symbolizing that continuity of ministry upon which churchly authority must rest."

The report of the theologians also stressed that all the six churches used the "symbolic

rite of laying on of hands" to show the continuity of their ministries.

At the consultation that met at Princeton in April last year, this affirmation was made; "We believe that in a servant church that is truly catholic, truly reformed, and truly evangelical, the ministerial orders should include the historic ministries of bishops, presbyters (elders), and deacons although we acknowledge that the particular functions of these ministries require further clarification."

This further clarification step was taken at the meeting last week.

Ecumenical Officer

All of the clergy of the Episcopal Church received in March of this year a copy of the paperback, "Where We Are in Church Union." With it was a form letter from Peter Day, ecumenical officer of the Episcopal Church, in which he says that the book

"is sent to you without charge in order to keep you in touch with the discussions that are going forward quietly, but purposefully, toward the union of the Episcopal Church with five other Churches into one Church which will be truly Catholic, truly Reformed, and truly Evangelical.

"My apologies for certain un-Anglican phrases such as 'six Protestant denominations' and 'the new Church.' These should not be permitted to obscure the seriousness and sincerity of the

writers' grappling with the issues of Tradition, the Sacraments, the Ministry, and other elements of Catholicity."

Whether such apologies by the ecumenical officer are called for is, of course, a matter of opinion.

there is also a reaching out to modern learning and thought, often referred to as the liberal tradition."

Remarks About Churchmanship By Archbishop Stir Clergy

★ Like ancient Gaul, the Church of England is often described as being divided into three parts: low church, or evangelical, which maintains an essential Protestantism; high church, which approximates in varying degrees Roman Catholic ritual and teaching; and middle or broad church, which holds a position in between.

These divisions are of long-standing tradition, but reportedly they prompted comments in Australia by the Archbishop of Canterbury, which have given the Anglican clergy in Sydney their "greatest shake-up" in years.

Dr. Ramsey was quoted as having said that "nearly all the Sydney diocese is low church" and this is "very unhealthy," because "there can be no room within our church for wretched, narrow-minded, out-of-date partisanship."

Dr. Ramsey, in Australia during a world tour, was also reported as having commented that "now that I have seen it myself, I think something must be done as soon as possible."

Another remark attributed to the primate was that Anglican school children should be taught that there are "high, low and middle Anglicans, and each has something to offer the church."

He was said to have made the statements in an exclusive interview arranged by Maj. Gen. C. A. Osborne, private secretary to Dr. Hugh R. Gough, Archbishop of Sydney and Primate of Australia, whose see is reputed by

some to be the most evangelical Anglican diocese in the world.

The remarks credited to Dr. Ramsey brought varied responses from leading Anglican churchmen.

The Rev. D. W. B. Robinson, vice principal of Moore Theological College, commented that while it was true that the diocese of Sydney was predominantly evangelical, "the law binding clergymen is no different from that in any other diocese in Australia, and is, in fact, the same as it was until quite recently in Dr. Ramsey's own diocese in Canterbury."

"Dr. Ramsey," he added, "has more than once in England made public criticism of the evangelical position, but I cannot believe he personally encountered anything like partisanship in Sydney. His own biblical and pastoral messages here were greatly appreciated by church people, and it seems a pity he had left us with these one-sided words of criticism."

The Rev. F. L. Cuttriff, rector of St. James, Sydney, which might be called "high church" with a tendency towards "middle church," gave support to Archbishop Ramsey's criticism by stating that regulations should make fair provision for the "legitimate contributions of the three schools of thought — Anglo-Catholic, liberal and evangelical" — and that it should be made clear that these three schools were all within the church.

At St. James, he said, "full weight is given to the catholic tradition of the church, while

The Rev. Bernard G. Judd, an Anglican clergyman who is also secretary of the council of churches in New South Wales, said he would like to know if Dr. Ramsey felt just as strongly in his views about the dioceses of Australia where the Anglo-Catholic tradition prevails.

Other Anglican clergy saw Dr. Ramsey's remarks as a direct challenge to Dr. Gough, and said the Primate of Australia would have to respond to it in some way.

JOURNAL CONTESTS VIEWS OF ARCHBISHOP

★ Had the Archbishop of Canterbury, after his visit to Australia, judged the Anglican diocese of Sydney on things "which truly matter" instead of on the level of churchmanship, the diocese would have been evaluated more fairly, a church publication declared.

The influential weekly, *The Anglican*, took issue with Dr. Ramsey's assessment of the diocese as "unhealthy" because of the overwhelming predominance of a low church point of view.

"What other part of our Australian family has a better record in mission work?" the paper challenged. "What other can boast of a more variegated synod than Sydney's? Or the splendid range of Sydney's home missions?"

"These are the things, not churchmanship, which truly matter and by which Sydney might most fairly be assessed," *The Anglican* declared.

The paper conceded that there was "some substance" in the archbishop's contention that "nearly all the Sydney diocese is low church" and his statement that "there can be no room

within our church for wretched, narrow-minded, out-of-date partisanship."

What the archbishop said openly had been said in private by other distinguished visitors for years, the paper said, noting that Anglicans "must logically applaud his Grace's outspokenness, whether we agree with him or not."

Missionary's Role in Family Planning Cited at Meeting

★ Many Christians seeking birth control information will turn to their pastors long before thinking of going to a doctor, said a Protestant executive as he underscored the role of churches in combatting the population explosion.

William D. Strong, newly appointed as the first planned parenthood consultant of the National Council of Churches church world service department, stressed the importance of missionary-to-family contacts in fighting over-population problems as he addressed a seminar.

The problem of "the over-population in a country or what effect population has on economic development" should be the primary concern of the missionary, Strong said.

"A missionary comes upon a large family overburdened with its responsibilities and where desperation is becoming evident," he said. "Surely no one questions the existence of a family as it stands, but the careful, sensitive question on the future plans of the family is not only considerate but compassionate."

Held at the church center for the UN, the seminar on population heard several speakers examine aspects of the crisis and detail various methods of family limitation.

The program included a gen-

The paper also speculated that someone must have briefed Dr. Ramsey on what to expect. "That person was assuredly not the Archbishop of Sydney, Dr. Gough, who has always made it plain, for reasons not altogether plain, that he regards any criticism of Sydney as criticism of himself personally."

eral Protestant-Roman Catholic dialogue on the question by Louis Dupre, professor of philosophy at Georgetown University, Washington, D. C., and Richard M. Fagley of New York, executive secretary of the World Council of Churches commission of the churches on international affairs.

Strong, who will work toward coordination of overseas family planning programs of the major Protestant denominations, told the seminar that the churches "are not early" in becoming involved in this field but added: "Perhaps we are not particularly late."

"We must develop our resources and find the ways of realizing effective action overseas in the very near future," he said. "I cannot help but feel that our potential is very great."

He emphasized that the missionary's best role in the effort is in encouraging nationals to take on the tasks of family planning public information, "speaking to his countrymen on this subject, in their language and fully in the context of their culture . . ."

Also, he said, the enlistment of medical personnel in the effort is of primary importance. At the same time, he noted that "mission doctors have long been overwhelmed with their work of

curative medicine" and suggested that "nurses and midwives may be more likely personnel for greater efforts in family planning."

Strong has been the church world service representative in Peru since 1961 and directed a variety of parenthood education programs there.

Though CWS and various denominational medical programs have been distributing family planning information and birth control devices for several years, the creation of Strong's new post is the first full-time attempt to coordinate these efforts.

He commented that in no country are birth control and the use of contraceptives foreign ideas, but that in many cases family planning is practiced mainly by the "elite."

"The task of the concerned individual, national or foreign," he said, "is that of democratizing this idea, taking it from the very few to the very many who are most in need of this help."

RAP U.S. ARMS IN VIETNAM

★ Anglican and Presbyterian protests have been made in New Zealand against the use of anti-personnel phosphorus bombs and napalm in Vietnam.

The convener of the New Zealand Presbyterian Church's inter-national relations committee, the Rev. Owen Robinson, sent telegrams of protest to New Zealand's prime minister, Keith Holyoake, and to U.S. ambassador Herbert B. Powell.

Anglican Bishop Eric A. Gowing of Auckland, supporting the Presbyterian move, said he hoped the New Zealand government would protest to the U.S. government about the use of the two weapons and urge that every effort be made to bring about negotiations.

The Presbyterian telegram

also urged a government-to-government protest.

Robinson told newsmen: "The understandable reaction to the use of nauseous gas bombs in Vietnam must not be allowed to obscure the fact that more horrible and deadly weapons are being used. People are being burnt to death to defend a dubious government in a conflict that is questionable in itself."

Bishop Gowing said that admittedly the Vietnam situation was urgent. Hanoi had been responsible for aggression and great suffering had resulted. But, he added, that did not justify the type of attack that Americans have launched.

WHAT HAS HAPPENED SINCE POPE JOHN DIED?

★ "Can Charity of Good Pope John be Quenched?" is the title of articles we will feature in the April 29 and May 6 issues by the Rev. Canon Joseph Wittkofski.

He has been the rector of St. Mary's Church, Charleroi, Pa., for the past 21 years. During his pastorate in the heart of the coal and steel region, St. Mary's has grown from a small mission into a thriving parish.

Joseph Wittkofski was ordained to the priesthood in the Roman Communion by the Most Rev. James E. Walsh who is now a prisoner of the Chinese Communists. Subsequent to ordination, Wittkofski did graduate work at the University of Illinois and at Fordham University. He also served on the faculties of Maryknoll Seminary, Ossining, New York, and the Venard College, Clark's Summit, Pennsylvania.

He entered the Anglican Communion in Buffalo, New York, under Bishop Austin Pardue when he was dean of St. Paul's Cathedral there.

Canon Wittkofski does not be-



Canon Wittkofski

lieve that there can be any possible conversion when a Roman Catholic enters the Episcopal Church. As a Californian does not become less an American by becoming a New Yorker, so a Roman Catholic does not become less a Catholic by entering the Anglican Communion. Wittkofski believes that as long as organized Christianity is divided, it will be defective in all its parts. Hence both the Roman and Anglican Communions are in some manner defective.

In the matter of love versus law, Wittkofski believes that the long established Roman position makes it most difficult if not impossible for many in the Roman Communion to be Catholic. Although the Anglican Communion possesses many of its own liabilities, it does allow room for the Catholic development of mind and heart — of existential Catholicism.

Through the years, Canon Wittkofski has maintained friendship with many Roman Catholic priests and scholars. He believes that the Catholic faith is impotent if Catholic or universal love is lacking in a personality. On this basis, he has been able to maintain his

friendship with his many Roman Catholic friends.

Note Please: These articles are thought provoking and will be in demand. However we cannot supply copies after publication. We recommend bundle orders of five or more by April 19 to Witness, Tunkhannock, Pa. Payment with order please at 10¢ a copy.

EXPAND FOREIGN AID NCC LEADER URGES

★ U.S. foreign aid programs should be expanded and aimed at improving economic development in struggling nations, members of the house committee on foreign affairs were told in Washington by a National Council of Churches official.

Testifying during hearings on the 1966 foreign assistance act, Episcopalian Kenneth L. Maxwell, executive director of the international affairs commission, declared: "Greatness cannot be an island of selfish or uncaring affluence on a small planet where, in the economically underprivileged two-thirds of the world, most human beings are ill-fed, ill-clothed, ill-housed, illiterate or ill."

The churchman urged long-range financing, programming and administering of aid programs and said the NCC supports separation of military and defense support programs and economic development and technical cooperation programs.

Maxwell also called for strengthening of private programs of overseas assistance and encouraged greater emphasis on the use of international instruments.

"From the perspective of religion and morality," he commented, "we believe that our national self-interest at this moment of history is best fulfilled in recognizing that our destiny is inescapably bound with the destiny of the world."

EDITORIAL

Between Tragedy & Hope

ON EASTER EVEN we are standing between the greatest tragedy of human history and the greatest hope of human life, between Good Friday and Easter day. The questions arise in our mind at once why was the one necessary? How can the other be true?

Of course we would rejoice to rise from the dead if it didn't seem so impossible! But how can we hope for such beatitude when we are surrounded by such injustice?

These two great mysteries — the mystery of darkness, and the mystery of life — meet in the twilight of Easter Even when the body of Jesus is lying still, wrapped in the clothing of the dead and, we are told, his spirit is in the place of departed spirits, telling them that the doors of their prison shall be opened.

It all reads like a fairy tale to those who believe that the material world is the only substantial fact in life and who think that a belief in the supernatural is a foolish superstition which should not engage the serious attention of those who walk by sight and not by faith.

Of course it all depends upon our viewpoint. If in looking at life we find that it is merely a process which is solely dependent upon physical sight and logical conclusions, then surely nothing can be required of us but physical exercise and mental gymnastics, but if the life of Jesus Christ reveals to us a more excellent way, then surely it is not to be explained by these processes.

And first of all, back of Good Friday and Easter lies the life of Jesus. It was in no sense an ordinary life. Indeed, it was so extraordinary that though it has had many imitators, no one has ever even approximated it in the peculiar character of its power. Whatever opinion we may have of his faith and nature, we cannot dispute the fact that he has exerted an influence by methods which are so deeply hidden from human wisdom that his most devoted disciples acknowledge their inability to copy them. The influence of Jesus is totally unlike the influence of any other mortal who ever lived, both in the intensity of its power and the scope of its activity.

The unobtrusive methods by which he attained this influence are utterly unlike the influences by which other leaders have gained power over men.

And the influence which he has exerted over men is a different kind of influence than that which other men have exerted, for time has not diminished its intensity; distance is no bar to its efficacy; and differences in race and culture have not prevented men from learning the same lessons and experiencing the same grace from a personal relationship which they believe that they have with him.

This personal power of Jesus is something which cannot be accounted for by materialists or philosophers. It is unique.

It is not strange, therefore, that churchmen adhere to the only testimony which they have and the only explanation which explains it at all when they reaffirm their belief that "He was conceived by the Holy Ghost, born of the Virgin Mary . . . was crucified, dead and buried, rose again from the dead, ascended into Heaven," and from there sends the Holy Spirit to pervade and inspire the church which in its miraculous continuity is also unique among all the organizations of mankind.

If the life of Jesus is unique, his treatment of the mystery of evil is also peculiar to himself. He alone originated this view. The religions of mankind have been hopelessly divided in their attitude toward the explanation of sin, suffering and death. In the Orient, matter was unreal, suffering non-existent, death a delusion. Among the Greeks, matter was the essential element, suffering to be avoided, death the end of all things.

Jesus suffered from every philosophy which preceded his gospel and from most of the theories that have succeeded it. To him matter is equally sacred with spirit. So much so that the "Word was made flesh and dwelt among us." Suffering was not to be sought; he prayed to be delivered from it, but when it comes, it is to be endured, not stoically but humbly, with the assurance that God's goodness will overcome the diabolical nature of evil.

"It must needs be that offenses come," said Jesus. Why? He does not explain, but states the fact. "But woe to that man by whom the offense cometh!" In other words, the evils in life are realities and the calm endurance of them is a necessity. The thing that must not happen is connivance with them.

To him death is such a grim reality that he shrinks from it more than the ordinary man, but

while it is the last enemy of man, it can be overcome and so he commends his spirit into his father's hands as one who confidently expects that God will overcome it. And the curious thing is that where men accept this view of things sincerely, there are love, joy and peace.

And the power of Jesus extends further than this. Not only did he promise to his disciples that he would see them again, but he convinced them that he did see them after his resurrection. If he were merely a conjurer, depending upon hypnotic influence, he was indeed confident of this power if it could survive a public execution, and also succeed in transforming those who confessed that they had been cowards into those who gloried in their confidence that death could not permanently harm them.

The public execution of Jesus is as well attested as other well-known facts of history. At least the story of the crucifixion could not be the result of mesmeric influence.

And between the influence of Jesus as a leader and the influence of Jesus as one who had risen from the dead, stands the cross, not only with its indubitable account of his death, but also with the attendant discouragement of his disciples.

Not only did they believe in the fact of his death; they also failed to believe in his power to rise from the death.

There was no predisposition to the suggestion of the risen Christ, if we are to believe in any degree the sincerity of his witnesses. They fully believed that their cause was lost. They were bewildered and dismayed by their own confession. Suddenly they were inspired with a great hope — so great that nothing afterward could ever destroy the persistence of their faith.

It is all so unusual that we must be pardoned if we regard the so-called scientific explanations of these phenomena as mere rationalization; that is, the attempt to start with a conclusion that isn't conclusive and lead up with a set of premises that would be incredible to a purely pagan audience.

We can believe whole-heartedly in a supernatural religion which explains things beyond our ken, if we believe in the credibility of its testimony; but we cannot believe in a supernatural religion which is bolstered up merely by explanations that do not explain, but only bewilder. We believe in the Christ who said to Thomas: "Reach hither thy hands, and be not faithless but believing." But we cannot believe

in a Christ who could fool Thomas into thinking that he was touching something that was not there; nor could we believe in any testimony of a set of witnesses who would deliberately concoct a story to bolster a theory.

Either the Christ as he is or no Christ at all will be the Saviour of mankind for centuries.

In the Breaking of Bread

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

ONE OF THE MOST moving accounts of Jesus' appearances to his followers after the resurrection is that of the gospel for Easter Monday from St. Luke.

The identity of the two walking toward Emmaus on Easter evening is not told us; but I have always liked to believe that it was a husband and wife rehearsing the bewildering experiences of the past three days as they "walked and were sad". They had heard from others of Jesus' friends that his body was not in the tomb that morning. They had also been told that he had been seen by some of the women, and when the disciples ran to check on this they found only the empty tomb and not Jesus.

As their tired steps took them toward home, they shared their common doubts; doubts which are so often the product of disappointment and sorrow to those who have believed intensely. Partly it was personal; the awful sense of loneliness at the knowledge that the one person they loved and depended upon most would be with them no more.

But these were close followers who had shared his hope for the salvation of Israel. Like the rest of the disciples, they could think of that salvation only in terms of the ancient expectation of Messiah's coming to reign on David's throne in Jerusalem. Now the one they believed was that Messiah, was dead. And what is more, his body had disappeared from the tomb. Furthermore, being realists they didn't take much stock in the tales of the women that they had seen him.

Thus commiserating with each other a stranger joined them as they walked through the gathering dark. He asked them what it was that troubled them, but they seemed surprised that anyone who had been in Jerusalem for the Passover did not know that the promised one was

dead. Then the stranger began to recall to them certain forgotten things the prophet had said about a Messiah who was to save Israel, not as a political leader, but as the suffering servant of the Lord. Doubtless his argument and exposition of the scriptures impressed them, but they were still not convinced.

Breaking Bread

WHEN THEY reached their home, they forgot their grief and disillusionment long enough to invite him in for supper before he continued on. What his logic and scriptural knowledge had failed to do for these two, was done in the simple

act of blessing the bread. Suddenly it all became quite clear. It was Jesus! They no longer doubted, even though he vanished as they recognized him. And tired as they were, they hurried back to the others in Jerusalem to tell them of their journey and its climax.

This is one of those stories which one hesitates to interpret or paraphrase because it stands on its own matchless merit. To me it has always been a reminder that faith does not come from reasoning alone, but from experience; and that more often than we realize the great illuminations come through our simple courtesies, and in the breaking of bread.

PURPOSE AT THE HEART OF THINGS

By G. A. Studdert-Kennedy

THE FAMED PADRE OF WORLD WAR

ONE WROTE THIS FOR THE WIT-

-NESS SHORTLY BEFORE HIS DEATH

DO YOU want to live for ever? How many people over forty do? If you could deliver men from their instinctive fear of death, which is largely physical, give them free leave to go to sleep and never wake again, how many would accept?

Some would say: "I have a child and I must live for him." Others: "I have a husband or wife and I must live for them." But if it were not for them, how many would say: "I do not want to die, I want to live for ever"? I wonder.

It is certain that for many men and women death comes as a friend. Nature bids them struggle and they do; but they know that it is only a put-off, not a conquest, and they are not altogether sorry. There comes a time for millions when in their heart of hearts they would be glad to sleep. But to sleep is not to die.

I know nothing about sleep but the waking in the morning. To know sleep would be to be conscious of unconsciousness, and that is a contradiction in terms, a blank impossibility.

I want to sleep because I am tired. Beauty lies before me, but my eyes are heavy and I cannot see; love calls me, but my ears are dull, I

cannot hear. I want to sleep; why? The answer is: Because I want to wake with eyes to see and ears to hear, refreshed, restored, made young again. I want to sleep that I may live. But no one ever really wants to die.

The sick man on his bed of pain, the broken-hearted woman in her hour of darkness, cries for death, but what they really seek is life released from pain. No one in the hour when they really lived could want to die.

There is a time in the life of every well-loved child when one of his great delights is to be held up high in his father's arms, and I can see in my mind's eye a picture of my own small son standing before me when I have put him down, and saying: "Do it again, daddy — do it again!" In that moment he has lived and does not want to die.

That is a picture of the world of men; we are like children standing before the great Father, and crying as the sunset fades, the rose withers, or the eyes of one we love are closed: "Do it again, daddy, do it again." There is a hunger in our hearts for lasting life.

Men Who Believe

WOULD GOD make men hunger if he did not give them bread? Would he make them thirsty in the valleys if there were no water flowing from the hills? If he did those things he would be no God, this being who delighted in pain. There are times when I am tempted, as all men are tempted, to believe that God is not true, that life is a fraud, and that we are such stuff as dreams are made of. But it can't be true.

Men who believed that there was reason at the heart of things, have searched for it and found it — that is the meaning of science.

Men who have believed that there was beauty at the heart of things, have searched for it and found it — that is the meaning of art.

Men who have believed that there was love at the heart of things, have searched for it and found it — that is the meaning of religion.

Men who believe that there is life at the heart of death, and seek for it, shall find it — that is the meaning of my faith.

Life may have a face as grim as the garden of Gethsemane, but it has a heart as tender as Easter day. How is it proved? It cannot be proved. How can I prove to you that your true love will keep her troth, that your comrade will be loyal in the hour of your need? You can always doubt, and your doubt may be the reason why you never find your friend and why you missed your well-beloved in the winding streets of life.

Faith is venture, high adventure, like a battle or a fight. Not blind venture, not gambling on pure chance, for reason plays its part. It is because my reason tells me that so great a thing as this world is, so great a wonder as the universe, with its million shining stars, must have a plan behind it, and a purpose at its heart — it is because reason has searched for truth and found it, that I believe there is life in death.

Story of the World

THE WISH is father to the thought, you say — ay, so it is. The wish is father to all thought — it was the wish for truth that set and kept men thinking. But who is father to the wish? Why, God himself. He has set eternity in our hearts. He made us for himself, and so our hearts are restless till they rest at last in him.

To meet my wish and my thought, there comes down the ages a story, the sublimest story in the world, the tale of one who lived a perfect life on earth, declaring that the ultimate reality was eternal love, then threw himself on death, and

after death was able to convince men that he still lived, and to send them out prepared to die for a living Christ. And he has gone on sending them out ever since.

The story meets my wish and my thought; it reads like the story of the world, and I believe it is. At the heart of the story there is a cross, a barbarous, brutal, cruel crime, and that is true to life. But the cross is not the end, for behind it there is the conquest of the cross, and the resurrection to eternal life, and that I believe is also true to life.

If he really died, and Good Friday was the end, then we must all die, and there is no purpose and no end; for if the best meant nothing, and death conquered him, what chance have you and I? But the resurrection confirms my reason and verifies the message of the mountains and the stars, bidding me believe that there is a purpose at the heart of things and a meaning in the world.

Almonds and Easter

By Corwin C. Roach

Director, School of Religion, Fargo, N. D.

WE OWE the juxtaposition of almonds and Easter to a man who lived many years ago. The almond is the first tree to come to life in the spring and is called the wake-tree for that reason. But this man saw in the common yearly occurrence something more, the power of God awake and watching over his world. He who restores life to field and hillside can give a new spirit to men and nations.

That man was the prophet Jeremiah, and he relates his experience in the first chapter of his book. The conviction that God could intervene creatively in the affairs of men was the starting point of his ministry. It remained with him throughout his tempestuous life. Of all the prophets, Jeremiah is the most questioning, the most demanding, as he pours out his hopes and fears in these searching oracles we call his confessions. Read, for example, 12:1-6, 15:10-21, 20:7-18.

In the end he sums it up in the promise of the new covenant, "Behold the days are coming when I will make a new covenant —" (31:31-34). Man need not follow the old weary ways. By God's

help he can retrieve from disaster, joy out of despair. It was in this faith of this ancient prophet that Jesus instituted the Lord's Supper: "This cup is the new covenant in my blood."

The sacrament of his broken body and blood outpoured spells life to man. Triumph is wrested from disaster. Easter is the witness to the fructifying power of God first revealed to Jeremiah in the blossoming almond. God is forever achieving a new thing. He brings life out of death.

No wonder that Easter comes in the spring of the year and that we associate it with the unfolding life of flower and tree. There is a direct connection between the faith of Jeremiah and our Lord in this thought of the new covenant, a new relation possible between man and God, a new birth.

With all the symbols we have for Easter, I would plead that we include the almond, for it gives us the very heart of the Easter message, the power of God to transform the drabness of human life into something beautiful and alive.

By prophetic insight Jeremiah anticipated the Easter faith as he thought of the God behind the blossoming tree, for this same faith is rooted and grounded in the very cycle of the earth. It reaches its climax in Christ, who came to give men the abundant life.

It has been repeated in the experience of the glorious company of prophets and saints through the years. It can answer our needs today as it did to the despondency of Jeremiah twenty-seven centuries ago. A new covenant, a fresh beginning can be ours.

The almond testifies to the mystery and the wonder that Easter reveals.

EASTER: ITS MEANING FOR TODAY

By Gardiner M. Day

Rector of Christ Church, Cambridge

PRESENTING ITS CHALLENGE FOR

THE PRESENT AND THE FUTURE

EMILE ZOLA, the famous novelist, spent the last years of his life fighting to free a French officer named Dreyfus, whom he believed had been framed. In the movie of Zola's life, after he had lost his battle and the judge had declared the case closed, he is shown walking out of the courtroom with his lawyer. The lawyer points to a painting of the crucifixion hanging on the wall of the courtroom and remarks, "That too was once regarded as 'a closed case.'"

That "closed case" was opened by God when on the first Easter he raised Jesus of Nazareth from the dead. Jesus, who had been crucified on Friday, appeared to his disciples and intimate friends and convinced them that despite the Cross he still lived.

The result was a transformation such as the world has not seen before or since. The disciples and followers who had deserted him — one

having betrayed him and another denied him— had fled to their homes in terror and in discouragement and in despair. They believed that Jesus was the Messiah. They believed that God would vindicate him. Instead he was crucified. God certainly would not allow the Messiah to be crucified and therefore they concluded that they must have been following another false Messiah.

Then three days elapsed and his disciples and followers are changed men. These men whose faith was weak and vacillating are now determined and bold. These men formerly full of fear are now strong and brave. These men who thought their leader killed, now are certain that he is alive.

What Happened?

EXACTLY WHAT transpired we cannot tell. The description of the form in which Jesus appeared to his disciples and friends varied greatly.

Sometimes he is described as if he were in a natural body and sometimes in a supernatural body which appears and vanishes mysteriously. Sometimes his disciples recognized him instantly and sometimes they only recognized him after a considerable period of time and then because of some characteristic trait such as in "the breaking of the bread."

He appeared to a number of individuals, to the disciples as a group and even to 500 people at one time. His appearances were not related to any particular place. He appears in the garden, on a walk in the country, by the lakeside and in an upper room. It is not surprising that these accounts differ in details for surely any such startling experience would be so profoundly shocking that it would be terribly difficult to remember and describe accurately. One common factor stands out inescapably and that was the conviction of the disciples that Jesus had risen and still lived.

We can almost see Peter, who had denied Jesus at the time of the crucifixion, standing up in the midst of the disciples gathered together in the upper room and declaring in no uncertain terms on the basis of his own experience, "I have seen the Lord."

Present and Future

FREQUENTLY in considering Easter we dwell entirely on the past and forget its challenge in the present and in the future. Were the resurrection only a fact or an event dated A.D. 33, it might not even concern us today. Since that first Easter, however, beginning with St. Paul who said that Jesus appeared to him at a later time than he did to the other disciples, innumerable people in later generations, who of course never saw Jesus in the flesh, became convinced through their own experience that Jesus lives and still guides and sustains those who see him with the eyes of faith.

Most of these modern followers would not say that Jesus appeared to them but rather that they had a profound awareness of his presence which was so meaningful and significant to them that they could only say, "My Lord and my God."

Three Friends

I THINK of three friends. Into the life of one of them Christ came when my friend was enduring a long illness. He did not come in the form of a miraculous cure but he came to him through a disciple of Christ who when my friend had lost

all his faith was able to help him achieve faith to live by. The result was a long life of vital service.

I think of another friend who told me how shortly after he graduated from college he was so discouraged and despairing that he contemplated suicide. Somehow in the depths of his depression, the window opened and the light of Christ shone in upon his life and he was a new man.

The third friend was a teacher who never had any religious faith whatsoever but in the course of his studies Christ walked into his life. It was almost as if Christ walked out of the stacks of the library to become the key and dominant influence in his life. He too was a changed man.

What about myself? Perhaps some are wondering, "Did you have such an experience yourself?" While I cannot point to any single experience of life changing intensity such as these three friends of mine had, I have at times felt such profound awareness of Christ's presence that I can make my own the words of Albert Schweitzer when he wrote in the closing paragraph of his book "The Quest of the Historical Jesus":

"He comes to us as one unknown, without a name, as of old, by the lakeside, he came to those men who knew him not. He speaks to us the same word: 'Follow thou me!' and sets us to tasks which he has to fulfill for our time. He commands and to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship, and, as an ineffable mystery, they shall learn in their own experience who he is."

This then is the full meaning of Easter, not only that Jesus was raised from the dead 1900 years ago but that he lives and is ever going before us into all the Galilees of our experience and giving to those who follow, new life and joy and that peace which passeth understanding.

"He is not here; for he has risen . . . and behold he is going before you into Galilee."

SO YOU'RE CALLING A RECTOR

By Robert Nelson Back

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A LOST DIMENSION OF EASTER

By Kenneth E. Clarke

Rector of St. Thomas, Cincinnati, Ohio

ANYONE WHO REALLY BELIEVES IN WHAT

THE RESURRECTION IMPLIES IS QUEER

THE GOSPEL reaches its climax at Easter. This is the focal point. All that precedes it in both the old and the new covenants builds up to it, and everything which comes after is derived from it. Our faith is either an Easter faith or it is no faith. As St. Paul said: "If Christ be not risen, then is our preaching vain and your faith is vain also."

Even in those days, you see, there were some who had difficulty with the resurrection faith. But as St. Paul stated so plainly, it is not simply the resurrection which is at stake but our whole faith. Christ's teaching and Christ's rising are all one piece. His life is not to be treated like a spiritual delicatessen where you can pick and choose.

Yet this is, of course, precisely what many try to do, and this was never more true than it is today. In her latest book Emily Gardner Neal says: "We seem to be forever stuck between the nativity and the crucifixion".

The reason for this is not hard to discover. We have been more influenced by society of late than we have influenced it. And society in general lives in one world — this world. There are few who would say it is the best of all possible worlds; there are many who think it couldn't be worse, but most would agree — it is all there is.

When we came to the section on life after death in the inquirers class, the group was asked to list what they considered to be the most commonly held views on this subject today. Here is a sampling of what they said:

"You can't expect anything after death except the perpetuation of your good deeds."

"We can't really know so why worry."

"If its your time, its your time."

One person was concerned about my reaction to these candid statements. He need not have been, I was neither shocked nor surprised. There was only one person who expressed unequivocal faith in life after death based on the New Testa-

ment evidence. She wondered, though, whether there was something queer about this.

Be Cross Bearers

IF BEING DIFFERENT makes one queer then I guess we would have to say anyone — including church people — who really believes in the resurrection and all it implies is queer. In some cases, of course, it isn't so much that they disbelieve it — they just don't think about it. It doesn't seem important. "We can't know so why worry — if its your time, its your time."

With all my heart I believe that these people are wrong — dreadfully and detrimentally wrong.

Slit in Eternity

JESUS CHRIST spent his entire earthly ministry speaking and acting as if this world is but a small slit in eternity. Obviously he took life seriously. Has anyone ever taken it more seriously? Yet just as obviously he didn't take it so seriously as to make it determinative or ultimate. The words are St. Paul's but the thinking is Christ's: "for the things which are seen are temporal but the things which are not seen are eternal."

He made his decisions from this eternal frame of reference, and he bent all his efforts toward helping others to do likewise. This, he said, is the way which leads to eternal life, and eternal life, as he saw it, is not something which is suddenly and abruptly acquired at death but is rather an ever present possibility in the midst of the life we now live. It is the leaven in the lump, the salt which purifies and provides savor, the seed growing secretly. It is, in short, the kingdom within us which we know through the work of the Holy Spirit leading us to Christ and thereby to re-union with the author and creator of our being. Such is the way of salvation and salvation, as you know, means wholeness.

Now, as I see it, denial of the resurrection is tantamount to denial of the spiritual dimension

in any really meaningful sense. And if this is the case the results of denial should be observable in both corporate and individual disturbance. There is no lack of evidence. When an individual tries to block out some aspect of reality he becomes neurotic or psychotic depending on the degree to which he is out of touch with things as they are. Stated bluntly, he is sick.

Today society itself is sick. Both art and literature are devoted to depicting what is regarded as the human condition, and this almost invariably turns out to be an earth-bound, amoral, chaotic, oppressive, cynical or at best sentimentally idealistic existence. Science which has accomplished so much has become dull. It probes, it dissects, it analyzes, it describes but it knows not what. And all this and much more has come about because we have lost the dimension of eternity.

Age of Anxiety

THEN WHEN WE TURN to the individual what is it that lies in back of the wave of emotional distress which has caused men to call this the age of anxiety? Freud supposedly banished the problem of guilt, but he left us with the problem of existence. Over and over again we find the phrase "identity crisis" being used to explain the difficulties people are having. They don't know who they are, where they are going or why they should go anywhere. Life just doesn't add up to anything, and the truth of the matter is that without the dimension of eternity there is no reason why it should. As St. Paul said: "If in this life only we have hope in Christ, we are of all men most miserable." He couldn't have been more right! Admiration of Jesus as a man and endorsement of his ethic devoid of faith in his victory over death is the sure road to misery.

This is the predicament of some Christians. They have appropriated just enough of the faith to make them miserable. For without his resurrection what basis do we have for confidence in the world's rationality? . . . belief in such values as justice, compassion, mercy, humility and love? . . . and endorsement of sacrifice, even to the point of death?

But given the resurrection the world makes sense.

It makes sense because his resurrection is proof that spirit — not matter and goodness — not evil are triumphant. His life was a living testimony to the supremacy of the spirit. "God," he told us, "is spirit." All life, therefore, has its origin

in spirit. This conforms to reason whereas the claim that matter can give rise to truth, beauty and goodness is irrational. Those who disbelieve in the resurrection like to think that it is the event itself which is their stumbling block. In reality such lack of faith goes deeper. It stems from a lack of confidence in life. Bishop Bayne, at one of the Easter lectures, said: "When we cease to believe in our intimations of immortality we cease to be human spirits." His resurrection is the verification of these intimations and also the assurance of the rational and spiritual nature of life.

Attributes of the Divine

IT IS FURTHERMORE our guarantee that virtue is rotted in reality and regnant in eternity. Even a cursory acquaintance with Christ's life makes one aware of the importance he attached to such qualities as humility, righteousness, mercy, purity and compassion. But he did not regard these simply as abstract qualities worthy of attainment for their own sake. Instead he made it quite plain that their value is derived from the fact that they are attributes of the divine personality.

More than this, he was confident that the life he lived was not simply his, but God's life lived through him. He said: "I am in the Father and the Father in me," and in response to Thomas' question concerning the way he replied: "I am the way, the truth and the life." Clearly, though, his way is not the world's way. Friedrich Nietzsche was right. Regarded from a purely human and pragmatic viewpoint, humility and meekness are a betrayal of mankind. They do not win any rewards in secular society. What possible reason, then, could anyone have for endeavoring to live by them? There can be only one reason — because they are right and the resurrection is the proof of their rightness.

Finally, the resurrection means that sacrificial living is not stupid. If all things are relative then as the Old Testament cynic Quothelth said: "A live dog is better than a dead lion." In contrast Christ calls us to be cross bearers. The combination of love for people and loyalty to principle inevitably involves sacrifice and suffering. It means being willing to give life away without knowing how, when or where it will be found. We have, however, because of the resurrection, the assurance that found it will be.

He is risen — life makes sense, values have roots, sacrifice is not surrender — He is risen indeed!

Morristown Parish Announces Grants from Wilks Fund

★ Grants totaling \$38,845 from the 1964 income of the Wilks fund of St. Peter's Church, Morristown, N. J., were announced by the Rev. S. Hughes Garvin, rector and chairman of the committee which administers the fund. These grants, Garvin noted, raise to \$428,504 the total distributed from fund income over a period of thirteen years.

The fund, according to the rector, was established in 1952 when an unexpected bequest from the estate of the late Sylvia H. G. Wilks presented St. Peter's with a rare opportunity to set a dramatic example in Christian stewardship and responsibility. A major portion of the \$1,250,000 bequest, Garvin stated, was withheld from local parish purposes and set aside in a fund with the annual income to be given toward worthy causes and purposes, both church and secular intelligently balanced among community, diocesan, state, national, and international needs. By this means, St. Peter's hoped to stimulate a more active spirit of Christian giving in the community and wherever the work of the fund might become known.

Recipients of this year's grants number 20 out of a total of 42 considered. Garvin stated that \$14,545 or 40.6% of the total to be distributed has been allocated for requests from the Morristown area.

Two men pursuing theological studies are to receive financial assistance from grants totaling \$3,245. Four local agencies will receive grants totaling \$8,300, namely, the Morristown library, \$300, the Salvation Army, \$1,000 toward the establishment of a day nursery for children up to 3

years of age whose mothers work, family service, \$5,000 for its building fund, and planned parenthood, \$2,000 toward the employment of a social worker in the Morristown-Dover area. The rector's fund has been allocated \$3,000.

Grants totaling \$15,500 have been made toward various causes and purposes in the area of the diocese and state. The youth consultation service is to receive \$10,000, which brings the total to \$30,000 for its mental health center in Jersey City, and \$1,000 in connection with its regular work at its Newark office. Diocesan projects will receive grants totaling \$3,500, of which the largest, \$3,000, is for the diocese's urban work program, and \$500 for the Bishop MacAdie memorial in the chapel at Trinity Cathedral. The Episcopal chapel and student center at Rutgers University has been allocated \$1,000 toward its building program.

The three national grants totaling \$2,100 are for educational work. The College of Preachers, Washington, D. C., will be the recipient of \$100 for

post-seminary training of clergy. The University of the South has been granted \$1,000 toward its scholarship fund, and the department of social relations, executive council of the Episcopal Church, has been allocated \$1,000 in connection with the specialized training of clergy for chaplain's service in hospitals and prisons.

In the international field five commitments have been made from the 1964 income, the largest being \$2,500 to Bishop C. Alfred Voegeli of Haiti, for his discretionary fund. Bishop Brown of Liberia has been granted \$1,500 to be applied to various needs of the district. Three of the grants totaling \$2,700 are to be used for educational purposes, namely: the Christian churches educational association of Narobi, \$700 for the support of a student at the United Theological College, Orthodox Syrian Church, South India, \$1,500, to be used toward needs of the seminary's library, and Mar Thoma Church, India, \$500 toward its college building fund.

Projects considered for grants from the fund, Garvin noted, include suggestions from many different sources as well as those developed by the commit-

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tee responsible for administering the income of the fund. Suggestions, Garvin went on to say, are welcomed and may be addressed to the Wilks fund committee of St. Peter's Church, St. Peter's Church, Morristown, N. J.

FRENCH STUDENTS FIRED BY BISHOPS

★ Twenty-seven of the 46 leaders of two French Catholic student bodies were ousted from their posts after defying orders of the French hierarchy to abandon their political and trade union activities.

The action followed a dramatic meeting of leaders with Coadjutor Archbishop Pierre Veuillot of Paris, president of an episcopal commission on education.

When 27 leaders flatly refused to confine themselves to evangelical activities among students and not become involved in political or labor union matters, they were promptly relieved of their responsibilities. At the same time, the 19 other leaders were confirmed in their posts.

The controversy involving student leaders and the hierarchy was described by observers as "extremely grave." They said it involved the same issue which caused many so-called worker priests several years ago to defy orders of their superiors not to affiliate with trade unions or participate in political activities.

The worker priest movement, or Mission de France, was founded in 1941 by the late Emmanuel Cardinal Suhard, Archbishop of Paris, primarily for the re-Christianizing of workers in urban and rural areas. It was given a new constitution by the Vatican in 1954 after alleged left-wing leanings of some priests had caused controversy.

The rebel student leaders have maintained that they could

carry out their mission as evangelizers only under certain favorable conditions and that it was their duty first to create these conditions.

"The time is at an end," one of them said, "when the church can stand by and merely watch what is going on in the world. Today Christians cannot leave to others the task of bettering the material conditions of life for men and then expect it to step in and reap the benefits.

Even if possible, it would be amoral."

The dissident students believe, like the worker priests before them, that it is essential to bear witness to the validity of Christianity by one's actions in the temporal life.

They contend that Christians must not only be involved, but be leaders in the great movements of thought and action of the times. If they are so involved, they say, those outside

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the church will automatically be drawn to the beliefs which motivated Christian action.

According to observers, the crisis between the student leaders and the bishops was sparked by the recent Catholic intellectuals week which was marked by a dialogue between Christians and Marxists. The Catholic weekly, *Temoignage Chretien*, was publicly blamed in a communique from the Catholic hierarchy for continuing the dialogue in its columns.

BISHOP CREIGHTON URGES ACTION

★ President Johnson must grant protection to the people of Alabama, even if it means martial law in the Selma-Montgomery area, Bishop Creighton of Washington stated after visiting there. And it should be kept in force "until voters rights are granted and integration of the schools, the police forces and the government is accomplished," he declared. "It is impossible to understand why the President and Congress are so unbelievably slow to act. How many more murders and beatings must there be in Alabama before they act?"

He claimed law enforcement officers such as Dallas County (Selma) Sheriff Jim Clark and the Alabama state police chief should be placed under arrest. "In statement after statement they have encouraged violence, as has Gov. (George) Wallace."

Bishop Creighton said the "previous brutalities" of the state troopers "raises a question as to their implication in this most recent inhumanity, which can only be settled by a thorough investigation by federal authorities."

The voters rights bill should be passed by Congress at once, he said in a statement. "The result of further delay may very well be the encouragement of the cowardly and murderous



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forces that are controlling Alabama at present. All the hearings that could possibly be held have been held, and they have been held before the whole nation. How many more murders must there be? How much longer must our people wait for justice?"

The bishop backed a proposal which would have Congress pass a law making murder of a citizen engaged in civil rights activities a federal offense.

"If kidnaping is such," he concluded, "then certainly murder in such a circumstance should also be. There should not be delay in passing such legislation . . .

"Our natural sorrow for the

victims of senseless brutality and murder and for their families is very great, but at this time quick action to prevent additional acts of violence is more important than sorrow. The only decent memorial to these who have given their lives is the assurance that it will never become necessary again."

News Notes

Coventry Cathedral has added 27 persons to its staff to cope with the million visitors expected this year.

Dean Harris has announced a program at Philadelphia Divinity School to enable clergymen to do post-ordination study. Details, including information about \$750 fellowships, may be had by writing him.

Sewanee has a training school each summer. Among those on the program this year are Presiding Bishop Hines, Bishop Bayne, head of the overseas dept., and Bishop Reuben Miller, president of the NCC.

Gutenberg Bible at General Seminary, one of 21 complete ones known to exist, will be on display at the Vatican pavilion at the world's fair. Says Neils Sonne, librarian, "We are showing it as a gesture of goodwill in this period of growing ecumenicity."

Leicester Cathedral now has two women serving as lay canons for the first time in history. Bishop Ralph Williams said in making the appointments that since women play such a prominent part in diocesan life he thought it right for them to be associated with the work at the cathedral.

Malcolm Boyd, who gets around, is a headliner at a civil equality conference for the northwest, meeting April 23-25 at Oregon State University. Also on the program are James Farmer, head of the Students Nonviolent Coordinating Committee and Catherine Chilman, specialist in the field of the minority group family for the federal government.

Likker has gotten into the ecumenical dialogue in Texas. Official paper of the Methodists cracked at the R.C.'s for serving the stuff at an inter-church affair. The R.C. paper came back when the editor stated that he had "the utmost respect for a teetotaler. There are many Catholics who teetote. As for me, I can take it or leave it alone". He also said he didn't like the idea of a person "asking me to practice an acceptance of his moral standards as a first premise to friendship."

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- NEW BOOKS -

E. John Mohr
Book Editor

OBJECTIONS TO ROMAN CATHOLICISM, edited, with an introduction, by Michael de la Bedoyere. Lippincott. \$3.95

The objections are those of eight distinguished Roman Catholics, a fact which makes this book a unique presentation. They are loyal and committed Roman Catholics, and this removes their writings from the familiar revelations of secret and hidden horrors, for the objections discussed in the several chapters are for the most part those commonly held by the non-Roman Christian world.

The titles speak for themselves — *Superstition and Credulity*, *The Worldly Church*, *Authoritarianism*, *Conformity and Guilt*, *Censorship*, *Freedom and the Individual*, *Existential Reactions against Scholasticism*, and *Contraception and War*. Surely this represents pretty much the gamut and range of external — and apparently, internal — disapproval and opposition.

As we would expect, official and lay reaction has been mixed, and controversy has ensued within the Roman household of faith, but practising Christians, celebrated in their particular spheres of writing, journalism, teaching, history, philosophy, and general scholarship, and including an archbishop must be taken seriously when they speak the truth, gently but firmly, as they see it.

Mr. de la Bedoyere, presently the editor of *Search*, notes age-long growth within the Church of "triumphalism, clericalism, and juridicism", and that "the policies and outlook of the Church itself at the level of popes, bishops, and clergy, have in my view, often removed them very far from the imitation of Christ". He sets the tone of the whole book when he declares that it is "quite absurd to suppose, as some conservative religious authorities do suppose, that Catholics are going to lose their faith just because they now feel the right to think for themselves."

In the first chapter on *Superstition and Credulity*, Magdalen Goffin, Oxford historian and scholar speaks of "the stupidities, the absurdities of the Roman Catholic Church (which) are there for all to see, Aunt Sallies, which any half-educated lout may shatter with a twist of his animal arm." She makes the distinction

between what Anglicans would think of as the historic Catholic faith and "romish" presentations of the same, and calls to our attention the words of St. Paul: "It is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind."

Under the telling subtitle, *Political Bias, Autocracy and Legalism*, publisher and author John Todd, shows how these can become the whole life of the Church, which indicate a startling immaturity, for "at the heart of the Catholic vision and of the Christian message lies the twofold idea of the absolute value of every individual person and the universality, for all men, all creation, all space, all time, of that Christian message."

The senior lecturer in education, at Saint Mary's College, Strawberry Hill, Frank Roberts, contrasts "indifferent, conformist piety" — and he shows why it exists — with the "wider place (which) must be found in society for the Catholic layman", who "will have to make that place for himself."

Rosemary Haughton, journalist, proclaims that "interior freedom of an honest conscience" is not only essential for the individual, but for the Church which did not "receive a spirit of bondage unto fear, but . . . the spirit of sonship."

Professor Finberg of the University of Leicester summarizes the case against "Censorship" when he states, ". . . a Holy See acting once more as a fountain of honour to encourage sound learning and original creative work could do more for the human spirit than a Holy See raising a purely negative voice from time to time in condemnation of an immoral or heretical book."

The substance of G. F. Pollard's — philosopher and essayist — *Existential Reactions against Scholasticism* will be found in his own quotation from our Professor John MacQuarrie, in *The Honest to God Debate*: "This religious question of God is not a theoretical one raised by the intellect alone, but a practical question posed by the whole being of man . . . The religious question of God has an existential structure."

Archbishop Roberts, S. J., discusses *Contraception and War* together, because, unless these two related problems are solved there can not only be no peace, but no world to whom to proclaim the gospel.

One can only be profoundly grateful for the intelligent, courageous, and timely words of this book, and for the beloved and prophetic Pope who obviously inspired them. There is great hope for a Church which can listen to such, and therefore, for

Christendom. We may be officially free from these "Objections", but who would say, entirely so? Do they not represent a spirit and temper of mind not unknown among non-Roman Christians?

— LESLIE J. A. LANG

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

I AND II SAMUEL: A Commentary, by Hans Wilhelm Hertzberg. Westminster. \$7.50

The Westminster - S. C. M. *Old Testament Library* continues to render service by publication in English of notable German commentaries — this one having been preceded by von Rad on Genesis, Noth on Exodus, and Weiser on the Psalms. The German series from which all these come is not a highly technical one, the aim being that scholarship be put to the service of an exposition useful to the preacher and the general reader. Hertzberg has done a good job, particularly in view of the manifold technical problems presented by the text of the books of Samuel.

In this commentary those books are broken down into logical units. Each unit is translated anew from the Hebrew, textual and linguistic problems being dealt with in unobtrusive footnotes to the translation. Each unit is then commented on in sections as well written as they are competent in their treatment of the material. So that the overall plan of the books is not lost sight of, the units of the biblical text are organized into seven larger subdivisions, with an extended note on formation and structure following each of these.

The commentary is of interest for its use of the "traditio-historical" approach. The sources of I and II Samuel are seen as traditions from various places and groups in Israel, rather than as primarily literary documents. It is also notable for its stress on the theological interests of the traditions and their compilers, never losing sight of the writers' apologia for the Davidic kingdom as explainable only in terms of the sovereign purpose of God.

If the reviewer cannot agree with all its judgments, he can commend it as a significant and most useful aid to Bible study. J. S. Bowden has done an excellent job of translation.

— HARVEY H. GUTHRIE, JR.

Dr. Guthrie is Professor of Old Testament Episcopal Theological School, Cambridge, Mass.

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