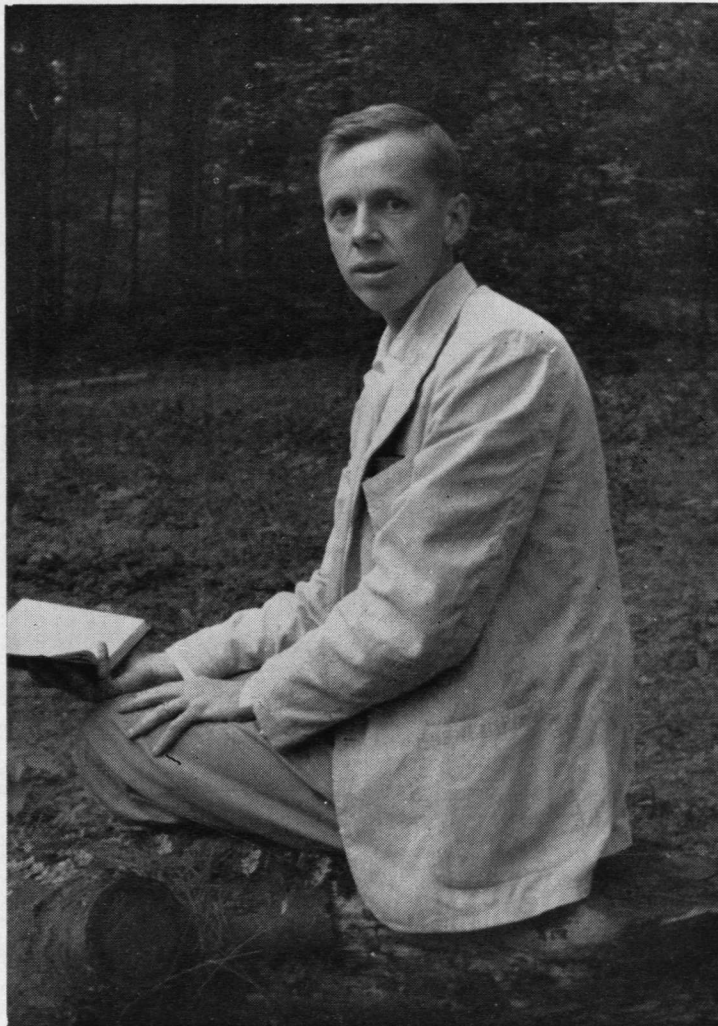


The **WITNESS**

SEPTEMBER 19, 1957

10¢



JOHN PAIRMAN BROWN
Whose Editorials Are Witness Features

THE CRISIS OF CIVILIZATION

SERVICES

In Leading Churches

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SERVICES

In Leading Churches

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SERVICES

In Leading Churches

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Holy Days: Holy Communion, 10:30.

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Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion: 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Bishop Dun Gives The Keynote At Unity Conference

★ Recognition "that God wills unity for his Church" has brought the matching acknowledgment that present relations



BISHOP DUN

of Churches do not manifest that unity, declared Bishop Dun of Washington in his opening address as chairman of the conference on unity held at Oberlin College, September 3-11.

The conference was the first to be sponsored by the thirty-four participating Churches in the U.S. and five of Canada. Its purpose was "to bring the subject of Church unity down from the ecclesiastical stratosphere to the level of general Christian concern."

Bishop Dun, a leader for many years in the unity movement, told the delegates that

they were at the conference "to discuss our deepest bonds of unity and our honest differences in a spirit of frank Christian conference. Not to evade real differences is as important as to avoid the spirit and method of controversy."

He also welcomed representatives of a number of Churches who came as observers, including two priests of the Roman Catholic Church.

"Major Churches, notably the Roman Catholic Church, and numerous smaller Churches, have excluded themselves on the ground that participation would obscure or contradict their witness to the truth about the Church or the Gospel as they conceive it," he said. "But in spite of these grave limitations the world-wide perspective has steadily been sought," Bishop Dun emphasized.

The present conference is not to surrender such a perspective but to recognize that Churches "within one great continental area" with common culture, language, and society have common tasks and problems. In North America, he pointed out, "We face enormous population mobility. You, in that other church, pick up some of our drift and we pick up some of yours."

He referred to some of the concrete problems which were taken up in the twelve study groups around which the con-

ference centered. These ranged from matters of faith and doctrine to race relations and population mobility as they "give urgency to the unity we seek."

"If the divided Churches are to meet and draw together, they can only meet through persons, through imperfect persons such as we are," he told the conference delegates and observers.

"If you are like me, you will find, as you meet your brothers and sisters coming out of their particular households of faith, that you cannot think lightly or contemptuously of what has nurtured them, even though you could not be at home where they are at home."

"And you will experience afresh the sorrow of realizing that they go back and you go back into households or structures of faith and prayer and allegiance that in many ways separate you from them and fail grievously to make manifest our unity in Christ. This sorrow can turn you into a patient seeker for the household in which we could all be at home," he concluded.

There were 289 delegates officially named by the Churches to participate in the conference, 92 consultants including 13 from overseas, 39 observers, and more than 70 additional people who come in the category of staff or visitors.

Differences Disappear

★ Traditional differences in the organizational structure of Protestant Churches in America are gradually disappearing, it was reported to the Conference.

The report, made by 12

prominent New York clergymen and theologians, said that theories and practices of Church government and administration "which to an external view seem widely divergent and even divisive, disclosed to a more interior examination many striking correspondences and similarities."

Chairman of the reporting New York group was Dr. Truman B. Douglass, executive vice-president of the board of home missions of the Congregational Christian Churches.

They said the traditional classification of Protestant denominations into three main categories—the episcopal, presbyterial and congregational—is losing its validity.

The episcopal form of government imposes a central authority, the presbyterial places authority in groups of Churches such as presbyteries and synods, and the congregational provides autonomy for the local church.

Such "standardized terminology," the group said, is no longer accurate. In this connection they observed that there are bishops "with very great administrative authority and little ecclesiological significance" as well as bishops "who are regarded ecclesiologically as constitutive of the Church yet are given relatively little administrative power."

The group added that important similarities of administrative authority and practice may be hidden by differences in terminology and titles.

It emphasized that the "effective power" in most Churches in North America is dependent largely on the voluntary consent and support of the constituency "no matter what authority is assigned to a particular office by the constitution or polity of the denomination."

"Let an ecclesiastical official discipline a clergyman more popular than himself in the

church and community, and then see what effective power is," the report said.

The report also dealt with the relation of "Authority and Freedom" to the "Nature of the Unity We Seek." It warned that it is of utmost importance to maintain conditions of freedom "so that Christians of various heritages and positions can freely speak to each other and freely listen as others witness to them."

At the same time, the report cautioned against a "one-sided" stress on freedom which, it said, "has sometimes minimized the role of authority so that at times, most often unconsciously, authorities other than the Gospel have actually cut deep into the life of churches."

"A one-sided stress on freedom," it continued, "tends to minimize the role of power, and

thereby permits power to be wielded in congregations and denominations in authoritarian and un-Christian ways."

In conclusion the report said: "Believing that Christianity is called to play a dynamic role in a chaotic world, we conclude that any structural expression of Christian unity should not seek authoritarian or uniform patterns, but provide for continuing free discussion at every level. A central condition of genuine Christian unity would seem to be the achieving of a reasonably satisfactory balance between the necessities of freedom and authority."

Further reports on the conference, including reports on dealing with the Roman Catholic Church, interpretations of baptism, and reports of a survey on various beliefs held by clergy and laity, will appear next week.

Seminarians Are Given Warning By Union Professor

★ The Rev. Daniel Day Williams of Union Theological Seminary said today's seminarian is faced with "too many courses, too many subjects, too many papers, too many selections to read from too many books, too many hours on the field and too many hours going there and returning."

"On top of all this," he added, "seminary students are earning a living and raising a family and trying to be good citizens by belonging to too many organizations."

He told the conference of the Interseminary Movement, meeting at Oberlin, "The result is that the student never develops the habit of sustained critical reflection and finds it hard to see how all this can have an impact on the Church and the world."

"The greatest cause of this distraction," Williams said, "is

the illusion that we can pack into three years 'everything that a minister ought to know.'"

He said that seminaries ought to "concentrate the years of theological study on the issues and problems which matter most, so as to lay a foundation for the minister's growth during his entire life of service."

Discussing the many activities and pressures facing today's clergymen, Mr. Williams said ministers must get into their theological training "an understanding of the cultural, political, scientific and other forces at work in the modern world."

☆ ADDRESS CHANGE

Please send both your old and your new address.

THE WITNESS

Tunkhannock,

Pennsylvania

Conference Faces Problems Before Colleges Today

★ Bishop Hines of Texas said that Christian students can contribute to their day "the fact



BISHOP HINES

that truth and God are not separate realities, one found in textbooks and the other in church services."

He spoke to 450 Episcopal college students, faculty members, administrators and chaplains attending the first national study conference of the National Canterbury Association. The association comprises Episcopal college student groups. Theme of the conference was "The faith and the university." The meeting was held at the University of the South.

Bishop Hines, chairman of the Church's national commission on college work, said: "We must emerge from school as Christian representatives of a tradition which respects the natural world and its laws but which also contributes to its day the meaning that 'God was in Christ, reconciling the world to himself.'"

The bishop added that what is needed in today's world are the durable resources for living

"courageously and joyously in an era of tragic anxieties, mistakes and tensions which will not pass with the passing moment but are destined to harass man for generations to come."

He called upon Christians to live in a "harmonious wholeness which sees all men—white or black or red or yellow—as children for whom Christ died and for whom Christ lives to save."

"All Christians stand condemned," he said, "that the due process of law has blazed the trail for timid clergy and people alike." At the same time, he said, the Church is obligated not to allow gradualism to be taken for cowardice.

"Enemies of tolerance and justice have already gotten together an alarming front and Christians must unite to combat the poison of this fanatical fringe and effect the ministry of reconciliation among men, in God's grace," Bishop Hines said.

Thomas P. Govan, executive secretary for faculty work of the Episcopal Church's National Council, was another principal speaker. He called for sharp changes in the setup of universities to allow more freedom in the relationship between students and teachers.

He said the problem of authority and freedom within the university is the most pressing one in higher education in the United States.

He said American students are too dependent on their teachers for "both content and interpretation."

"The teacher deals with his subject not as a living body of knowledge," he said, "but as an objectively established thing and he forgets or ignores the personality of his pupils."

"The teacher is free from interference by administration,

trustees or anyone else, but the student has only the choice of conformity to the will of his master or of futile rebellion. Students need and must have a free relationship with their teachers but this is impossible in the United States."

Dr. Govan said teachers must learn that they are not "an elite, virtuous group, and that the rest of society, including the Church, the state, the business community, the board of trustees, and the university administration have the right to a voice in the determination of educational policy." However, he added, no one of these groups should dictate to teachers "or use them as a tool."

"The separation and independence of trustees, adminis-

EDITOR BROWN

John Pairman Brown,

pictured on the cover, is the Editor of The Witness. He follows a distinguished group who have served in this capacity: Bishop Irving P. Johnson, founder and first editor; Frederick C. Grant; Bishop Arthur Lichtenberger; Roscoe T. Foust. The present editor is the youngest man to hold the position — thirty-four. He is a graduate of Dartmouth; was a junior fellow at Harvard; a graduate of General, where he recently served as fellow and tutor. He is now on the faculty of Hobart where he teaches classics and history and is a lecturer in the freshman coordinate course in western civilization. He has just completed his work at Union Seminary, under Dr. Grant, for his doctorate in theology. It is our firm conviction that he will soon be as widely known and respected as his distinguished predecessors.

tration and faculty," he said, "has resulted in the loss of freedom, the breakdown of communication and the development of mutual hostility, suspicion and fear among those who should be unitedly performing a common and important task."

Dr. Govan deplored "the exaggerated fears of specialization, the desire for well-rounded men." He said this has "caused the university to succumb to the idolatrous notion that unless it teaches all students everything they will never know."

"General education is not only an impossibility, it is wrong in principle and aims," he maintained, "and until the university accepts a humbler view of its task the students will look outside its walls for that which interprets to them the meaning and purpose of life."

HEALING MISSION IN ST. LOUIS

★ The Rev. John Maillard of England conducted a healing mission at the Church of the Holy Communion, St. Louis, Sept. 8-11

INTERGRATION IN ARKANSAS

★ One of the points made by Prof. Cross in his article on segregation (8/22) is supported in the news dealing with the integration struggle in Arkansas. Cross stated that the pentacostal churches give religious sanction to segregation and declared that "the political and social wisdom that bubbles through tobacco juice on the court house steps is first cousin to a sectarianism that ardently believes that God wants 'niggers kept in their place.'"

Governor Orval Faubus was condemned by sixteen clergymen of Little Rock; all of them were ministers of what Cross called "classic organizations of Christians"—Episcopalians, Lutherans, Disciples, Presby-

terians, Baptists, Methodists.

Other ministers praised Governor Faubus for enforcing separation of races in the schools; all of them were ministers of pentacostal churches—Assembly of God, Missionary Baptist, Evangelical Methodist, Community Church.

TWO MILLION AND A HEIFER

★ The diocese of Ohio had pledges of over two million dollars for its Advance Fund, with pledges still coming in. The diocesan paper reported that the fund was over the top "to the tune of \$765,000 and one Angus heifer", the latter contributed by a member of the church in Mansfield. The report did not state what disposition was to be made of the animal.

HEALING MISSION IN WILKES-BARRE

★ The Rev. Alfred W. Price, rector of St. Stephen's, Philadelphia, is to conduct a healing



DR. PRICE

mission at St. Stephen's, Wilkes-Barre, Pa., Sept. 26-October 2, which is sponsored by the eleven Episcopal churches of the area. The Council of Churches is also supporting the mission and are to sponsor a dinner for doctors and clergy on October 1.

Dr. Price is well known for his healing services at his church in

Philadelphia and has had missions in cities throughout the country.

RED BARBER ON TEEN-AGERS

★ Red Barber, one of the broadcasters of Yankee games, is to be the headliner at a dinner to be held in St. Louis, October 19, sponsored by the Episcopal city mission society of St. Louis. The purpose of the benefit dinner is to familiarize civic and religious leaders with the opportunities for youth counselling. Barber, who is chairman of Youth Consultation Service in New York, will speak on the need for active help in this field from lay people who are interested in teen-age problems.

PHOTO CONTEST UNDER WAY

★ The photo contest which proved so popular last fall is to be held again, October 1-31, under the auspices of the promotion department of the National Council. Prizes total \$450 and further information about the contest may be had from Douglas Bushy, 281 Fourth Avenue, New York 10.

BALTIMORE HAS NEW CHURCH

★ Bishop Powell of Maryland laid the cornerstone of the new Church of the Holy Trinity, Baltimore, on Sept. 8th. The church will be colonial in style and will seat 350. The congregation has been using the basement of the structure since 1948.

The cost will be \$137,000, according to the vicar, the Rev. Robert B. Pegram.

CLERGY CONFERENCE IN MINNESOTA

★ The clergy of Minnesota held a clergy conference at Shattuck School, Faribault, Sept. 10-11, with Prof. Albert T. Mollegen of Virginia Theological Seminary the conductor.

EDITORIALS

Crisis of Civilization

IS OUR age—the 30-odd years ahead in which I and my contemporaries shall do, or fail to do, our job—a time of crisis? There are still some people around of the era of Mr. Julian Huxley who feel that science offers hope for a steadily brightening future. I myself do not find this view much of a temptation. Nor I think could I just settle down and associate myself with the postwar boom, though it is hard to convince someone who is doing just that that he is following a shortsighted policy. But we all are offered temptations to oversimplify: and I suppose mine is the Millerite temptation, to announce that the last days are at hand, to quit work, buy an ascension robe, and wait for the Second Coming—even if I suspect it will be an unawaited coming:

And what rough beast, its hour come round at last,

Slouches toward Bethlehem to be born?

But I am consoled by thinking that many of Jesus' contemporaries were absorbed in fantasies of the end, and that this temptation is at least an over-simplified version of Jesus' own views. "Verily I say to you, there are some of those standing here who shall in no manner taste death, until they see the Kingdom of God coming in power". Mark at least thought that Jesus could have said that, although plainly Jesus' main concern is to point out what this attitude involves, and to discourage speculation about "times and seasons". My personal feeling is that Jesus, being among other things a poet not wholly unlike Mr. Yeats, adopted a mythology of history which will not stand up under strictly logical analysis, because it was the only sufficiently powerful symbolism available. And what it symbolizes you could perhaps describe as the all-importance of the present and the absolute urgency of doing the right thing in the present, taking no thought of conjectural consequences in the future.

TIME OF TESTING

WHEN I try to decide if this is an age of crisis, I am then really doing the opposite

from setting up shop with a crystal ball, and announcing whether or not we shall see a war of ballistic missiles. "Crisis" originally meant the "judgement" of God; and a crisis in men's affairs is the time of testing which determines whether their motives and actions in the past have been wise or prudent. Using the word plainly implies that you think something in history does pass judgement on men's actions. The New Testament seems to have a double view: that every time is a time of crisis because God's judgement is always the same; but that its own age is a time when that judgement is publicly obvious. I would be willing to maintain the same of our own age. And one might add that it takes less acumen to be a prophet in an age of crisis: this is why we admire the prophets in an age of apparent stability, Kierkegaard or Blake:

The harlot's cry from street to street

Shall weave old England's winding-sheet.

One has to make a preliminary judgement about one's own age, because one has to decide whether the available institutions are adequate to the job at hand. After the fall of the Western Roman Empire, the job at hand was to preserve classical culture and some minimal form of Christianity, to reconstitute schools and a farm economy, to civilize the barbarians and keep a spark of humanity burning for a better age. The humane Rule of Benedict was ideally set up for this job, and one hopes that even Kierkegaard would have approved of it. I have always suspected that even Benedictine celibacy was as much an economic necessity as a spiritual ideal.

JOBS AT HAND

WELL, what are our jobs at hand? Let us try a rough listing.

First; peace. For a number of months the USA and the USSR (and somewhat less so Great Britain) have been trying to persuade world opinion that they stand ready and eager to end the threat of atomic war, if only it were not for the insincerity of the other side. I am willing to believe that Russia has in fact been somewhat more opportunistic about disarmament

proposals; but I fear this is more than over-balanced in world opinion by the fact that America is the one who has actually engaged in atomic warfare. At the same time the scientists of the Atomic Energy Commission itself have finally become concerned that the concentration of strontium 90 in the jet stream and the bones of our babies is approaching 10 or 25% of a conjectural danger point. Fallout seems to be particularly heavy in the latitude of Martha's Vineyard, in which I type these lines; and I may say I feel like hell about the whole business.

Second; not succumbing to prosperity. I suppose most historians would agree that times of extraordinary wealth were particularly dangerous for both the moral stamina and the eventual survival of a nation. Well-to-do city dwellers, to reduce the matter to simplest terms, do not invariably defeat hungry peasants in war. Money is such a tricky thing to have because it puts on you the responsibility of doing something worthy of the power it gives you. What fitting monument has our suburban society produced in view of its commanding importance in world affairs? The truth seems to be that anxieties increase in proportion to power; it is as much as one can do simply to live up to what is expected of a junior executive or his wife.

Third; talking convincingly about spirituality. With some important exceptions, those of my contemporaries for whom I have the most respect couldn't be less interested in organized Christianity. And I must confess I see their point. Both in the Episcopal Church and in other Christian denominations I note an intransigence and exclusivism, at least among the clergy, closely paralleling the new nationalism. Why should anyone outside the Church take seriously any one of the Churches which take their historical peculiarities so seriously? By what logic could a Methodist or a Roman Catholic persuade a thoughtful Hindu or Buddhist that they stood for the one right thing? Why do followers of Jesus so shy away from the well-attested facts that Jesus was a reforming rabbi with a particular message to the religiously dispossessed? What must intelligent students of history think of a clergy which asks them to accept as historical, accounts whose character and attestation would render them highly suspect anywhere else?

Am I quite alone in seeing the jobs before us in this light, and in feeling that U.S. foreign policy, American culture, and Protestantism are quite unequal to them? This is not the first time these questions will have been raised in these

columns. Zeno the first Stoic, part Hellene and part Semite, said the ideal state of mind was what he called "ataraxia": the power not to be disturbed by the worst with which the outside world could present us. In the past year Americans outside mental hospitals consumed many billion tablets of what are called "ataraxics", tranquillizing drugs. We know perfectly well why our hearts and digestions kick up, and that the pills treat only the symptoms, not the disease; although indeed psychiatry can do little better, and there is no doubt that the drugs give real if temporary relief.

In contrast all that is said about the great potential benefits of atomic energy is a political ataraxic, from which I see not even momentary relief. And our syndicated religious leaders are dispensing only a more ethereal Miltown. When you see a lot of people all over the landscape trying to hide behind huckleberry bushes, you presume there is a machine gun in the background they have no way of dealing with.

NOT DOING THE JOBS

I SUSPECT then that we really are in an age of crisis, in this sense: we have certain jobs to do, and will fall under the judgement of history if we do not do them; we have far more power and money than any past age; but our institutions are plainly not doing the jobs. The conclusion strikes me as obvious that Americans are on the wrong track, and need to find a new one. The one aim I have in these columns is a groping towards some better way: in which I claim no expert competence except a smattering of history, a smaller smattering of experience with human nature, and a fixed determination not to be put off with spurious answers. In particular I resist any claim that in the Episcopal Church, the Church generally, or elsewhere there already exists a series of answers or a way of life which only needs adequate publicizing. Our airlines may run flights to Nepal and Tahiti, but we are not all that destitute of adventure: we have yet to discover ourselves.

What will a new way be like? I will attempt an answer next week.

John Pairman Brown

CONFIRMATION INSTRUCTIONS

By Bishop Irving P. Johnson

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The WITNESS — Tunkhannock, Pa.

How Hard Are You To Live With?

EVERY year a person gets older, he becomes easier or harder to live with. Unfortunately—and I dislike saying it—the majority of us get harder to live with as our years increase. Think of the mounting tension that can exist between aged parents and their middle-aged children. Also, the growing strain that can take place between husbands and wives, or of the increasing friction that can develop between workers in the same office or church. So, in spite of notable exceptions, the longer people live the more difficult they may be to get along with. It all depends upon their inner attitude toward life. If it is kindly and patient, it grows more so; if it is cantankerous and disagreeable, so likewise it may increase with the years.

If we are hard to live with, it is basically because of our lack of teachability; it is due to our unwillingness to learn from Christ and to make an adjustment to changing situations. It is hard to love the person whose basic attitude is, "No one is going to tell me what to do!"

In theological terminology, the self-centeredness which keeps a person from being teachable is an evidence of original sin. And what is original sin? It is the pride which leads a person to feel that he is at the center of the universe and which makes him unwilling to face the truth about himself. The answer to this pride and unteachability is what the Greeks referred to as "metanoia," a word which has been translated as "repentance," but which literally means "change of mind."

NEED OF A CHANGE

THE need for repentance—for a change of heart and mind—is absolutely fundamental to Christianity. Furthermore, it must be repeated time and again in the life of every follower of Christ. Yet even systematic forms of certain kinds of repentance must be watched. The capacity for self-deception is so very great that a person can follow a prescribed pattern of repentance, take great pride in what he has done, and remain as smug, self-righteous, and unteachable as ever. He is like the man who has learned the lodge-grip but whose inner self remains a stranger to the principles of the fraternity.

Nothing aroused our Lord's ire like the self-righteousness which took pride in conforming to the prescribed externals of religion, but which neglected the weightier matters of attitude and disposition. To Jesus, religious regulations and

By Austin Pardue
The Bishop of Pittsburgh

practices were never an end in themselves; they were simply a means for spiritual growth. And whatever our failures may be (and we have many), the genius of the Episcopal Church, together with its potentiality for becoming the greatest Church in Christendom, lies in this: that it contains many ways of religious expression; it is inclusive in its provision of varied spiritual tools for people of differing temperaments; it holds in a living balance all the great elements of our Christian heritage; on a teachability—a facing of the truth about oneself before Christ—which makes a person easier to live with.

Teachability of mind is an inward attitude; its outward expression is graciousness of manner. Gracious behavior, as St. Francis of Assisi wisely said, is the chief evidence that a person has the grace of God in his own heart; to him, divine grace and human graciousness were inseparable. The gracious person is gentle, sensitive, considerate; without sacrificing his own integrity or lowering his own standards, he moves out into life with tentativeness—that is he feels his way into each situation, trying to discover the best method in which love can be served.

EXAMPLE OF GRACIOUSNESS

CHRISTIAN graciousness can be exemplified by the skillful driver operating his car in a crowded parking lot. With cars going every which way, and with children darting hither and yon, he does not dare to drive his vehicle ninety miles an hour; on the contrary, he drives it slowly, feeling his way through the maze of cars and people, always taking the whole situation into consideration, ever on the alert to adjust to unexpected developments. He personifies the gracious, tentative manner, for he knows that the bull in a china shop approach will create nothing but disaster.

To go back to theological language, the need for graciousness in human relationships grows out of the fact that the Christian Church is a holy fellowship, a redemptive society. And membership in a redemptive society does not permit an individual to act like a bull in a china shop; on the contrary, his actions must be such that they cement the bond of peace. Put another way, personal religion is valuable only insofar as it is corporate (just as corporate religion has

value only to the degree that it is personal); but the corporateness of religion depends on a gracious manner and the reconciling spirit of the individual.

Aware that a spirit of cooperativeness and the capacity to work together are essential to industry, corporation after corporation has adopted a program of rating-scales, self-examination procedures, and other devices to make sure that every executive—or potential executive—faces the truth about himself and does something about his personal inadequacies. A recent issue of the New York Times carried a long article on this very subject, stating that there is no question but that economically it pays off. And if knowing the truth about one's self pays off in dollars and cents, it is all the more likely that such knowledge will also pay off in making a person easier to live with.

EMPHASIS OF JESUS

JESUS did not proclaim a religion of rules, but of relationships. When he commended the Good Samaritan, for instance, he was not concerned with the manner of the man's conversion or with his school of churchmanship; what counted was his sensitiveness to human need and his humility before God.

We talk about our sins being "intolerable," but the fact is that we tolerate them extremely well, doing nothing to get rid of them and thus becoming more and more the kind of person whom others find intolerable.

So the answer to this is a teachability of mind, an unselfishness of heart and a graciousness of manner—that is what makes a person easy to live with.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

A FRIEND of mine is an alcoholic and he has spent most of the last twenty years in jail or prison—he steals to get liquor, and he wants liquor to gain a little oblivion. But it is not this I want to write about. It is that there is some-

thing humiliating about having to add a number after his name when I write to him.

A son of mine used to be in the air force but it is not this I want to write about. It is rather that he had to have an eight figure number written after his name.

I myself have a number. It is a social security number. It is not a heavenly security number. There aren't any. "He calleth them by name."

When the Church christens a baby, the baby is given a name and not a number. The baby is a person and has personality. It is not a statistic.

When anyone goes to the altar rail to receive the bread and wine he is not given a number. He goes as a person; unique person for there is none like him. Perhaps the Church is the last refuge of the individual.

More and more the world sees people as "masses." It has learned to count in very big numbers. It argues that this is convenient, necessary, inevitable. But the world is not God, and as long as we believe in prayer we shall not be Number so-and-so. We shall be persons.

It is the Church that has the truth of the matter and not the world.

The Blessed Company

By Anson Phelps Stokes Jr.

The Bishop of Massachusetts

AS WE rededicate ourselves to the Church's work for another year, it is important to know what the Church essentially is. Is it a building, an organization to hold services or to provide preaching? These are important, but essentially the Church is a community indwelt by the Holy Spirit.

That is what the Church was at the beginning. Our Lord left no building or elaborate organization, no Bible or Creed, as the result of his ministry. What he did leave was a small group of people, a community, bound together by the greatness of its Lord rather than by the distinction of its members. The group was held together by gratitude and loyalty to him who had called it into being.

To the first Christians Jesus had given himself and the continuing presence of his Holy Spirit. He had give a ministry in the form of a few men, chosen to be apostles, and a meal, the

Lord's Supper, to bind them together. The Church wrote the Gospels, articulated the Creeds, and developed the worship and organization. If you had asked them what were the teachings of Christianity, the early Christians would not have given you something to read. They would have said, "Come; join us. Live amongst us." The way of Christ was not a theory. It was a way of life, experienced in the community.

Once again the Church is a community in what is largely a pagan world; and if the Church is to carry out its function, it must think of itself in community terms. A lovely church is of no value unless it houses a community. Our worship must be the action of the community. Our activities must reflect its life. We are not just to "go to church." We are to "be the Church"—"the blessed company of all faithful people."

Our Worship

THE Church is a worshipping community. The distinctive public action of the Church is the worship of God, who called it into being by the life, death and resurrection of Jesus and by the indwelling of his Spirit. The Church finds itself as it rejoices week by week in the good news of the resurrection, for, remember, every Sunday is an Easter. The Holy Communion is a community meal. Originally it was in the setting of a parish supper. The forms of our worship are the heritage of the community. Psalms and canticles and prayers remind us of the richness of our background. It is important to have beautiful worship, but we do not come to church just to hear what goes on. We come to participate. Worship should be the expression by the whole community of its gratitude and devotion to God.

The Church is a teaching community. The faith which is preached is not the faith of individuals. It is the faith of the community, built up through centuries of experience. We must teach that faith, and Christian education, Sunday Schools, adult education, all have their part to play. But it is only as these things are part of the life of the community that men really learn. Even a sermon is not the product of the minister alone, but the common endeavor of preacher and people, prayerfully seeking God's truth. It is in living the life of the community that men learn the faith, and the way they are greeted in

church is just as important as the curriculum placed in the hands of a Sunday School teacher.

A Saving Community

THE Church is a saving community. Christ did not only teach. He changed men's lives and saved them from the physical and spiritual dangers about them. The Church seeks in its pastoral ministry to save men. Its social service work aims to help them with their problems. It is not, however, the activity of the staff alone that is important. For men yearn for fellowship more than anything else. That is why we have parish activities. It is to create a community in which men find companionship and experience the love of God in every contact. It is an out-reaching activity, for all around the world a Christian community is being created. That is the aspect of the foreign missionary enterprise most striking in our day.

Whatever Christ did through his human body, the Church must do today, for it is his spiritual body. As he gave himself completely to his heavenly Father in sacrificial service, so at the Holy Communion we remember what he did for us, and we give ourselves in gratitude to him.

Don Large

Clergy Crack-Ups

THERE have been a great many words written lately about clergy crackups. Too many words, and too many loose ones. It all began with that provocative article in *Life*, replete with examples of ministerial breakdowns all over the country. And the breakdowns, said the author, were incurred not just by third-rate misfits, but by men at the peak of their priestly profession.

In the intervening months, other writers and speakers have jumped upon the bandwagon, until by now the common talk would have us believing that every third clergyman has come apart at the seams.

Perhaps the most insidious aspect of the campaign of nudges and whispers is concerned with the inference that the victims of these crackups

were allegedly dedicated souls, but that a really dedicated soul would automatically be above breaking down.

Really! Do these thoughtless people honestly think that God will suspend the laws of the universe to protect a dedicated priest who, in an eager excess of tension, collapses because he can't manage to bring in the Kingdom of Heaven on a silver tray before sundown? And isn't it true that a racehorse is naturally a more nervous creature than a plowhorse or a cud-chewing cow? The trouble with most dedicated people is that, while God is patient, they're not. Meanwhile, a violin string may be completely dedicated to the production of great music; but if you pull the string too tightly, it's going to snap—dedicated or not!

It is, of course, admittedly true that most clergymen are forced willy-nilly to spread themselves too thinly. As the Life article pointed out, they are calmly expected to be preacher, teacher, writer, priest, pastor, administrator, money-raiser, and counselor. And even the late Fred Allen couldn't successfully manage to keep eight balls in the air at once—which is perhaps why he gave up trying to be a juggler, and went into radio and television instead.

Speaking personally, my own little world may admittedly crumble into dust before tomorrow morning. One dare not predict the future, nor be boastful about it. But I am thankful to God to be able to state that no part of the task to which I have been called (and for which I was ordained) ever overtires me. However, what does get me down sometimes is the round of peripheral trivia—the tea-or-cocktail parties and their more lengthy counterparts: dinner engagements and other public functions, especially when they are of a dreary nature. This situation, by the way, is especially true in view of our present parochial clergy shortage. I know it's a form of weakness, but I simply can not find it in me to try to encompass each day's stimulating and often knotty round of pastoral tasks—and still be a scintillating extrovert at a social function in the evening. Rather, I am impelled to find it more necessary to stay at home (if there be no parochial or diocesan function to call me away) and read or write or study for the morrow.

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THE WITNESS

Tunkhannock, Pa.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 14th Sunday after Trinity

St. Luke 17:11-19

"There are not found that returned to give glory to God, save this stranger."

Another Samaritan is the object of Jesus' praise. This time it is for the oft-forgotten, perhaps less heroic, virtue, of thankfulness.

This is another item peculiar to St. Luke, the evangelist who wrote for the non-Jewish missions. This passage stands in a sequence on faith (17:5,6), the servant's wages (17:7-10), the inward kingdom of God (17:20-21). Again the emphasis is clearly on fundamental attitudes which are prior to any external distinctions ecclesiastical or national. These materials stand in the large special section of the Lukan Gospel (9:51-18:14) and are regarded as representing a Perea ministry of Jesus on the view that they report conversations of Jesus as he passed down the East side of the Jordan valley on the way to Jerusalem. "Perea", which designates that part of Palestine, has the root meaning of "beyond", for instance, "beyond the Jordan", "beyond Judea", and we may see in this whole section a Lukan contribution for the Gentile areas "out there". It is wonderful preaching for the simple pagan, a collection of illustrations from Jesus' teaching to go with the doctrinal proclamations of St. Paul and his associates.

By implication the nine of the ostracized lepers were Jews. The one is specifically said to be a Samaritan. In response to their cry for mercy Jesus both tested them and instructed them to do that which would certify them for a return to society (v.14). They were cleansed as soon as they obeyed him. The one Samaritan turned around at once before he got to any priests for such certification of cure. Whether he and the others ever went to the priests (he to one of his own kind, of course) is immaterial for the purpose of this selection. The special aspect of the incident is the Samaritan's shout of thanksgiving. When Jesus in the end praised him, "Your faith has made you well" (RSV), the point is that his trust in Jesus was one that had matured in the expression of his thanks. Gratitude is an element of faith. The other men may have had healed skins, but they weren't

"whole" (v.19). They weren't completely restored because they did not let their minds and mouths give appreciative recognition to their benefactor. How could they be completely integrated with such a vital lack in their characters? In Jesus' way of thinking that attitude of thankfulness and the speaking of **praise and thanks are marks** of a healthy person, we may say, **of a Christian character.**

The surprise in the episode is that this characteristic appeared precisely in the one of the ten of whom it was least expected, "this stranger", foreigner, alien. On the main gate to the inner court of the Jerusalem temple was a large sign forbidding the "foreigner" to enter on pain of death. He was not entitled to the blessings of the rituals and its system. How contemporary still! Yet, such an alien could not only show faith of a sort but a faith perfected with gratitude. Jesus said, "Rise, go your way; your faith has made you well" (RSV). You a Samaritan, had what was necessary. How important and encouraging this lesson must have been to Christian missionaries. St. Paul had been preaching that what counted was not belonging to Judaism, but having the right heart within, the basic faith in God as again made possible by Jesus. Here are out of Jesus' own ministry examples in proof of that position.

There is no tirade against the nine. Jesus teaches us to focus affirmatively upon positive, right actions. It is, however, within the implication of the lesson to remind ourselves that the lauded virtue is not only not the monopoly of the members of a formal religion, the "chosen" people, but that it may actually be completely absent in them. This episode, therefore, does remind us (like the preceding Gospel lesson and others) of those absolutely fundamental spiritual elements of life which are so easily forgotten and neglected because of obsessions with things external, canons, rubrics, dogmas and rituals, which were exemplified in Jesus' time by Judaism.

The Exceedingly Righteous

By Philip H. Steinmetz
Rector of the Ashfield Parishes

THE Pharisees were exceedingly righteous. There is something sticky and repulsive about such a condition. If you have heard someone tell about how badly they have been treated despite their own perfect innocence, you have an

idea of what an exceedingly righteous person is like.

But Jesus urges us to exceed in righteousness the exceedingly righteous. As you study how he did just that himself, you see that he is more concerned about attitudes than acts. He takes all kinds of sinners and points with approval to something, faith, repentance, love, which more than balances their acts.

And apparently he preferred freedom to strict obedience. It is easier to keep definite rules and respect authority than it is to love so much that you act freely beyond the call of duty. It is that going beyond which makes the difference, giving in love, freely more than out of duty.

And at many points in his ministry it appeared that conviction is more important than convention. It is all very well to do right because it is the custom and other people are doing it. But the person who is really on fire with the love of God is willing to break even hallowed conventions when they get in the way of expressing that love. On many occasions Jesus broke the Sabbath, for instance, in healing or helping. He was certainly not conventional, but firm in his convictions.

So we can be really righteous no matter what we have done if we can keep an attitude of love and, going beyond obedience to authority can exercise true freedom, moved by conviction and unhampered by convention as we express the greatness and wonder of God's love.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

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The WITNESS — Tunkhannock, Pa.

BOOKS...

Kenneth Ripley Forbes
Book Editor

The Essenes and Christianity by
Duncan Howlett. Harper &
Brothers. \$3.50

This is a very timely book because it signalizes the beginning of a new stage in the serious study of Christian origins. It is now ten years since the first discovery of the "Dead Sea Scrolls" and the author of this book has been a close student of everything that has been written on the further developments. The result of his study has given us, in this book, a remarkably objective account of the relationship of the Essenes and their teachings to early Christian life and doctrine. As an essential background to this story, he has given a detailed narrative of the origin and history of the Essenes, from their secession from the school of the Pharisees to the final destruction of their community by the Romans shortly before the defeat of Israel and the fall of Jerusalem.

The highly controversial question as to what, if any, connection there was between John Baptist and Jesus with the Essenes the author deals with in four chapters which are of absorbing interest. His tentative conclusion about John Baptist is that he was originally an Essene, but that he broke with that community when he went out into the world as a missionary to all of Israel. He makes a detailed comparison of the teachings of Jesus with the Essene doctrine as recorded in the Scrolls and finds much that is strikingly similar, but much more that is basically contradictory between them. His conclusion is that Jesus was never a member of the Essene community, but that he was very close to their fundamental ideas. Two chapters at the end of the book deal with the similarities between the Essene doctrines and practices with those of the early Christian Church. Here the author ventures a guess

that there may have been contacts between the members of the Christian Church in Jerusalem and the Essene community which were only two days' journey apart. There may even have been Essenes who, like John Baptist before them, left the community centre and joined the Jerusalem Church. If this were the case, it would go far to explain the fact of the great organizational skill shown in the infant Church, for the Essenes had had age-long experience in all the problems of community organization.

This book is, on the whole, a masterly piece of work and will reward careful reading by any Christian interested in the origins and early days of his Church.

Glad Adventure by Francis Bowes
Sayre. Macmillan Company.
\$6.00

This book is well named. It is delightful reading—often thrilling—of a record of which any man should be proud. "Glad Adventure" is the story of a life-time of public service, largely under Government auspices. The author is a son-in-law of President Wilson and his Government service was inspired by his early contacts with the Wilson family, although he never served in the Wilson administrations. His life of service began much earlier—in his student days—with Dr. Grenfell in his Labrador mission. Twelve of his early years were spent teaching in the Harvard Law School before being launched on his career of public service. He lived for two years in Siam as foreign affairs advisor to the King. The account of this experience is one of the most fascinating sections of the book.

With the election of Franklin Roosevelt, Mr. Sayre entered on his long period of Government service.

As Assistant Secretary of State under Cordell Hull, he labored effectively in the campaign for breaking down international trade barriers. Then, as the Second World War was beginning in Europe, he was appointed High Commissioner

of the Philippine Islands. The author's account of these days comes to a climax with the thrilling story of the escape by submarine from beleaguered Corregidor. The rest of his "glad adventure" was with U N R R A after the war and later with the U N where he served as the United States representative and as President of the Trusteeship Council, in both of which posts he roamed the world in Europe, Asia, Africa and South America.

The author's latest adventure was in Japan, where he spent two years as the personal representative of Presiding Bishop Sherrill, doing a magnificent job reactivating the stricken Japanese Church and its institutions.

The Book of Wisdom Edited by
Joseph Reider. Harper.
\$5.00

For many centuries it has been the Christian Church which has preserved many of the most important of the ancient Jewish writings, e.g. those of Philo of Alexandria and the Apocrypha and Pseudepigrapha of the Old Testament. Now at last many Jews are becoming interested in these works, and the Dropsie College edition of the Jewish Apocryphal Literature is appearing, in finely printed commentaries.

Dr. Reider views Wisdom as a polemical work, directed against apostate Jews and the vicious idolatry and paganism of the current Graeco-Egyptian world. The dividing line comes at the end of ch. 5. He recognizes the Greek, probably Platonic, origin of the doctrine of the immortality of the soul—though he curiously calls it "resurrection of the soul" (p. 33), and refers to the "Neo-Platonic philosophy of pre-Christian Alexandria" (p. 36). There are small gaps and errors in the bibliography and elsewhere, and the notes are very sketchy, but the book will be useful for beginners.

—F. C. Grant

MUSIC CONFERENCE
A SUCCESS

★ Church musicians from the dioceses of Western Massachusetts and Connecticut met for a three day conference in Lassell House, Whitinsville, Mass., from August 12th-14th. The conference leader was the Rev. Frederick Chapman, rector of St. Paul's Church, Gardner, and adviser in church music for Western Massachusetts, whose articles are a Witness feature. The faculty consisted of Mildred Buttrey, organist of St. Stephen's Church, Pittsfield; Frederick W. Graf, organist of the Cathedral Church of the Nativity, Bethlehem, Pennsylvania; Henry Hokans, organist of All Saints Church, Worcester; the Rev. William E. Soule, chairman of the music commission of the diocese of Connecticut.

Subjects covered during the conference included choral organization and direction; the problems of service playing; the Hymnal as service music; the organization and direction of the junior choir; Anglican chant; Gregorian chant; anthems that deserve to be better known; and trends in modern organ building. There were also conferences with individual leaders.

JEWISH GROUP BACKS
EPISCOPALIANS

★ A national Jewish group backed the request of an Episcopal congregation in Albuquerque, N. M. that it be given a permit to build a church and parish school in a zone classified as residential (Witness, 9/5).

The American Jewish Congress submitted a brief at a hearing held by the Albuquerque city board of adjustment on the request of St. Matthew Church and mission school residents of the area have opposed the issuance of such a permit.

In 1955, the Episcopal group received a permit to erect the

buildings but since construction was not begun within six months the permit expired. A group of residents objected to the granting of a new permit on the ground that the original neighborhood has changed and is now residential in character.

The Jewish brief argued that denial of the permit would violate the separation of Church and state.

It pointed out that religious institutions of other denominations are presently found within the residential area in which St. Matthew Episcopal church proposes to build.

"It necessarily verges on prejudice," the brief stated, "to urge that building construction by one denomination may be excluded when those of other religious affiliations are permitted."

Permission was granted to build a church at a hearing on Sept. 10. However the church

officers agreed not to build a school and also not to park cars on a side street.

NEW SECRETARY FOR
URBAN WORK

★ The Rev. Earl L. Conner, rector of St. George's, Indianapolis, is now associate secretary of the urban industrial division of the National Council. The division maintains study and research centers in several large cities to aid in meeting the needs of churches which face many changes if they are to carry out the Church's mission in their communities.

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BISHOP REEVES ON MIXED MARRIAGES

★ Bishop Reeves of Johannesburg, charged that "the American press far overplays the idea of mixed marriages—between Negro and white."

"I have never in my life met one member of the black people who expressed the slightest desire for marriage outside of his own racial group," he asserted in an interview in Dallas, Texas.

While in Dallas the Anglican prelate was honored at a reception in St. Matthew's Cathedral given by Episcopal ministers. He also spoke at St. George's Church.

The bishop touched on the coming South African trials of 156 persons accused by the government of high treason because they resisted the official segregation policy.

He heads the treason trials defense committee which is seeking more than \$400,000 for the legal defense and family support of the accused.

Bishop Reeves said that although he was "roundly criticized" by his government for helping to organize the trials defense committee "my Church has backed me all the way."

He explained that in South Africa mixing of the races in

primary schools is forbidden by law.

"I feel personally," he said, "that it would be a mistake to mix the races in these schools at this time. Eventually it will come. But right now there is too great a gap in the cultural background of the races."

In South Africa, he said, most persons worship mainly in churches of their own color "partly because of linguistic problems and because African people of different color generally live in different geographical areas."

"No one is refused admission to any of our churches," he added, "and some churches have multi-racial congregations. The Africans play as big a part as the white people at the churches' annual synod."

CHURCH LEADERS VISIT POLAND

★ A delegation of religious leaders from the U. S., Britain and Sweden are presently in Poland for a two-week visit. A

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spokesman for the group said they "hope to discuss the furthering of peace and international understanding and become acquainted with the present life of the Polish people."

In the group is William R. Huntington of St. James, N. Y., who was formerly a member of the editorial board of the Witness.

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KENTUCKY SEMINARY CELEBRATES

★ The Episcopal Theological Seminary in Kentucky celebrated the 125th year of its founding, beginning with the opening of the Seminary on September 15, 1957, at the Church of the Good Shepherd in Lexington. The Rev. Edgar C. Newlin, rector of Trinity Church, Danville, preached at the opening services.

The Episcopal Theological Seminary was founded in 1832 by the first Bishop of Kentucky, Benjamin Bosworth Smith, in Lexington. In 1834, the Seminary was chartered by the commonwealth, and operated for some years, graduating several classes of men.

In 1951, the seminary was revived under the original charter by action of Bishop William R. Moody of Lexington and the convention of the diocese of Lexington. Since 1951, when four students were enrolled, the Seminary has operated successfully, increased in number of faculty and students, and will graduate the fifth class in June, 1958.

Students enrolled for the 1957-58 session include men from the dioceses of Lexington, West Virginia, Louisiana and Southern Virginia.

Following the service in the Church of the Good Shepherd, there was an informal reception in the diocesan House, directly behind the Church. The main floor of the diocesan house has recently been converted into offices, housing the offices of the Bishop, the Dean of the Seminary and the diocesan office.

All guests attending the seminary opening were invited to attend the reception, and inspect the new offices.

MRS. HAINES TAKES NEW POST

★ Mrs. Elwood Haines, who has been director of education in the diocese of Maryland, is

now director of education at All Saints, Chevy Chase, Maryland, where the Rev. Charles E. Berger is rector.

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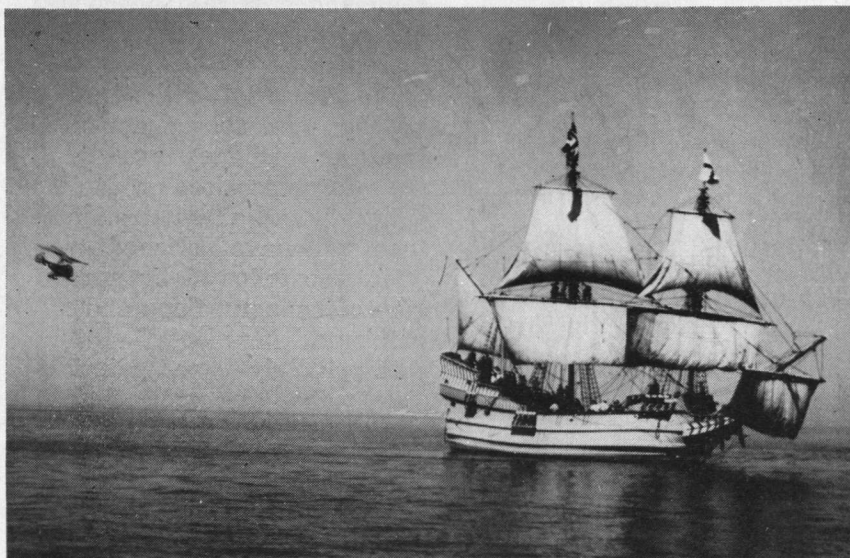
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DELAWARE PARISH CELEBRATES

★ St. James, Stanton, Delaware, recently celebrated the anniversary of the church's founding. Just which anniversary was uncertain. The Rev. Alvin B. Potter, rector, said the church was not trying to commemorate a particular date—just the founding of the church.

An entry in the church vestry minute book states that the first sermon preached in the parish was on July 4, 1677. This would make the church 280 years old. An inscription on a bell installed some sixty years ago in the belfrey says: "St. James' parish organized in 1698, first church built 1714, 'Praise be the Lord.'" The first building was a log cabin chapel erected in 1716, according to oral tradition and drawn from recognized historians. This building was destroyed by fire. The present structure was erected in 1820. The churchyard which surrounds the present building contains the graves of many early members of the congregation. The oldest readable tomb stone, that of John Armstrong, bears the date of November 23, 1726.

SERVICE COMMEMORATES AUSTRALIAN SHIPWRECK

★ A 121-year-old Bible washed up from the sea and a salvaged ship's bell were on display at a service in an Anglican church in Sydney, Australia, commemorating Australia's

most disastrous shipwreck 100 years ago.

In 1857, the sailing ship Dunbar from England was caught in a southeasterly gale and ran full into steep cliffs a mile south of Sydney Heads. The only survivor of the 120 on board was a seaman who was flung by the waves onto a ledge on the cliffs. The ship's Bible, dated 1836, was washed up in a box at Forty Baskets Beach two days later.

Among naval personalities who attended the special service were Sir James Bissett, former commander of the Queen Mary, and Rear Admiral C. J. Pope, retired.

Sir James tolled the Dunbar's bell during a solemn act of consecration and remembrance both for those lost on the English ship and all Australian seamen who have perished at sea. This was followed by a procession of banners, flags and naval emblems.

A privately-owned painting of the Dunbar also was on view in the church during the rites.

OLDEST PARISH IN ILLINOIS

★ Trinity Church, Jacksonville, Illinois, the oldest Episcopal church in the state, is to celebrate its 125th anniversary on Sept. 29th. The rector,

the Rev. George D. Clark, has announced that a former rector, the Rev. R. M. Harris, will preach the anniversary sermon.

The church was consecrated by Bishop Jackson Kemper of Missouri and Indiana in the absence of Bishop Philander Chase.

CONNECTICUT CONFERENCE

★ Prof. Cyril Richardson of Union Seminary was the leader of the conference for clergy of Connecticut, meeting Sept. 11-12 at Avon. Bishop Gray and Bishop Hatch also gave addresses.

GUEST SOLIST AT CATHEDRAL

★ Fela Sowande, director of music for the Nigerian broadcasting company, and a distinguished African composer, was the guest organist at the New York Cathedral on Sept. 15th. He presented three of his own compositions based on sacred melodies.

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BACKFIRE

C. G. Ziegler

Priest of Cheboygan, Michigan

I read in the Living Church of August 25, under the heading Campaign's D-Day Near:

"Only one Episcopal magazine survives which speaks to the whole life of the Church from the standpoint of the historic Christian faith. This magazine is the Living Church and on its shoulders now falls the whole task of informing laity and clergy on affairs beyond diocesan and parish boundaries."

Such modesty! It reminds one of the World's Greatest Newspaper.

Is this a premature obituary of *The Witness*?

Editor's Note. If the crack was meant to read *The Witness* out of the picture then indeed it was premature. *The Witness* will continue to appear each week at \$4 a year. The Living Church continues also to appear each week at a subscription price of \$8.50.

As we said last issue, quoting the Ford ads:

"Pay More! What For?"

J. L. Pierson

Layman of St. Louis

I was surprised at the statement in a recent editorial that "the real meaning of the Crucifixion is to complete his identification with the victims of all human injustice." Since the meaning of the Crucifixion seems central to Christianity I am taking the liberty of sharing my thoughts.

To me the Cross expresses the Love

which is offered to all men, regardless of the price our rejection (Crucifixion) of being loved as we are brings. If our pretension causes us to kill one who insists on loving us as we are—stripped of our pretensions—the Cross expresses a Love which will suffer death rather than cease loving.

Since love involves identification with the loved one, I at first thought you might be expressing the same thought. But the difference is that I believe the Cross expresses not only love for (and in that sense identification with) the victims but also the perpetrators of injustice.

A further difficulty with your statement is that it involves an oversimplified view of man. I know no perpetrators and victims of injustice, but men who are both perpetrators and victims. You reveal awareness of this in the qualification "but only so long as they do not make a new sort of privileged status—" But again this suggests that victims become perpetrators, whereas in my experience and as I read the Bible I find men to be both at the same time.

I dislike writing critically and want to express my appreciation for your magazine. Although I frequently disagree, I always find *The Witness* courageous, Christian and stimulating. Particularly, the editorials for the

past year or so have possessed a beauty which I find moving even when I disagree.

Wilbur L. Caswell

Clergyman of Patterson, Calif.

Pointers for Parsons in your August 8th issue refers to the popular interpretation of the parable of the leaven, which is that we must be patient with its slow working. The late Dr. Easton mentioned a simple fact not noticed by most commentators, that the bread rises over night!

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