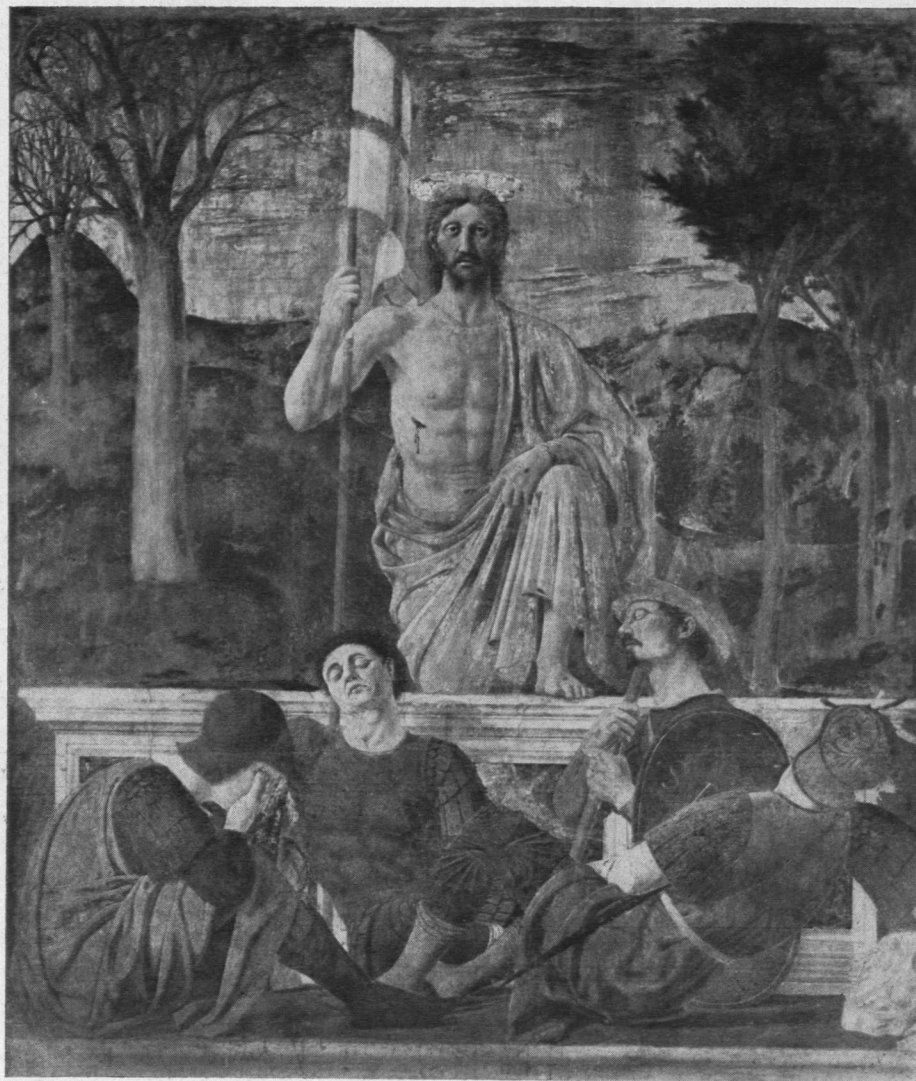


The **WITNESS**

APRIL 14, 1960

10¢



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1460 in Palazzo del Commune, Borgo San Sepulcro

THE EASTER NUMBER

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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.

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Story of the Week

Episcopal Church Agencies Urge Action on Race Tensions

★ Members of the Church have been called on by leaders to "support, encourage, or initiate community efforts at conversation and conciliation" to help resolve the country's racial tensions in a Christian spirit.

In a background paper on the Negro student sit-in demonstrations against discrimination, the division of racial minorities, headed by the Rev. Tollie Caution, and the division of Christian Citizenship, of which the Rev. Arthur Walmsley is the executive secretary, urged the Church's 3,000,000 members "to understand and support fellow Christians involved in crisis situations" and to "commend and support merchants and community leaders who attempt to find just solutions to problems."

The report was written by staff officers of the National Council in consultation with various agencies and individuals as a guide to Church members' interpretation of the sit-in protest movement and positive courses of action.

Noting that other communions as well have issued pleas for the establishment of equal opportunities for all races, the Episcopal document declared it is "not surprising that Christians are in the forefront of the demonstrations and that this passive resistance movement has definite relationship to the Churches both in teaching and leadership."

"Christian teaching supports

the right of civil disobedience in certain circumstances," the report stated, emphasizing that "civil disobedience can be a means of affirming the dignity of the law."

Throughout the centuries and under various forms of government, the statement said, the Church "has maintained that duly constituted authority is a structure appointed by God for the common good and that Christians ought to honor and obey the laws of the land . . . It is not easy for the Christian to choose between these conflicting obligations."

The report observed, however, that "the current student protest movement is not based simply on local issues of law,

not simply on the matter of a cup of coffee, but on the assertion of the inherent dignity of the human person in the face of established mores, frequently reinforced by laws, which impose an arbitrary separation based solely on race. In seeking a more perfect freedom the student movement in its origins rests on a high Christian doctrine of man and his vocation. Certain laws so degrade the individual that they threaten the dignity of the law itself."

Positive Action

Concrete opportunities for witness and action vary, but given his own situation, the statement said, each churchman should:

- Be well informed and help to stop rumors.

- Discipline himself to deal with emotional and controversial issues with constraint and reasonableness.

- Associate himself with groups which are disciplined, well-grounded, and reflect the Church's teachings in their aims and methods.

- Support, encourage, or initiate community efforts at conversation and conciliation.

- Utilize all existing opportunities within the Church and the general community for bi-racial conversation, communication, and understanding.

- Commend and support merchants and community leaders who attempt to find just solutions to problems.

- Make every effort to understand and support fellow Christians involved in crisis situations.

- Work through community



ARTHUR WALMSLEY: executive secretary of Council's division of Christian citizenship



TOLLIE L. CAUTION (standing left) is executive secretary of the Council's division of racial minorities. He is here consulting with chaplains to Negro college students

or church agencies and with persons of professional skill seeking to bring healing to tense situations.

"Those of us who have drawn up this document are" the statement concluded, "as individuals and as a group, in general sympathy with the aims and purposes of the protesting groups. We have, we pray, carefully read and reflected on the Church's central teaching in this area. We hope we have not been unfair to the position of those within the Church who differ from us on this issue."

"We are grateful that the movement has been characterized by peaceful methods in the accomplishment of its purposes; we are equally grateful that they have evoked little retaliatory violence. As Christians we are concerned about means as well as ends, and earnestly pray that in the critical months ahead Christians of all views will continue to seek their desired ends in a spirit of mutual love, understanding, and restraint."

In addition to Caution and Walmsley, those on the committee drawing up the document were Douglas Bushy, public rela-

tions officer of the National Council; the Rev. Walter D. Dennis Jr. of the staff of the New York Cathedral; Thomas P. Govan, on the staff of the division of college work; Marvin C. Josephson, director of the American Church Institute for Negroes; the Rev. C. Kilmer Myers, vicar of St. Augustine's, Trinity Parish, New York, and the Rev. Cornelius C. Tarplee, associate secretary for inter-group relations of the division of Christian citizenship of the National Council.

URGE STUDY OF RADIO TV IMPACT

★ Religious agencies, educational and civic groups were urged by the White House Conference on children and youth to look into the impact of current television and radio programming on both young people and their parents.

The conference's forum on mass communication by unanimous vote adopted a resolution declaring, "There is urgent need for more scientific research with regard to the effect of television and radio on children and youth and on their parents."

"Universities and other

organizations which have research facilities should assign high priority to research in this area," it said. "Funds should be sought from foundations and other sources . . . Religious, professional, and community agencies should lend their active support."

In another resolution, this forum said, "We recommend that greater emphasis be given to the evaluation of tv and radio by schools, religious groups, and other civic organizations; that our efforts in family-life education be expanded and include guidance in the discriminating and effective use of tv and radio; that the public be urged to make their opinion known to local and national broadcasters in the form of letters from individuals commending good and constructively criticizing bad programs."

The forum, in another vote, approved a recommendation that the President appoint a national commission to study higher standards for television and particularly the impact of its programs on youth.

CHAUNCEY LINSLEY DIES AT AGE OF 101

★ The Rev. J. Chauncey Linsley died on March 29th at the age of 101. His entire ministry was served in Connecticut. He retired at age 69 as rector of Trinity, Torrington, in 1927 after serving the parish for 32 years. His "retirement" years were spent at Berkeley Divinity School where he was lecturer in pastoral theology from 1927 to 1951 and honorary lecturer until his death.

A brother, the Rev. S. Wolcott Linsley, who is a mere 91, survives. He retired as rector of the Church of the Reconciliation, Webster, Mass., in 1938 at the age of 69 and since then has been assistant at St. George's, Bridgeport, Conn.

Episcopal Laymen Organize Group To Further Segregation

★ Bishop Robert R. Brown of Arkansas disassociated the Church from any relationship with the Episcopal committee for law and order organized by Attorney Richard B. McCulloch of Forrest City, a layman of the Church.

Bishop Brown said he was "completely out of sympathy with any such committee" and termed it Mr. McCulloch's "own brain child." He said he was "rather surprised and intrigued" that the layman had used the name of the Church and "law and order" in connection with his group.

Mr. McCulloch issued a statement in Forrest City condemning Negro "sit-in" demonstrations against segregated lunch counters. He also appealed to fellow churchmen to "resist encroachments by radicals upon the right of an individual to freedom of association."

While unofficial, McCulloch said his committee was composed of Episcopal Church members. It was organized, he added, to counteract another unofficial, independent group, the Episcopal Society for Cultural and Racial Unity, formed last December to work for the elimination in the Church of "all divisions based on race, color, national origin or class."

Bishop Brown said he told McCulloch that there were no members of the society in the Arkansas diocese. The bishop also observed that such groups as McCulloch's were "antagonistic to the Christian ministry of reconciliation" and that such movements "break down communications" in solving racial problems.

"I am still working," said Bishop Brown, "for what we in the Church know as Christian reconciliation. We are keeping

the lines of communication open in attempting to solve this or any other social problem by bringing together Christian people who can reason without being unreasonable, who can disagree without being disagreeable and who can differ with one another without being difficult."

He commended white and Negro ministers in Pine Bluff, Ark., for establishing a bi-racial commission to promote easing of racial tension. Such a group should be organized at Little Rock, he said, adding that the sit-ins should be discussed "because I see too many grays. I can't see all truth and all falsehood."

RELIGIOUS TRAINING IS URGED

★ A number of recommendations were adopted by the White House Conference on children and youth urging more religious and moral training for young people.

The 188 forums into which the 7,500 delegates were divided approved a total of 1,600 recommendations which were to be processed into a final report to the nation.

Among them was the unanimous proposal of a forum on adolescents that "in the light of the need of early adolescents for the emotional and spiritual guidance of religion all faiths strengthen and expand programs sensitive to their needs and provide, for all youth, opportunities to become committed to moral and ethical principles."

A forum considering problems of the child from infancy to puberty recommended by acclamation that "adults foster in children a growing consciousness of God and help the child

grow to self-realization as a divinely-created individual."

The same forum also passed this resolution: "It is recommended that community education agencies stress the fact that a character building program in early childhood will prove less costly than a corrective program in adolescence and childhood."

In another resolution, the same forum said, "We recommend that the school assume supportive responsibility for moral and character values by example and the teaching of ethical principles."

CONFERENCE FAVORS BIRTH CONTROL

★ Dissemination of birth control information, particularly to underprivileged families, was favored by the White House Conference on children and youth following a spirited debate.

The forum on family life adopted the proposal by a 233 to 65 vote, over the protests of Roman Catholic delegates.

It recommended that public and private medical advice and services should be available for child spacing consistent with the religious creed of families.

Mrs. M. S. Sharp, a member of the Michigan delegation, and an Episcopalian, led the faction that favored family planning. At one point, she charged that the work group had been "loaded" with Catholic delegates. Reporters later ascertained that ten of the 12 delegates who opposed the work group recommendation were Catholics, one a Methodist, and one a "non-conformist."

DUBOSE MURPHY DIES AFTER LONG ILLNESS

★ The Rev. DuBose Murphy, rector of Christ Church, Tuscaloosa, Alabama, until his retirement because of illness in 1958, died on March 26th.

Church Divisions Declared Scandal By Former Council Official

★ Denominational divisions in America "become scandalous when we transport them to non-Christian lands," declared retired Bishop Stephen C. Neill of the Church of England addressing a meeting in Portland, Oregon, honoring the 25th anniversary of the Oregon Council of Churches.

Despite the charges of "modernism" hurled at those heading the ecumenical movement, the Christian world is on its way to union, said the bishop who lives in Geneva, where he once served as an associate general secretary of the World Council of Churches.

"We are caught up in a great movement of Church union all over the world," he stated. He told how "western names and appellations" are disappearing in other lands, where the accidents of language and geography are not responsible for sectarian divisions as they have been in the United States.

Bishop Neill challenged the traditional belief that different theological viewpoints are keeping the Churches apart today and then asked: "What is keeping us apart? Largely property; sheer conservatism and unwillingness to die."

He explained his third point by stating "we have got to lose our names."

The bishop said he believed that the Christian Church "belongs to the international situation," and explained that it is working on both sides of the Iron Curtain and the Bamboo Curtain. He made it clear that the "goal must be organic union."

"Some people are of the opinion that the day of missionary effort is about to end," he continued. "The missionary task of the Church has just begun.

Forty per cent of the people in the world have never heard the name of Christ."

He listed one-third of the current world population as "nominally Christian" and one-third as "completely outside" the Christian orb. The other third comprise the fringe between the Christian and non-Christian world, he added.

"How little the Churches in America know about one another even though we live side by side," he observed. "We are governed by the prejudices of the 16th century."

Bishop Neill noted that 50 years ago "there was not one single international cooperative organization representing the Protestant world," and that "suspicion and hostility greeted the first proposals" toward healing the wounds caused by denominational rivalry.

He described the 19th century "as the century of Christian division" and the 20th as the "century of Christian union." He said that there have been "forty acts of union within the last 50 years."

WHAT'S HAPPENING TO YOUTH

★ America may be a land of affluent society but many of its children never know it, Judge George Edwards of the Michigan supreme court told the White House conference on children and youth.

"We have 500,000 children in the juvenile courts of America each year," he stated. "Almost 50 per cent of our youth drop out of high school before graduation; one-eighth of young Americans are seriously impeded by racial discrimination in finding education and jobs; 11 per cent of our youth is reared in broken homes; and

15 per cent start life in slum housing and poverty."

"These figures represent an enormous waste of manpower and human potential which America can ill afford," he declared. Judge Edwards, who spent nearly 20 years in municipal government in Detroit as councilman and judge stressed: "We must make our cities into fit places for children to live in."

"We must continue our march toward universal education, with a program to reach both the talented and the retarded child," he said. "We must excise the ugly scar of racial discrimination from the face of America."

"And we must learn to place moral values above material success for basic purposes, both for the individual and for society," the judge added.

PHILADELPHIA SCHOOL PLANS RALLY

★ A missionary rally is to be held at the Philadelphia Divinity School on May 1st, sponsored by the students missionary society. Speakers are to be Bishop Barton of Eastern Oregon and Bishop Swift of Puerto Rico.

Thirty representatives of Church related organizations are expected to be present to give exhibits and movies of their work. The students have announced that they expect 5,000 people to attend.



BISHOP BARTON is one of the headliners at the missionary rally

ANCIENT RECORDS FOUND

ACCOUNT OF LAST DAYS OF PROPHET OF NAZARETH

By William F. Staton

Canon of St. Paul's Cathedral, Buffalo



TRAFFIC was tied up for more than an hour in the highway from Bethany to the city yesterday when an impromptu parade formed and attracted thousands of spectators into that main artery. At about 8 a.m. a prophet by the name of Jesus, from Nazareth, mounted a small colt and with a band of his followers started up to the city. As he proceeded along the way, these men and women began to cheer and shout so loudly, that soon a multitude joined in the "Hosannas" and ripped palm leaves from the trees to spread them on the street for the colt and rider to pass over. Some of the crowd even took off their outer garments and used them as carpeting for the prophet's colt. The children paraded before and behind him using the tree branches as flags and waved them high over their heads. Through traffic on the busy thoroughfare was at a standstill for an hour. Many merchants and travellers were late in arriving for their appointments in Jerusalem.

Your reporter tried to interview eye witnesses to determine the reason for the parade which caused the tie-up. One of the Temple lawyers was much annoyed over the entire display and muttered, "They seem to think he's a king or something."

We interviewed a priest who was particularly incensed. He told your reporter that he had called to this prophet, Jesus, and ordered him to stop the people from making such a display. "Why," he said, "this Jesus is sowing the seeds

of a revolution." Some of the people told us that the prophet had ignored the priest's command, telling him that if the tumult was stopped the trees and the stones would begin to shout. This was a most puzzling remark.

The entire parade had as its destination the Temple in Jerusalem. When the prophet reached there he dismounted and went in, looked around, and came out again and the crowd dispersed. The Jewish Temple leaders were much upset and seemed at a loss to know what it was all about. They were obviously fearful and anxious and definitely relieved when the episode was all over.

One of the Jewish leaders, who asked to remain unidentified, said he was reminded of a passage in their Holy Writings which referred to a king entering Jerusalem on a colt in lowly pomp and wistfully said, "Maybe we are seeing the fulfillment of that prophecy, although we know he hasn't royal blood in his veins. I wish this were true because he's such a good man."

Second Day

Rabbi Routs Temple Merchants

ON THE second day of the week, the Temple divines were outraged when Jesus, the prophet from Nazareth, suddenly entered the holy place of worship and overthrew the tables at which the exchange merchants were sitting. In a display of determined indignation the prophet drove them outside at the business end of a scourge. Rabbi Jesus expressed outrage at the fact that the merchants were using the place of worship for monetary gain. He challenged all within the building to make it a house of prayer and bitingly accused the leaders of making it "a den of thieves."

Never in the memory of Jerusalem's oldest inhabitant has there ever been such a scene at the Temple. The people were aghast at his audacity

Editor's Note: From the fertile imagination and fluent pen of Canon William F. Staton comes the above journalistic impressions of the events of Holy Week. The account is written as by a cub reporter, sent out by his editor to see what he can learn about this Jesus of Nazareth. We print the stories as they might have appeared in the Jerusalem Press.

and yet marvelled at the manner in which it was done.

One person interviewed said, "He acted as though it were his own house and these men were desecrating it. There was something in the way he did it, that made us all think about just what our religion means."

Another man was heard to say, "It did my heart good to see him drive out those rascals, but I wonder what he's let himself in for. They didn't like it, that's for sure."

Third Day

Sanhedren Sub-Committee Investigates

FOLLOWING Jesus of Nazareth's dramatic outburst in the Temple, yesterday, the Sanhedrin has appointed a committee to question the man. The Nazarene, who is called a prophet and rabbi by some of the people, was confronted today and questioned by a committee on un-Jewish activities, hastily appointed by the Sanhedrin last night.

The public interrogation had much to do with Jewish religious law, a highly complex body of church rules and regulations which Roman authorities tolerate.

At one point, he divided the committee by asking them to interpret a question from their Scriptures and they spent considerable time arguing among themselves on a highly technical point. The committee then seemed to want to involve him with our Roman government by asking a question about taxes. His answer completely dumbfounded them as he stated quite emphatically that we should give to Caesar what belongs to him and to God that which belongs to him.

The rabbi certainly handled himself well during the public questioning. He was the complete master of the situation. His answers frequently threw the investigating group into hurried conferences and obvious consternation.

It certainly appears to this reporter that the rabbi from Nazareth came off first in the investigation. The committee report will almost certainly call for drastic action by the Sanhedrin in dealing with the prophet. His undermining of the Temple leaders' authority precludes any closing of the investigation at this time.

Fourth Day

Sub-Committee Reports

THE sub-committee of the Sanhedrin investigating un-Jewish activities made its report

today to the Sanhedrin in executive session behind closed doors. Your reporter was informed by an inside Temple source, that the Sanhedrin was highly indignant at the replies of the rabbi from Nazareth to their interrogation. This source went on to say that the members were very much disturbed. There were hints that they would take dramatic action to rid the city of this menace who dared to challenge their authority. Just what that action would be was not disclosed but it would seem that there are those who wish to carry forward a plan which would greatly curtail this man's movements and speeches.

Your reporter tried in vain to reach Jesus but he seems to have taken refuge outside the city and is not available for comment.

This much is certain, the Jewish authorities seem determined to find him and follow their course of action.

Fifth Day

Temple Guards Seize Prophet

EARLY this morning, a patrol of Temple guards seized and arrested Jesus, the prophet from Nazareth, as he met secretly in the Garden of Gethsemane with some of his cohorts. Apparently Jesus had left Jerusalem Tuesday and went into hiding outside the city. There are rumors that he had a secret meeting with his followers after a meal together Thursday evening. He left that meeting and in the company of a few of his closest associates, proceeded to the Garden of Gethsemane. It was while in this secluded spot that the guards made the arrest.

One of the guards informed this reporter that a malcontent from the band of followers of Jesus accepted a bribe from the chief priests and acted as the informer on the whereabouts of the prophet. This man, named by the guard as Judas, took the money from the priests and led the police to the spot in Gethsemane Garden and pointed out the prophet to them by a pre-determined sign.

There was a slight scuffle as the guards easily overpowered the small band of Jesus' followers and took him into custody. The guard-informant said he was amazed at the prophet's reaction. They had expected much resistance and had come prepared to quell a riot but their captive came willingly and calmly. He further stated that though they had been led to believe this man was a revolutionary, his looks did not give that impression. He also said that Jesus seemed

like one who knew what he was doing and was perfectly at ease and cool in the face of the perilous situation.

When the police arrived at the Temple, they turned Jesus over to the Sanhedrin which had organized to try him on the spot. The Temple leaders moved with great haste and it appears that they will waste little time in bringing him to trial. Already a crowd of witnesses have been gathered to testify and from the tone of the proceedings, the trial will be carried forward even before the prophet can have an opportunity to defend himself.

Veteran Temple employees and usually informed sources predict that this trial will be more serious than just a slight prison sentence or scourging.

There is a tenseness in the Temple atmosphere and a marked determination on the part of the leaders to deal strictly with the Nazarene. It is difficult to understand why they are so disturbed by a man, who, though very unorthodox in his teaching, and daring in his criticism, has exhibited rare understanding and composed confidence.

Sixth Day

Authorities Condemn Prophet Roman Governor Pronounces Death Sentence

MOVING with surprising swiftness and efficiency the leaders of the Temple brought Jesus to trial today and forced a conviction of guilty by their laws, sending him to Governor Pontius Pilate on a treason charge. The smoldering tenseness of the leaders burst into a roaring fire of bitterness and hatred as they moved quickly to convict Jesus of Nazareth. Witness after witness appeared before the judgment seat and testified to various statements made by the prophet. Much of what was said would not stand up in our Roman courts, but, nevertheless, had telling effects upon the judges. During a series of hearings before Caiphas and Herod, there were desperate attempts made by the Temple leaders to bring witnesses who would agree in testimony before them. Jesus evidenced an amazing calm and refused to speak in his own defense. It was a gruelling ordeal and one marveled at his stamina.

Finally they arraigned him before Pontius Pilate, our governor. After a vain attempt to make rather flimsy testimony hold up, the leaders proceeded to demand sentence on the grounds

that Jesus had said he was a king and a god. The first charge had its effect upon Pilate and seemed to be made skillfully by the lawyers to show insurrection and label Jesus a rebel-leader, who was seeking to overthrow the government. Pilate was duly sensitive to this, and spoke of chastizing the prisoner in the usual manner of scourging.

At this juncture the priests again came forward with their clinching and damning evidence. They testified that the man had claimed to be God and they pointed out most carefully that according to their law, no one could make this claim and live. They demanded that Pilate pass such sentence. Much confusion was about the court, and Pilate weighed his decision. He interrogated the defendant most carefully and announced to the leaders that he found no fault in him worthy of death, so proposed scourging and release. The incensed priests led a demonstration before Pilate and forced him to reconsider. The leaders of the Temple were now feverishly urging the extreme penalty.

This scene was the most highly organized movement to coerce the court ever seen in our time. Finally in an attempt to appeal to the reason of the crowd assembled, Pilate asked them to choose. He did this by falling back on the old custom of releasing a prisoner at this feast time and brought the rebel-leader and convicted murderer, Barabbas, as well as the prophet before them and asked them to choose which was to be released. It then became evident how well the Jewish leaders had planned. By using the old trick of mob incitement, they caused a tumult and swayed the crowd into calling for Barabbas' release. When this was done, Pilate asked what was to be done with the prophet. With the multitude whipped to fever pitch, they shouted, "Crucify him" and the crowd prevailed. Pilate passed sentence after pointing out they had made the decision, not him.

All this was a very strange quirk in our justice and shows the force people can exert upon our lawgivers.

Jesus Executed On Calvary

JESUS, the Prophet of Nazareth, was executed today with two other criminals on Golgotha. After his exceptionally swift trial before the Temple leaders, Herod and Pontius Pilate, Jesus was led to his execution amid jibes and cursing by the leaders and an unusually large crowd which gathered to witness the spectacle.

The prisoner was calm and said little before his

death. It was evident that the ordeal had proved almost more than he could physically bear. He fell many times as he carried his cross and finally in a fit of impatience and mockery, the soldiers singled out a nearby slave to shoulder the timbers. As the Nazarene was nailed to his cross, he looked out upon the seething mob and seemed to be uttering a prayer. He said, "Father, forgive them; they don't know what they do." His eyes appeared to be penetrating every person present and for a moment it looked as though he was more deeply moved for the people than for himself.

The entire proceeding was marked with vindictiveness on the part of the people and a complete lack of concern on Jesus' part for his own plight. He seemed engrossed in others, even to the extent of speaking comforting words to his fellow criminals.

The manner in which he died moved several to stand in awesome admiration of the man. One soldier said "he must be the son of a God" and his eyes glowed as though he would mark Jesus as a man heroic in death.

Just as the prisoner died the sky became overcast. Heavy clouds plunged the execution scene into midnight darkness. There was a distinct earth-tremor and reports of lightning in the city. During the darkness and earth-quake-like disturbance the crowd fled in fear, leaving the scene in scattered haste.

Officers of the military guard report that apparently the followers of Jesus have deserted him, since only the condemned man's mother and a few family friends remained to make burial arrangements. As yet these arrangements are incomplete because of Jewish Sabbath restrictions. However, it was indicated that the body would be privately entombed pending final burial. No claimants have appeared as yet for the other two executed criminals and Roman authorities requested that relatives, if any, contact the guard headquarters.

The death of Jesus of Nazareth may or may not write "finis" to one of the most amazing episodes in recent history. There are those who say they will never forget this man and his crucifixion. Temple authorities and Roman leaders share a sense of relief that the affair is over. However, this reporter, among others, wonders whether or not we have heard the last of Jesus who called himself Christ.

Easter Message

VICTORY is the word for Easter. "Fought the fight, the battle won. Alleluia." The battleground on which our Lord's victory was won is very familiar to us; it is this actual world in which we live and die. God's victory in Christ was won here. He triumphed over every enemy of man, and therefore his victory affects every kind of human experience. It has to do with everything we do, with all there is.

Our battle certainly is not over, but we can be confident of the outcome through Jesus Christ our Lord. This is why Christianity is Good News. The Church does not point us to Christ and say, "There is a great and good man, His teachings will help you, His graciousness will make you all good friends; follow Him as best you can." That is not Good News. How can anyone who knows his own frailty, who is aware of our precarious situation at this point in history, believe that good advice, even Christ's good advice, can save us. The Christian Gospel is not "Listen to Jesus and do your best," but "Jesus Christ, the power of God to salvation, for everyone who has faith."

We can share in Christ's victory on one condition: that we also share in the cost. The cost is death to self-seeking ways, the victory is to be raised with Christ to a new life now. Then we show by what we are that Christ is Lord of all.

Arthur Lichtenburg
Presiding Bishop

Commandment Thursday

To preach The Gospel on Maundy Thursday
Is to feel somewhat like Abe Lincoln on Gettysburg field:

"The world will little note, nor longer remember
What we say here

But

It can never forget what they did here."

Actions to speak louder than words.

As Christians, we believe in a God who acts.

When Adam and Eve rebelled against him, themselves, each other,

Then ran and hid,

It was he who sought them, not they him.

When their children continued the rebellion,

It was he who sought them, not they him:
He sent his prophets to woo them back.
And finally, he sent his Only-Begotten, full of
grace and truth.
He sought us, not we him.
He seeks us, not we him.

His agony and bloody sweat
Finds us, like Peter and the others, dead to the
world and its Word,
Leaving him
Alone.

He sweats great drops of blood as he prays.
The only "Amen" he hears is the measured
breathing of our slumber.
The love he offers returns to him and
He is still
Alone.

What greater agony can he know than our un-
caring?

Worse suffering than Calvary, here.
But he believes in us; believes that some of us
will yet come to
And find our real selves, and one another, in him.
So he offers himself for us and for all men
Of every clime and time,
Of every place and race,
And at his board he commands
That we are to love one another, and our selves,
As he loves.

O Lord Jesus, how cruel thou art!
How can we love like thee?
Come in the sacrament of God's altar,
Thou victim and victor,
And reveal to us our selves in thee.
Help us to see and to feel thy image
In our selves, our families, our parish,
Our town, our nation, our world,
As we sup with thee so we may suffer with thee.
Feed us, Lord, or we perish here, now, long be-
fore we die.

— Henry H. Wiesbauer
Clergyman of Westboro, Mass.

Speech From The Throne

By Tom Pickering

Priest of the Church of Canada

IT WAS most distressing and disturbing. You
see, all his ways and actions were so differ-
ent to other shepherds of the people. Even as

a boy he had been far too inquisitive and ad-
venturous. He had not gathered around him
suitable playmates, and his relations were
worried about him. Nevertheless, there was
something very fine about the young stripling.
Sometimes, the authorities reported that he took
meals with all kinds of suspects and sinners, and
healed people on the wrong day. Anyhow, it was
not the way that one of their shepherds should
act.

One day, seeing quite a lot of people about, like
sheep, he drew some of them aside, and delivered
his speech to them, (Matthew 5.6.4) from a hil-
lock as the throne. It was a stunner, for he
blest those who are usually cursed, from genera-
tion to generation, all over the world. He finished
by saying that everyone who acted upon the
speech was building upon rock, and would never
fail, but everyone who was building upon sand,
would fail, finally. Most of the listeners were de-
lighted, for this was brotherhood indeed from the
grass roots, for the world's great need. The
loiterers round about, however, whispered among
themselves and said that the privy councillors
and the law lords should take the matter up at
once and have the man arrested. This was done
in due course, according to plan, and the stirrer
up of the people was found guilty, falsely, of
blasphemy and treason. After this he was nailed
to the tree, and died there, for you and me and
all the world Let us go back a little.

When the carpenter looked upon the ruler who
came to him by night, he knew, within himself,
that nothing but a new birth and outlook could
carry the people through with the throne speech.
They were all, as Conrad Noel once put it, "Spir-
itually muscle-bound". To blaze the brotherhood
trail today, this same new birth is absolutely
necessary, and is rock bottom truth for every-
body. This new birth keeps one fresh and
original, and joyously free to accept Christ and
his teaching, day by day, come what may, until
he comes again. It brings one into fellowship
with all kinds of people. There's nothing like it,
except the giver. It makes one work, witness
and worship, and makes matter the handmaid of
spirit.

Fellow workers, all hail to the crucified, risen
and ascended Light of the World, and all the holy
agitators, and preachers, ever since the world
began.

The Glory of Easter

By Terence J. Finlay

Rector of St. Bartholomew's, New York

THERE is something unforgettable and appealing in the story of the two disciples who were on their way home to Emmaus from Jerusalem — a distance of seven miles or more. Unforgettable because it happened on the first Easter day; appealing because their feelings strike a responsive chord in our own hearts. Let us in imagination draw close to them and listen to their conversation. They were talking of Jesus of Nazareth, whom they had greatly loved and who now apparently was dead. They spoke of the indignity of dying on a cross. They spoke of a cry which they had heard from the cross, "It is finished." As far as they were concerned, it was all finished; their hopes and dreams had collapsed. The one whom they had felt to be their Messiah was now lying dead in a tomb. His voice, which had stirred them as no other voice ever had, was now silent; his hands, which had been so quick to bless and to heal, were now stilled. No wonder these men were sad and dejected as they walked the long, weary miles back home.

We can feel in our hearts a great sympathy and understanding for them. If we had been living on their side of Easter, we would have been just as disconsolate as they were. If there had been no sequel to this story, we would have been, like them, of all men most miserable. We, who have followed our Lord during his trials and temptations in Lent in the wilderness and in the Garden of Gethsemane; those of us who gathered on Good Friday and saw him hanging upon his cross, would be hopelessly dejected and grief-stricken.

But suddenly they are joined by another man, a stranger to them, but one who seems filled with sympathy and understanding. They pour out their hearts to him, telling him the reason for their grief. He then begins to talk, using the Scriptures, which they know so well, to illustrate his meaning; how all that they had experienced had long been prophesied. As they listen to him, the Scriptures take on new meaning. Then something amazing happens — their shoulders straighten, their steps become longer, and in no time at all they reach their destination.

He Took Bread

WITH the courtesy of the East, they invite the stranger to join them for supper. So he come in with them, and we know not exactly at

what moment it is — possibly in the breaking of bread or in his words — their eyes are opened, and they realize that he is this same Jesus of Nazareth, risen from the dead. In a moment he vanishes from their sight; and they rise to their feet, saying, "Did not our heart burn within us, while he talked with us by the way?" Then, note this, these men who have been so tired and dejected, turn and run back those seven miles to Jerusalem, up the stairs to the upper room, bursting in upon the disciples gathered there and crying, "We have seen the Lord; he is risen." They reply just as excitedly, "We also have seen the Lord. Early this morning he appeared to Mary and the other women when they went to the tomb." And even as they speak, a familiar voice is heard, saying, "Peace be unto you."

Here is one of the fundamental reasons why we cannot help but believe in the Resurrection of our Lord. If we need any proof, we have only to look at these disciples. We see a group of fearful, defeated, sad men turn into courageous, hopeful, joyous disciples — men and women who had within themselves this glorious knowledge: "He is not dead. He is risen!"

The glory of Easter is that we do not worship a dead Jesus. We do not believe in a dead or absent God. We believe in one who is present with us at this very hour. We are not just celebrating an historical event; we believe in our hearts that Jesus is risen from the dead. This is not only glorious news; but it means much to us on the roadway of life. Sometimes the road seems long and endless. We need someone who will join us, talk to us, so that our hearts will burn within us; the way will seem shorter and before we know it, we, too, will reach our destination — we, too, will be home.

Again, we believe in the Resurrection because we know deep down within our hearts and souls that this life cannot possibly be the end of our creation. Because of intimations of immortality which have been given to us, we know, when we stand beside an open grave, that it does not mean the end of all our love and hopes. It means that the body has returned whence it came, but that the soul, which has been given to us by God the Creator, has gone on to him. The grave is not the end; it is but the gateway into a larger

existence. This is the message of the Resurrection. Jesus has come back from the tomb and given us that hope of immortality.

He Appears

LAST of all, when Jesus appeared on the first Easter day, he showed himself alive to those who had remained close to him during his suffering; to those who came out of the crowd and stood at the foot of his cross. He appeared first to Mary Magdalene and the other Mary, and then to the disciples, those who had come back and remained true to him. He will not appear this Easter day to those who stand afar off; but he will come to those who draw near to receive him. As we come to the Lord's table, saying in our hearts, "I know that my Redeemer liveth," we shall know the true joy of Easter.

Sometimes we have to turn to a child to receive a lesson in truth. One Easter a preacher used as his text: "And Enoch walked with God; and he was not; for God took him." A little girl who had been in the congregation was later asked by another little girl about the sermon. This is what she replied: "The preacher said that Enoch took a long walk with God; and they walked, and they walked, and they walked. And at last God told Enoch that he need not go back and live at his house, but that he could just go on home with God and live with him forever."

What if the road is dusty and dreary? What if it does wind down into the valleys? And what, if on other occasions, it does go up steep hills? For we know that the road leads home to God, and that with us, "closer than breathing and nearer than hands and feet" is the greatest guide and companion ever known to mankind, the Risen Christ.

Don Large

The Big Lie

OUR recent column, concerning the misprint which had the curate taking care of all of the parish cuties during the rector's absence, evoked a spat of other instances of ecclesiastical errors in proofreading.

For example, somebody sent me what might be called The Case Of The Missing T, in which a Church editorial urged the congregation to "rust

in the Lord!" Now, unhappily, almost every parish in creation is peppered with parishioners who do exactly that.

They may be able to make a hole in one on the golf course, but their stewardship toward God is usually 'way below par. By the same token, they may be able to execute an excellent backhand shot on the tennis court, but their slow-moving service to their Lord comes in the form of a backhanded compliment.

That is, they move grudgingly in his direction, but you can hear their protesting joints creaking rustily for lack of the oil of gladness. This reluctant devotion reminds one of Tennyson's sharp rebuke in that telling line from Ulysses, in which the poet scathingly notes what a pathetic waste of stewardship it is

"To rust unburnished, not to shine in use!"

But even more to the point is another misprint which was also brought to my attention. It seems that the parish bulletin — extolling the three great theological virtues — referred to them as "faith, hope and clarity!" Now there's a mistake to get one's teeth into. For if our contemporary society is deficient in charity, it's even more woefully deficient in clarity.

We live in a fuzzy world these days, surrounded on all sides by foggy filibustering. It's a serious enough sin to reject the gift of charity, but when the resentful man can't give a clear reason for his uncharitableness, the sin becomes worse, for then it's compounded.

The recent furor over that offending air force manual is a case in point. According to the writer of this particular manual, the National Council of Churches of Christ in the U.S.A. has been currently infiltrated with Communists practicing their communism.

However, when his wild-eyed charge was dispassionately investigated, no trace could be uncovered of either Communists or communism. The manual's gross misstatements had lacked both charity and clarity. True, the air force sheepishly withdrew the irresponsible document from circulation. But by that time the damage had been done. For when enough mud has been witlessly smeared across an innocent name, it isn't always easy to clean it off quickly and completely. If you tell a lie big enough, and shout it often enough — and then further embroider it with a sly set of vague and veiled allegations — at least part of that lie will stick. It's a demonic technique designed for a frightened and sick society.

Our enemies abroad are a serious enough problem, God knows. But our foes within the national family are no less a challenge to our peace and security. So whenever we hear an allegation lacking in clarity, we may be certain that an explosive venom has been deliberately hidden in some local woodpile, ready to blow up anything and everything indiscriminately.

In short, Senator Joe McCarthy is dead, but mccarthyism isn't!

Church's Job Today

By Nelson Burroughs

The Bishop of Ohio

WE MEET at a time in history characterized by Professor Henry Murray of Harvard University as "one suffering from emotional deficiency, a paralysis of the creative imagination, and an addiction to superficials." The great majority of us, in his view, are so wedded to comfort that we are turning our eyes away from the one thing we should be looking at: the possibility or probability of co-extinction. Albert Camus, contemporary spokesman, not long before his death remarked: "Probably every generation sees itself as charged with remaking the world. Mine, however, knows that it will not remake the world. But its task is perhaps even greater, for it consists in keeping the world from destroying itself."

Today's Pressures Are Many

THE great Schweitzer, the most Christlike figure of our time, returned last month to his Lambarene Hospital to observe his 85th birthday, troubled in heart. He is bothered by the feeling of helplessness that has settled over men and women all over the earth. Cheered by the face to face encounters of the American and Russian leaders, he nevertheless "worries about the lack of urgency in their discussions, the spread of nuclear capability among the nations, and the absence of wisdom in the collective conduct of human affairs. He believes that governments will become responsible and sane in large affairs only as a people create a mandate for them to do so. But individuals everywhere seem to him to be defaulting; they do not appear to have confidence in themselves to take hold, nor do they accept the absolute need to do so." (Norman Cousins)

From an Address to the Convention of Ohio

More than half the world is hungry; small wonder they cannot take hold. Only one-third of the world's people have heard of Jesus Christ. Forty million persons, since 1945, have been wandering about the earth without a place to call their home! Two hundred thousand children, in one area carefully checked by the United Nations, were born as refugees. Will they live and die in the same condition?

Filled With Uncertainty

HERE at home we are troubled as one friend after another enters a mental institution, or shows signs of severe deterioration. The nice patterns of church work, so firmly established in our fathers' day, are torn asunder by their inability to fit the modern man's needs. Half the time the modern man can't be found at all, as he moves from one location to another. We rightly are suspicious of the close and club-like community church, and yet we are horribly alone in some of the larger more representative churches. In the inner city church we too often find ourselves very much alone; and in all three there is a deep and probing uncertainty as to the kind of church we ought to be.

In interdenominational areas there is a nagging uncertainty as to the true meaning of Pope John's call for unity; there is too often an indifference to the contributions of other churches to the cause of Christ, and little desire to consult or cooperate with them.

Charles Darwin's descendant and namesake, and others, have been throwing up fortifications for a battle we thought long since won. They stir up the students to ask questions about the Scriptures, which require careful answers. Fundamentalism is rampant everywhere. Among the newer churches overseas, illiteracy complicates the missionary causes; here at home inattention and an unreadiness to understand the importance of revelation as a conveyor of truth, and the relevance of the Bible itself, make the task difficult.

Our Job To Be Concerned

THE work of any one man, and the business of any diocese, must be undertaken and understood in terms of the vast frame of reference the whole wide world affords. The God we serve is the Lord, the King of creation. Everything within that creation concerns him, and it must concern us. What can one man do, and what can one diocese do?

Norman Cousins, in referring again to Albert

Schweitzer, says, "If the purpose is strong enough, the question will answer itself. When Schweitzer came to Africa, he was not frozen because thousands of doctors were required. The infinity of the need did not produce in Schweitzer either awe or surrender. In the very act of accepting a responsibility, a single doctor could make it visible to others. Certainly we can't all be Schweitzers. But what should concern us is

not what it takes to be a Schweitzer but what it takes to be a man (and I would add what it takes to be a diocese). Nature has not been equally lavish with her endowments, but each man (each diocese) has his own potential in terms of achievement and service. The awareness of that potential is the discovery of purpose; the fulfillment of that potential is the discovery of strength."

THE NEW BOOKS

Kenneth R. Forbes
Book Editor

The Watchman by C. Edward Hopkin. Crowell. \$2.95

This modest volume is addressed chiefly to clergy and theologues, although others may read it with profit and with an enlarged realization of the thorny path which their parish priests have to travel. The book is theologically sound, as one would expect from a professor of systematic theology and ethics in the Philadelphia Divinity School. The author is notably good in his understanding of seminarians who so seldom have any clear conception of what the phrase in their ordination means by calling them to be "Messengers, Watchmen and Stewards of the Lord." By "Watchman" the author, and presumably the Prayer Book ordinal, means the fearless prophet, like Jeremiah and Amos and St. John the Baptist, who is genuinely called by God to rebuke the sins, personal and corporate, which try to flout his will. To act as such a watchman today, the priest must expect pitfalls of many sorts in his path. Prof. Hopkin points them all out in convincing detail and then proceeds to show his readers or auditors the ways to escape the dangers, — by constant prayer and meditation.

He recognizes the moral deterioration of the world's national leadership—which he feels began at the conclusion of world war one — and comments on the profound changes in Protestant theology which accompanied it, typified by Karl Barth and Reinhold Niebuhr. One must feel a measure of regret that the author has so little to say about the failures of the past decade in top religious leadership in America to act courageously as God's "Watchmen" in rebuking the outrages of human rights violation and of military policy that produced the abominations of "obliteration bombing" by the U.S. and its allies in world war two and the first assaults on the innocent and helpless by A-bombs as that war drew to a close — as well as the continuing poisoning of the air, waters and soil by the testing of the weapons of indiscriminate mass slaughter. One may well wonder whether those faithful watchmen, like Jeremiah, Amos or John Baptist, celebrated in the Bible, ever excoriated the policies and doings of their nation and its rulers for sins even remotely approaching the demonic quality of our twentieth century national policies and performances.

In spite of its light theological touch and the kindly reluctance to call a spade a spade, this book is really valuable and worth careful reading by our seminarians and younger clergy.

The Enemy Within by Robert F. Kennedy. Harpers. \$3.95

This is, in most ways, a unique book. It gives a detailed account of the extraordinary work of the *Select Committee on Improper Activities in the Labor or Management Field* of the U. S. Senate by the committee's counsel who directed the investigations of the large staff and presented the results to the committee.

It is much too complicated an account to qualify as a "best seller", but it is a most valuable document which publicizes the evidence which drove Dave Beck from the head of the mammoth Teamsters Union because of criminal misuse of union funds and showed up many of his associates as equally guilty. It also gathered and presented enough evidence — in this volume as well as before the committee — to question the probity of Beck's present successor, James Hoffa. Anyone who reads this book through carefully will

agree that it shows conclusively that the committee on *Improper Activities in the Labor or Management Field*, with Senator McClellan as chairman and Robert Kennedy as chief counsel, operated throughout the hearing in a notably fair and democratic manner which should serve as an example to all Congressional investigating committees.

Representatives of labor or management who cry bitterly that their forces have been persecuted are weeping crocodile tears. They harm union labor and sound management which are eager to see that crooks and doubtful characters are expelled from positions of trust.

The author states that "All profits coming to the author of this book will be given to help retarded children."

The book is — properly — hard hitting, truthful and wholesome.

Approach To Monasticism by Hubert von Zeller. Sheed & Ward. \$3.00

It is probable that the whole subject of monasticism — the doings of monks and nuns, what their ambitions are and their reasons for seeking the cloisters — is less clearly understood by the devout laity, and even by the secular clergy in communions where monasteries are few, than any other aspect of the Christian life. This simply, but precisely written book by Dom Hubert von Zeller tells all about the subject from intimate personal knowledge.

When one has read it carefully he will have elementary authentic knowledge of the Benedictine rule and the resulting religious life in the monasteries.

It is safe to say that any thoughtful member of the Roman Catholic, Eastern Orthodox or Anglican communions will find the book of interest and value.

NEW APPEAL MADE FOR UPHAUS

★ A new clemency appeal for Willard Uphaus was launched by the Religious Freedom Committee immediately after the New Hampshire supreme court rejected his latest bid for release from a contempt of court sentence.

The committee said it was "coordinating" efforts of a number of groups concerned with what they feel is unnecessary confinement of Uphaus in violation of the first and fourteenth amendments.

Uphaus was jailed last December by Judge George R. Grant, Jr., of Merrimack County superior court at Concord, N.H., for one year or until he "purges" himself of a contempt of court charge by disclosing the names of some 600 guests who attended his World Fellowship summer camp at Conway, N. H., in 1954-55.

The 69-year-old religious pacifist, a Methodist layman of New Haven, Conn., had declined on grounds of conscience to divulge the names demanded by the state's attorney general in a subversive activities investigation.

Previous clemency pleas for Uphaus have come from the

Methodist Board of Social and Economic Relations, Methodist Bishop John Wesley Lord of Boston, and a number of leading newspapers across the country, clergymen and other individuals.

CHURCH LEADERS DEFINE FAIR CAMPAIGN PRACTICES

★ A statement based on a consensus of religious leaders branded "injecting elements of a candidate's faith not relevant to the duties of the office he

seeks" as an unfair campaign practice.

The statement was released by the fair campaign practices committee which sponsored a two-day meeting of religious leaders in Washington, D.C., in cooperation with the National Conference of Christians and Jews to weigh principles which should govern the discussion of religion in the 1960 election campaign.

Charles P. Taft, Episcopalian

A PROTESTANT SPEAKS HIS MIND

By ILION T. JONES. While stressing the current American situation, Dr. Jones discusses the issues that divide Protestants and Roman Catholics, and boldly evaluates the terms on which peaceful co-existence may — and may not — be achieved. \$3.95

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of Cincinnati, chairman of the committee, said that as a result of the "full, frank and friendly" discussion, his group felt that it "can lay down some simple principles which we hope will commend themselves to American voters."

One of these, he said, was that "a candidate should be judged by his qualifications for the office he seeks and by his position on issues relevant to that office. He may properly be questioned about such issues and the bearing of his religious faith and conscience on them. A candidate's religion is relevant to a voter's decision, but only so far as it bears on such political issues."

Another principle, Taft said, was that "no candidate for public office should be opposed or supported because of his particular religious affiliation. A campaign for public office is not

an opportunity to vote for one religion against another."

Other principles set forth were:

It is proper and desirable that every public official should attempt to govern his conduct by a personal conscience that is formed by his religious faith.

Stirring up, fostering or tolerating religious animosity or injecting elements of a candidate's faith not relevant to the duties of the office he seeks are unfair campaign practices.

Intelligent, honest and temperate public discussion of the relation of religious faith to the public issues will, as it has already done, raise the whole level of the campaign.

**HONORARY CANONS
IN NEW YORK**

★ The Rev. Frederick C. Grant, former Witness editor

who is now lecturing at Oxford University, England, was made an honorary canon of the New York Cathedral by Bishop Donegan. Also made honorary canons were Bishop Boynton, suffragan, and the Rev. Cuthbert Simpson, formerly of General Seminary who is now a professor at Oxford.

**CONSECRATION OF
IVOL I. CURTIS**

★ The Rev. Ivol I. Curtis will be consecrated suffragan bishop of Los Angeles on April 29th by Presiding Bishop Arthur Lichtenberger, with Bishop Bloy of Los Angeles and Bishop Gooden, retired suffragan of Los Angeles, the co-consecrators. Bishop Emrich of Michigan will preach.

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NAACP MEMBERSHIP IS URGED

★ Representatives of five Protestant denominations in Massachusetts urged members of their Churches to join the National Association for the Advancement of Colored People and support the drive for lunch-counter integration in the South.

This was announced by the Rev. Dana E. Klotzle, executive director of the Universalist service committee, and chairman of the Massachusetts Council of Churches' race relations committee. He said that Baptists, Congregationalists, Episcopalians, Unitarians and Universalists have undertaken campaigns to enlist the support of their constituents in the present Negro crisis.

Myron W. Fowell, secretary of the Massachusetts Congregational conference, said his denomination's social action committee mailed 2,200 letters to Congregational leaders asking them to affiliate with the NAACP. Mr. Klotzle said the four other denominational leaders took similar action.

The race relations committee called on council members to help end racial discrimination and to provide equal opportunities for all persons. In a resolution, the 10-member committee urged churches "to strive for a society in which persons of

every race will have their freedom to enjoy without discrimination and without separation all opportunities in education, housing, employment, public accommodations, and all other aspects of church and civil life."

"The unity which we have in Christ makes racial segregation morally unjustifiable," the committee declared.

MINISTERS TRYING TO UNDERSTAND

★ Church officials including ministers, spent part of a three-day youth work retreat in listening to rock 'n' roll records and reading comic books to help them deal effectively with teenage problems.

Harold Davis of Memphis, Tenn., a member of the team conducting the retreat, explained it was a serious attempt to understand what the sociologists call "youth culture." Sponsoring the retreat was the Arkansas Council of Churches.

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Sun. HC 8, 9:30 & 11, EP 4, Weekdays
HC daily 7 & 10, PP 9, EP 5:30, Sat. 5
Int 11:50; C Sat. 4, 5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., Vicar
Sun. HC 8, 9:15, 10:15 (Spanish) & 11:
Daily HC 7 and 8 C. Sat. 5-6 8-9 and by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Meyers, S.T.D., Vicar; The
Rev. M. J. Young, P.-in-C.
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish)
EP 5, Thurs., Sat. HC. 9:30; EP, 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
The Rev. C. Kilmer Myers, S. T. D., Vicar;
The Rev. W. Wendt, P.-in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

"We are trying for an objective look at youth culture," Davis said, "to enable the churches to interpret better the Christian Gospel to young people. We are neither condemning nor approving. We are just trying to understand."

ARIZONA ADOPTS RECORD BUDGET

★ The convention of Arizona approved a budget of \$178,754, by far the largest in history. It provides for a minimum salary for married missionary clergy of \$4,000.

Speaker at a meeting held jointly with the churchwomen was Bishop Wright of Nevada.

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- BACKFIRE -

By William Joseph Barnds

Vicar of St. Paul's, Ogallala, Neb.

"Our diocese needs an additional bishop." That statement is often made by both clergy and laity and sometimes even by bishops. But is it true? Does the Episcopal Church need additional bishops, or does the Episcopal Church need to study once again the purpose of bishops and what is the work that appertaineth to the office of a bishop and what is the work that appertaineth to the office of the clergy and the laity?

It is my belief that the Episcopal Church does not need additional bishops, but instead, needs its clergy and laity to relieve the bishops of some of the burden that has fallen on them by default and which they have, willingly or unwillingly, shouldered in their respective jurisdictions.

Recently I read some biographies and autobiographies of bishops of the Church of England and of the Episcopal Church in preparation for a series of radio broadcasts. What impressed me increasingly as I read was how much "extra" and "incidental" work has been literally pushed off onto the bishops. The work that only the bishop can do has not greatly increased over the years.

For instance, in The Bishop's Message in one diocesan paper the bishop said that he would request a coadjutor because of the extent of diocesan work. In the paragraph immediately following he pleaded to the clergy and laity of 19 parishes and missions to return their parochial reports to the diocesan office. Had the clergy and laity of those 19 churches done their own job no such plea would have been necessary, and the bishop would have had peace of mind, in that respect, some months before. Doubtless before all the reports have been returned the bishop will have to get on the long distance phone and plead again with some of the slothful clergy and laity to send in their reports. Such work is hardly the work that a bishop is consecrated to do!

Those who read with interest and care the diaries and journals that bishops publish in their diocesan papers cannot help but notice how many inconsequential matters a bishop must deal with. I am sure that the secretaries of our bishops must know how many unnecessary letters are brought to the attention of the bishops. Matters that could,

with a little hard work by the clergy and laity be cared for, are, instead, referred to the bishop. And the bishop can do nothing but add one more burden to his already over-taxing load.

The number of meetings that our bishops are forced to attend is appalling. Not one biography or autobiography of a bishop that I have read has not contained some complaint about the amount of time consumed, and often wasted, by bishops in attending meetings. Isn't it possible that many of the meetings could be held without the bishops being present? Isn't much of the meeting devoted to consideration of subjects that do not need a bishop's advice and counsel? Couldn't a fair percentage of the meetings simply not be held at all? Aren't we in the Episcopal Church meeting-mad and believe that the holding of a meeting is the solution to any and all problems? I dare say that at least half of our meetings that we expect our bishops to attend do not require the presence of a bishop.

To ask for additional bishops, I am afraid, is merely a stop-gap measure and does not get to the root of the problem which is that both clergy and laity are failing to do all of their own work and are, instead, letting the bishops take on chores and duties that are really the work of the clergy and laity.

Before a request is made in any diocese for "an additional bishop" I would suggest that either the Standing Committee or the Executive Council of the Diocese, or both, which are representative bodies, study carefully the work that the present diocesan is called upon to do, and what work it is anticipated that "an additional bishop" would undertake

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and ask themselves "Is this work necessary for a bishop to do?"

I think there would be a lot of eye-opening and that many clergy and laity would come to a realization that the bishops are over-worked and exhausted not because of the work they do that only a bishop can do, but because of the additional work they do that the clergy and laity could and should be doing.

The answer to the "problem" of the Episcopal Church is not for "additional bishops" but for the clergy and laity to take upon themselves the work that belongs to them and leave the bishops free to do the work that belongs to the bishops alone.

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