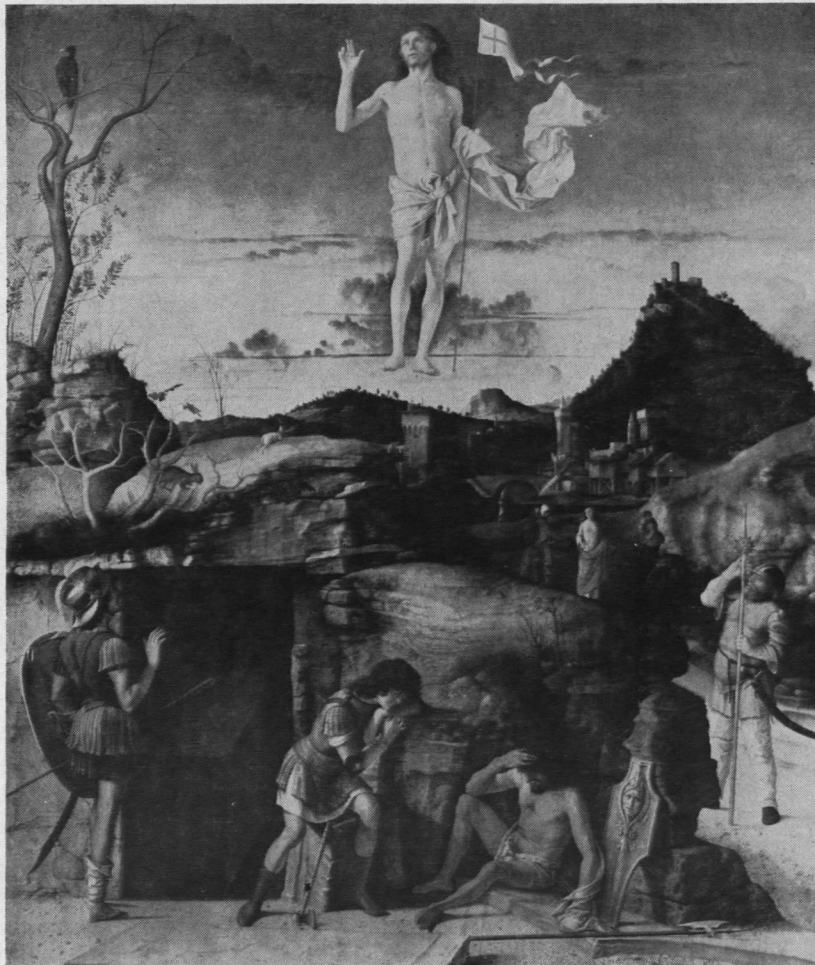


The **+** WITNESS

MARCH 30, 1961

10¢



RESURRECTION OF CHRIST

By Giovanni Bellini, Berlin,
Kaiser Fredrich Museum

HOLY WEEK MEDITATION BY J.B. PHILLIPS

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.
Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street

Rev. John Ellis Large, D.D., Rector
Sundays: Holy Communion 8:00 and
9:00 a.m. Morning Service and
Sermon 11:00 a.m.
Wednesdays: Holy Communion
7:30 a.m.
Thursdays: Holy Communion and
Healing Service 12:00 noon and
Healing Service at 6:00 p.m.
Holy Days: Holy Communion 7:30
a.m. and 12:00 noon.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.
8 and 9:30 a.m. Holy Communion
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music
Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY

316 East 88th Street
NEW YORK CITY
Sundays: Holy Communion 8; Church
School 9:30; Morning Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
Month)

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
NEW YORK
Daily Morning Prayer and Holy Com-
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL
NEW YORK
The Rev. John M. Krumm, Ph.D.,
Chaplain
Daily (except Saturday), 12 noon;
Sunday, Holy Communion, 9 and
12:30; Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

ST. THOMAS

5th Ave. & 53rd Street
NEW YORK CITY
Rev. Frederick M. Morris, D.D.
Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11:10, 12:10; Noon-
day ex. Sat. 12:10.
Noted for boy choir; great reredos
and windows.

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street
Near New York Memorial Hospitals
Hugh McCandless, Lee Belford, Richard
Louis, Philip Zabriskie, clergy
Sundays: 8 a.m. HC; 9:30 Family (HC
3S) 11 MP (HC 1S).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.
One of New York's
most beautiful public buildings.

The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of one week in January and
bi-weekly from June 15th to September 15th
by the Episcopal Church Publishing Co. on
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine sells
for 10c a copy, we will bill quarterly at 7c a
copy. Entered as Second Class Matter, August
5, 1948, at the Post Office at Lunenburg,
Pa., under the act of March 3, 1879.

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.
Fri., 12:30-12:55 p.m.:
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S

13 Vick Park B
ROCHESTER, N. Y.
The Rev. T. Chester Baxter, Rector
The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL

Grayson and Willow Sts.
SAN ANTONIO, TEXAS
The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
Sunday - Matins and Holy Eucharist
7:30, 9:00 and 11:00 A.M.
Wednesday and Holy Days 7 and
10 A.M. Holy Eucharist.
Sacrament of Forgiveness - Saturday
11:30 to 1 P.M.

SERVICES

In Leading Churches

CHRIST CHURCH CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

CHRIST CHURCH, DETROIT 976 East Jefferson Avenue

The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

ST. THOMAS' CHURCH

18th and Church Streets
Near Dupont Circle
WASHINGTON, D. C.
The Rev. John T. Golding, Rector
The Rev. Joseph Tatnall
The Rev. Walter J. Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
Holy Days: Holy Communion, 12:15
p.m.

TRINITY CHURCH MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9, 9:30 and 11 a.m.

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V
PARIS, FRANCE
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL AND ST. GEORGE

SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. David S. Gray,
Associate Rector
The Rev. Jack E. Schweizer,
Assistant Rector
Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector
Weekday Services: Mon., Tues., Thurs.
Saturday, Holy Communion at noon.
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

Statement on Parochial Schools Issued by Protestant Leaders

★ A group of Protestant clergymen and educators and public officials issued a public appeal to the Roman Catholic hierarchy not to defeat legislation for federal aid to education by pressing their case for assistance to parochial schools.

Bishop Angus Dun of Washington released the statement whose signers included three former presidents of the National Council of Churches — Bishop Henry K. Sherrill, former Presiding Bishop, who was the first president; Eugene Carson Blake, stated clerk of the Presbyterian Church and Edwin T. Dahlberg, Baptist of St. Louis. Also signing were two former presidents of the Federal Council of Churches, which ceased to exist when it merged in 1950 with the National Council — Bishop G. Bromley Oxnam, Methodist, and Charles P. Taft, Episcopal layman of Cincinnati.

The Protestant leaders and their associates pointed to the fact that on February 20 the President sent his plan for federal aid to education to Congress and on March 1 declared that he was of the firm opinion that any direct government aid to parochial schools is clearly prohibited by the Constitution.

On March 3, they said "a spokesman for an influential body of prelates in the Roman Catholic Church . . . stated, 'In

the event that a federal aid program is enacted which excludes children in private schools . . . there would be no alternative than to oppose such discrimination.'" (The statement was made by Archbishop Karl J. Alter of Cincinnati, chairman of the National Catholic Welfare Conference's administrative board (Witness 3/23).

"In view of this development," the group said, "it is obvious that the President's education program is in jeopardy.

"If the advocates of including parochial schools in the administration bill press their case, they may well cause the defeat of the entire program. We beg them not to do so."

"Apart from the grave Constitutional issues involved," they said, "it would be most unfortunate for a major Church to press its own interests in a way that would threaten the strengthening of our own basic educational system."

The group warned that "a most divisive conflict" might ensue between Church-related schools of many affiliations and other private schools if federal funds were made available to either.

The signers added that they would "greatly deplore" the alignment of religious groups

on "opposing sides in a matter of fundamental national interest" especially since it would occur at a time "when those relations are being improved in many directions."

"We believe that the United States must have the best school system in the world," they declared. "We believe that the President's proposals are a step in the right direction. Therefore, we call upon all men and women who share these convictions to rally to the support of the President and to make their views known to him and to their Representatives in Congress."

Other signers were: Samuel McCrea Cavert, former executive secretary of the U.S. conference for the World Council of Churches; Franklin Clark Fry, president of the United Lutheran Church in America; Truman B. Douglass, executive vice-president of the Congregational Christian board of home missions; Simon Greenberg, vice-chancellor of Jewish Theological Seminary; Henry Pitt Van Dusen, president of Union Theological Seminary; and Charles C. Parlin, a New York attorney and Methodist layman; former Ambassador Francis B. Sayre, Sr., Episcopal layman; and Col. Francis Pickens Miller, Presbyterian layman. Col. Miller headed a committee in Virginia that sought to allay the religious issue against

Easter Message, 1961

"I, a stranger and afraid in a world I never made." How accurately that expresses the mind of modern man. This is the sickness of our time: a sense of meaninglessness and futility, of fear and hopelessness. As one man wrote when he learned suddenly that his life was threatened by a serious disease, "I found myself at the margin of existence; I looked back at my life and found it singularly meaningless; I looked ahead and was seized with fear."

What does Christianity have to say to this? More specifically, what is it that we hear in Church on Easter Day? Very surprising words when you come to think of it for people living in this world of tribulation and perplexity: words of joy and certainty. The word of Easter is not simply the promise of a life that will be given us beyond the grave, but the assurance that new life is at hand now, new life that death cannot destroy.

Easter is the celebration of a victory won; God's victory which is ours in Christ, the present Living Lord. This is the victory we inherit, this is the gift of God to us in Christ. When we accept this gift, then we are no longer strangers and afraid in this world. We are at home here, for this is God's world. This is what it means to be risen with Christ now!

Arthur J. Liebenberg

PRESIDING BISHOP

President Kennedy during the campaign.

Hierarchy Presses for Aid

It has been made clear however in Washington that the National Catholic Welfare Conference, which represents the hierarchy, will continue to insist that their parochial schools be included in any aid to schools legislation.

Testifying before the Senate sub-committee on education, Mrgr. F. G. Hochwalt, chairman of the education department of the Conference, strongly objected to having loans for construction of private schools considered in separate legislation as proposed by President Kennedy. The Catholic educator stated bluntly that such an approach is unacceptable and discriminatory.

"It is unthinkable," Mrgr. Hochwalt told the Senators, "that this great nation should embark for the first time on a massive program of federal encouragement to education by leaving out of consideration this dedicated group of parents and educators who have contributed so much to the welfare of this nation. We are proud of the products of the parochial system. They are first-class citizens and their children and their children's children ought to be treated as such."

Matter of Conscience

Appearing later before the sub-committee on education in the House, Mrgr. Hochwalt stated that the Roman Catholic hierarchy has adopted an official position that parochial schools should, as a matter of

justice and equity, be included in the federal aid program.

He said further that the hierarchy will oppose on moral grounds enactment of any bill that excludes parochial schools.

Catholic members of Congress, he declared, will have to decide for themselves, as a matter of conscience, whether to support a program which excludes parochial schools, although their Church will oppose such legislation.

Position is Evolutionary

Msgr. Hochwalt said the present position taken by the bishops has been "evolutionary." He said that the prelates have heretofore opposed not only federal aid, but many years ago even sent a spokesman to testify against a bill establishing the present U.S. office of education.

He explained that Roman Catholics of that day were largely first or second generation immigrants who feared government power.

"They felt an educational system centralized and controlled by the government was something to fear and be avoided," he explained. "As late as a year ago, the bishops did not want anything at all to do with federal aid and said so. Others were more liberal in their view-point and held that if there was some, we should have some."

He defined the new position of the Catholic hierarchy as follows:

"The position of the bishops, in general, which we agreed to, is that we are not going to do anything to bring about federal aid — we are very reluctant to see it come — but should it come . . . we think that our concern should be provided for."

Rep. Frank Thompson of New Jersey, a Catholic, said, "my understanding, Monsignor, is that although the NCWC and its constituency, which are the

hierarchy, the bishops, have taken this position, this is not in fact a Church position in the strict sense — is that correct?"

Msgr. Hochwalt demurred and said, "It is a moral question and you have to make a moral judgment on it."

Rep. Thompson said he could not understand the position of the bishops that if parochial schools are not included in the federal aid program, they are against it.

"We would say we would have to be in opposition to it; yes," Msgr. Hochwalt replied.

Catholic Congressmen on Spot

Rep. Thompson then asked him: "It being a moral question, how would our colleagues of the Catholic faith feel that they have to vote on it?"

"According to your conscience," Msgr. Hochwalt replied, "and you would have to put in balance whether they were voting for the general common good or the least common good."

"But it is a moral judgment they would have to make by itself," he said, adding, "The moral judgment is that of the particular Congressman or Senator. Nobody is going to try to persuade him against his own judgment."

CHURCHES TO CONSIDER IMMIGRATION POLICY

★ A consultation is to be held in Washington, April 13-14, to consider the immigration policy of the government, sponsored by the National Council of Churches.

Chester Bowles, under secretary of state, will give the opening address, which will be followed by a panel, with Rep. Francis E. Walter, co-author of the controversial immigration act, one of the speakers. He is also chairman of the House judiciary subcommittee handling immigration legislation.

There will be five workshops on social, physical and psycho-

logical aspects of migration, a study of present laws, and the role of Churches in dealing with related problems.

Muriel S. Webb, on the staff of the social relations department of the Episcopal Church, is general secretary of the meeting.

HOME COMMUNIONS IN WILMINGTON

★ Home services of Holy Communion, like those of primitive Christian times when there were no churches, were offered in St. David's, Brandywine Hundred, a Wilmington suburb.

The sacrament was celebrated on weekday nights in fifteen different homes, with St. David's rector, the Rev. Harry L. Mayfield as celebrant. In each home, the hosts invited a limited number of other parishioners living nearby, and the groups ranged from eight to 20 in number.

The rector said that accounts of home Communion in England had prompted him and members of his parish to want to try the practice.

Preceded by an hour of Bible study, Communion was celebrated on a table, using simple altar furnishings and vessels.

Along with the spiritual experience, there resulted a shared spirit of fellowship that cannot develop in the formality of the church service, according to Mayfield.

FELLOWSHIP AWARD TO PROF. FULLER

★ Prof. Reginald H. Fuller of Seabury-Western has been awarded a fellowship for study abroad by the American Association of Theological Schools. He and his family leave for Heidelberg, Germany, in June and return to Seabury-Western in December where he will complete his sabbatical year of study.

EPISCOPAL LEADERS IN HALL OF FAME

★ The new Temple Israel, now being built in St. Louis, is to have a hall of fame, which, according to Rabbi Ferdinand Isserman, will honor men who made the city "first in inter-faith relations in the United States."

Episcopalians so honored are Bishop William Scarlett, who retired as bishop of Missouri in 1952, and Dean Sidney Sweet who retired from that office in 1926 after serving Christ Church Cathedral for twenty-five years.

NEW RECTOR IN ROME

★ The Rev. W. C. Woodhams is leaving Christ Church, Tacoma, Washington, to become rector of St. Paul's, Rome, Italy. The Rome parish has about 300 communicants and also ministers to 3,500 other American Protestants, plus tourists, students, diplomatic and military personnel.

Woodhams, a graduate of Harvard law school, was admitted to the bar in 1941 and entered Episcopal Theological School following service in world war two.

LAYMENS CONFERENCE AT SHATTUCK SCHOOL

★ Layman of Minnesota held a conference at Shattuck School, Faribault, March 24-26. Leader was the Rev. Paul H. Elmen of the faculty of Seabury-Western Seminary.

WORKMEN GOT COCKEYED

★ Workmen remodeling the chapel of Christ Church Cathedral, St. Louis, found a piece of molding with this written in pencil:

"A. Berger and Jhn A. Steininger put up this ceiling June 1894 two crazy dutchmen who got full on this job — and got fired."

Pamphlet on Capital Punishment Issued by Episcopal Church

★ The first background paper on capital punishment issued by an American Church has been released to Episcopalians through their bishops.

Based largely on Pennsylvania statistics, it was prepared for the entire Church by a Pennsylvania diocesan committee in cooperation with the National Council.

Bishop Warnecke of Bethlehem is chairman of the national department of social relations, which issued the document.

Sent to all Episcopal dioceses as an educational and legislative resource work, the paper declares the futility of the death penalty. It implements the resolution opposing capital punishment which was adopted by the General Convention of 1958. It examines theologically, psychologically and pragmatically the tenet that capital punishment is not effective.

Seventeen Episcopal dioceses which have already passed resolutions opposing capital punishment are being asked to lead in encouraging knowledge on the subject and in obtaining state action to abolish the death penalty. The study paper provides information for those ends.

The paper criticizes J. Edgar Hoover, director of the Federal Bureau of Investigation, for supporting capital punishment by dismissing its opponents as protected people who are unaware of the horrors perpetrated by criminals. It complains that "with the aura of authority which surrounds such a public figure, his unsupported assertion is devastating against a more enlightened penology, and in the eyes of politically minded legislators outweighs all the careful statistical stud-

dies that have been made of the question. The only compelling argument in rebuttal is an aroused and enlightened public."

Explaining why the General Convention Church went on record against capital punishment, the study paper analyzes various types of murderers to demonstrate the fallacy of the argument that capital punishment is a crime deterrent and so protects society. It maintains that use of the death penalty actually stimulates the mentally ill to imitative crime and homicide, for varying psychological reasons.

Further, says the document, the practice of capital punishment disrupts and impedes good government and degrades the society it is meant to protect. The writers claim that it interferes with the work of police, district attorneys, judges, the jury system, penal administration as to problems of discipline and morale, and pardon and parole boards. It also costs the taxpayers much more, they say, because of the complex expenses involved in prolonged appeals of death sentences.

They point out that murderers are the best parole risks of any class of offenders, citing 374 paroled in California, 117 in New Jersey and 375 in New York, none of whom committed another homicide. This is their answer to the theory that the death penalty prevents further murders.

Capital punishment brutalizes society, according to the background paper. Because justice is not infallible, it brings about the death penalty for innocent persons. Also, it is stated, such punishment

is inconsistently administered, meted out proportionately more to the underprivileged, to minority group members, to the mentally deficient, etc.

All these allegations are supported by examples and statistics.

"To agitate against the evil of capital punishment is part of the mission of the Church," concludes the study. "... The Christian cannot be indifferent to the issue."

The writers urge that Christians should know the facts, organize their feelings on the issue, and express their convictions to influence public policy and laws.

Co-authors of the original draft are the Rev. A. C. Barnhart and Richard Werkheiser, a layman. Mr. Barnhart is executive secretary of the department of social relations for the Diocese of Pennsylvania, and Mr. Werkheiser is on the staff of the National Council in New York.

Aiding in the study were members of the committee on capital punishment of the department of social relations for the diocese of Pennsylvania, including: Henry Thomas Dolan, chairman; Mrs. A. Reynolds Crane, Claude Gilkyson, the Rev. Jean P. Jordan, Anderson Page, the Rev. Alfred Vail, John Stuart Colyer of the University of Pennsylvania Law School faculty, the Rev. Elbert St. Claire, the Rev. Walter Strickland, and the Rev. Paul M. Washington.

Helping them were a large number of experts including G. Richard Bacon, executive secretary, Pennsylvania Prison Society; Curtis Bok, justice of the supreme court of Pennsylvania and Thomas D. McBride, former Pennsylvania attorney general.

What SHOULD The Church Be Doing?

ABOUT TEACHING MEANING OF THE CRUCIFIXION

By J. B. Phillips

Priest and Author of the Church of England

ON THE AUTHORITY OF THE MAN
WHO WAS ALSO GOD, WE NOW KNOW
THAT THE WAY WE TREAT OUR
FELLOW HUMAN BEINGS IS AN
ACCURATE REFLECTION OF OUR
TREATMENT OF GOD HIMSELF

THE significance and meaning of the crucifixion of Christ is completely lost upon the non-Christian of today. At his kindest and most tolerant he sees us Christians working ourselves into a state of pious sorrow over a man who died nearly two thousand years ago, so that we may the better rejoice two days later when we commemorate the same man's miraculous rising from the dead. Today's humanist sees the Christian Church, its members for the most part indoctrinated from early years, perpetuating by every religious device and every appeal to human emotion, a tragedy that is far away and long ago. He cannot see that the death by crucifixion of the field-preacher, Jesus, can really have the slightest bearing upon life as it has to be lived in 1961. It is not because of mere heartlessness or sinfulness that the cross, which is so important to Christians, means nothing to them that pass by. It is far simpler than that; they have not the slightest idea of what the Christian faith really says about God and man.

Haziest Idea

INNUMERABLE conversations with hundreds of people over the last few years have convinced me that most ordinary people have only the haziest idea of what Christianity is all about. All too often we who are preachers, or writers, or indeed broadcasters, tend to speak to the un-Godded millions as though they were lapsed

Christians who, by a few well-chosen words, could be urged back into the fold. The truth is nothing of the kind. The men and women of today have not lapsed from any faith, since they never had one. What they need is not chiding or exhortation, but sheer basic information.

For example, most Christians, if sympathetically interviewed, would probably say from their admittedly superficial information that "all religions are the same," since they all want us to lead good lives, be kind to each other, and all promise us a heaven when we die. People are still worshipping, or more probably not worshipping, the most extra-ordinary magnifications or even distortions of human character, and calling these conceptions "God." It is plain that the penny has never dropped; the revolutionary teaching of the gospel has never been understood, and therefore neither accepted nor rejected.

The Church may be blamed for embalming dynamic truths in out-dated language or in incomprehensible forms; and she may much more be blamed for not giving a far greater share of her attention to the basic modern problem of communication. On the other hand, at least the more intelligent of non-Christians may be held to be at fault for not investigating the historic facts upon which the Christian faith is built. But until we can establish communication be-

tween the worlds of faith and unfaith, Calvary will be no more than a dim tragedy of far-off days.

The Present Predicament

THE Christian faith says two things about the human predicament which no other religion comes within miles of saying. One is that God, the mind and spirit behind the universe, actually focussed himself in a man, and the second is that the value of man is enormously enhanced since God became a human being. In fact, on the authority of the man who was also God, we now know that the way in which we treat our fellow human beings is an accurate reflection of our treatment of God himself. Let us not smother these two startling, and indeed alarming, assertions of the Christian faith, by wrapping them up in cosily familiar words, like "Incarnation" or "Christian charity." The truth is that God has been here on this planet, in person, and has assured us that all men and women, however unimportant or under-developed, are to be treated as his sons and daughters. This is the real humanism, and here only lies the true worship and love of the living God.

Downright Evil

NOW, if the lonely figure hanging on the cross so long ago were merely a great and good man, martyred for his beliefs, then that is regrettable, but hardly of any significance to us today. But if it was God who was murdered, if it was God who willingly allowed the forces of evil to close in upon him and kill him, then we are in the presence of something which, though it happened in time, is of eternal significance. We are looking upon something utterly foreign and repugnant to any other religion. We are seeing God allowing himself, not only to be personally involved in the folly, sin and downright evil of the human situation, but accepting death at the hands of his own creatures.

This is a commonplace to Christians, but it is unknown to the majority of people. I believe we must use every skill of communication, every device of writer, artist, poet and dramatist to break the insulation of ignorance and let men see who it is who died upon the cross. We are without doubt in the presence of an incalculable mystery. It is so far beyond the natural man's ideas of God, sin, forgiveness and reconciliation that the mind is carried out of its depth and the heart overwhelmed by the dreadful significance of the event. Once people begin to realize that

the man on the cross is no demi-god, no puppet-godling, no fragmented piece of godhead, but God himself, there is bound to be an explosion in their thinking.

God who, by definition, is without parts or passions, and has his being independently of time and space, has deliberately put off every supernatural advantage, has willingly embraced the human limitation and at an actual point of time allowed himself to be trapped in the sin-guilt-suffering-death entail of the human race. "God was in Christ reconciling the world unto himself" wrote Paul, and he was certainly not unaware that these simple words express a mystery which would take a human being all his life fully to comprehend.

Yet even the simplest acceptance of what God accomplished, and indeed accomplishes, in the cross of Christ, can lift the pressures of guilt and cause the springs of love and worship to flow. For any man, whether he is yet a Christian or not, can become at times frighteningly aware of his own failures, of his need for forgiveness and reconciliation, both to his own higher self and to his fellow human beings. I have heard intelligent but agnostic humanists talk of this "sense of guilt" as an inescapable burden which somehow one must learn to live with. But one of the glories of the cross lies in its power to release men from this sense of guilt, in its power to reconcile them to the true and living God.

All religions attempt by rite or sacrifice or painful discipline to make atonement, to offer propitiation — somehow to rid man of the burden of his guilt and fear. But this, according to the gospel of our God, has already been done! The reconciliation we are powerless to make, the forgiveness which we can never earn, the taint and the power of past sins which we can never entirely forget — this whole horrible Gordian knot is cut at a stroke by Christ crucified.

God on a Cross

NO ONE can seriously contemplate God upon the cross with equanimity. This terrible, slow death of all that is good, and beautiful is a demonstration in a public place of what our prides and sins are continually intent upon doing, whether privately or in public. This tortured creature, agonized in body, mind and spirit, is the God whom, in our cheaper moments, we ac-

cuse of injustice, unlove, and indifference to our human fate. And this, God help us all, is the ultimate expression of that vulnerable self-giving love of which the world stands in such desperate need. This quality, so highly extolled by the philosophers, and so greatly admired by most of us in its milder forms, is seen here in the unlovely gaspings of the dying God.

But if in imagination we watch him die, we know the ultimately invincible power of sheer love. What appears to be weakness is really the most tremendous strength. The greatness of God is not really to be known in thunderings and threatenings—it is only too easy for us moderns to see that you have only to increase the amount of terror to brainwash us all! No, it is the lengths to which our God will go to bring us to himself which has moved, and still moves millions to love and adoration.

Act of God

BUT this great tragedy, engineered and accomplished by the wickedness of man, is yet also, strangely, an act of God. No one emerges unchanged from even half-an-hour's serious contemplation of Calvary. It is soon seen to be not only the divine means of reconciliation, but the divine pattern of redemption. It is an example, which, if we are to be of any use at all in the Kingdom of God, we must be prepared to follow. Our crosses are not likely to be Christ's Calvary, but nevertheless, no situation or relationship is ever permanently changed, and certainly no human personality is ever radically altered, except at the cost of self-giving love.

It is nonsensical to suppose that we can achieve anything for the Kingdom of God by merely sitting secure in our own salvation. We are called to the same costly involvement in the human situation as was Christ himself. There are religions, fashionable in some quarters, which offer detachment from this passing world and the peace which comes from non-participation in its struggles. But no one could look honestly at the cross and say that this is the way to which we are called.

It is true that our roots, our ultimate security, are in the eternal God. But the teaching, the life and the death of Christ show quite plainly that we are called to live lives of close human commitment.

We are to be Humanists in the name of the Lord our God!

Don Large

The Fog Index

ACCORDING to the late Dr. Halford Luccock, we all possess a thing called a Fog Index. This is just one more item we lug around with us, along with our basal metabolism, blood pressure, ulcers, and driver's license. It's the point at which you reach ceiling zero when trying to convey a thought. That is, if your type of thinking resembles thick pea soup, you have a high Fog Index.

It works like this. You average the number of words in the sentences of a paragraph you've written. Then, in every set of a 100 words, you count those having 2 or more syllables. Next, you add the two figures and multiply by 4.

At this rate, the Gettysburg Address wins, hands down, with a low Fog Index of only 10. Harper's magazine rates second with 15. John Milton climbs to a dubious 26. And all flights are grounded with Daniel Defoe. With a score of 50, he turns out to be the most beclouded writer English literature has ever known.

But, as Dr. Luccock notes, this scale is not fool-proof, though fools are often taken in by it. "A foggy idea, clothed in short, stubby, one-syllabled words, can still be completely opaque — ceiling zero. And a version of Einstein's relativity, done by Hans Christian Anderson for the First Grade Primer, would still be a very foggy night." The real trouble is that obscure ideas — obscurely spouted via big words — are too often used as a means of hiding our own confusion. And pompous gobbledegook is used to make the speaker sound impressive, when what he is trying to say is really elementary, my dear Watson. For example:

A New York plumber wrote to the bureau of standards saying he'd found hydrochloric acid good for cleaning clogged drains. The bureau replied: "The efficacy of this acid is indisputable, but the corrosive residue is incompatible with metallic permanence." The plumber said he was glad they agreed with him. So the bureau tried again: "We can't assume responsibility for the toxic and noxious residue produced by hydrochloric acid." The plumber still wrote that he was glad Washington agreed. . . .

Finally they wrote, "Don't use hydrochloric acid. It eats hell out of the pipes!"

So it is with the Easter story. Misery loves company, and the non-believer — self-exiled on history's most triumphant day — feels lonely. So he takes out his Fog Index and tries to cut the Risen Christ down to his own soul-starved size. As soon as his machine has raised a tidy head of steam, he starts befogging the air.

"Eschatological theology," he says, "is an irrelevant intrusion into the scientific frame of reference, since moral man is immortalized only in the temporal memories of those contemporaries still inhabiting the terrestrial sphere."

Now there's a Fog Index for you! It's at least high enough to make shame-faced Daniel Defoe run under the nearest cloud for cover.

Don't let your veins be filled with the corroding acids of doubt's double-talk. It eats God out of the soul!

Instead, share the low Fog Index of those hauntingly simple words, "In my Father's house are many mansions. If it were not so, I would have told you . . . There is an earthly body, and there is a spiritual body . . . So thanks be to God who giveth us the victory!"

Where does your Fog Index stand on Easter morning?

THE UNFAIR TRIAL OF JESUS

INCREASED NUMBERS TODAY ARE
ACCEPTING THE WAY OF HALF-
TRUTH, GUILT BY ASSOCIATION, AS-
SUMPTION OF GUILT BEFORE TRIAL
— SIMILAR TO THE TACTICS USED
WHEN JESUS WAS TRIED

By James F. Madison

Rector of St. Anne's, Annapolis, Maryland

YOU have invited a clergyman to speak in Holy Week, and I do not want you to be disappointed as the young boy was who saw a large tent being set up in the back lot near the railroad tracks. He watched the whole procedure with great anticipation, and the day when the crowds gathered, he slipped quietly around to the back of the tent and sneaked under the back flap, only to discover that he was at a revival meeting. Nor do I want you to be deceived as the Russian soldier who was guarding the exit of a factory, where every day one of the workers came out pushing a wheelbarrow full of straw. Day after day he carefully examined the straw and found nothing whatever but straw. Finally, when he could not stand it any longer, he arrested the worker on suspicion, but asked him, "Please tell me, what are you stealing?" To

which the worker replied, "Why, wheelbarrows, of course!"

I would have you neither disappointed nor deceived: I shall speak about something religious. In this Holy Week I want to talk about the trial of Jesus. But these two things must be said first: I speak freely from the standpoint of personal opinion which I know has been done by many speakers before me from this place, whether or not you agreed with them: and second, in twenty minutes, please do not expect a complete job to be done on the trial of Jesus. Legal procedures are a reflection of the culture of their times. The times of Jesus saw the Roman Empire at the peak and turning point in its life: there was unity from the Firth of Forth to the banks of the Euphrates under imperial Rome. There was law and order from one end of the empire to the other, as well as roads and commerce throughout it all. The power of the empire was maintained by marching legions whose feet tramped through the streets at home

An address at a Rotary Club

as well as those of the occupied countries they had conquered.

But these were also times of upheaval and uncertainty. The great day of Rome under Augustus were waning under Claudius, Nero and Caligula, each of which was insane in his own way. Take the little land of Palestine, for example. These were a proud people who looked back upon a noble history and a rich literature and culture; now they were reduced to a subjugated people living under the dominance of an occupying army, and forced to pay increasing taxes to increasingly corrupt tax officials. And their leaders, both religious and political, found themselves like rulers of modern satellite states, constantly suspicious of every person and fearful of every move: they were jealous for their country, yet had to be toadying to the occupying power. There seemed to be no deep satisfying way of life for them; their choice seemed only to play along day by day on the ripples of an uneasy surface. It was a morally debilitating condition which could lead men to do anything to keep themselves on top. Nor were the Roman officials any better off. Pontius Pilate was one of the somewhat important little men in a large empire. Resentful of his ten years in what he considered a slum area of the sticks, he was hopefully ambitious for a promotion which would return him to Rome. What went on in the inner man, was perhaps more revealed by his wife's reactions; morally frustrated, superstitious and fearful. Yet Pilate must be firm, and the visible symbol of the mighty Roman Empire.

In every respect the stage was set for hysterical and inflammatory action. It must have been somewhat in spirit like things are today when men are so whipped up in their feelings that they cannot see the issues clearly. Many times today I feel like I am wandering through a dust storm, and apprehensive that those who emerge out of the murk may as easily be my enemies as my friends. Fearful sometimes to speak, lest it not be my friend to say amen, but my enemy to kick my teeth in.

They had their enemy from without: the Jews oppressed by the Romans and the Romans themselves looking off into the darkness of that barbaric region just beyond the reach of their civilization. We have our enemies which peer from behind the cold folds of an Iron Curtain; and they as well as we, feel the ominous reality of forces which may be let loose to the destruction of us all.

Way to Destruction

I HAVE been under the general impression that I was living in the midst of a people whose substructure was of the strong stuff of freedom, and whose faith in right gave them might. But now I find that apparently an increasing number of my fellow citizens are accepting the way of demagoguery; of half-truth; of guilt by association; of the assumption of guilt before trial or hearing: — of a perversion of the due process of law, generally similar to the tactics used when Jesus was arrested and tried in the days when the Roman Empire turned the curve of ascendancy, and started downhill on the road to destruction and annihilation.

Look at the legal procedure when they took Jesus:

- They had to send the Gestapo to arrest him in secret, and they used an informer to turn the trick.

- They hauled him before a private investigating committee headed up by Annas, a deposed high priest, who was then power-behind-the-throne political boss.

- They carried on this investigation, which was entirely extra-legal, if not illegal, in the dead of the night.

- They threw accusations at him, having determined beforehand that he was guilty; and when they couldn't find evidence enough from witnesses, they invented evidence by way of willing witnesses.

- And look at poor old Peter, who had fled like all the rest when Jesus was arrested. But he followed on under cover of the night to the very courtyard of Annas' house. Yet when they tried to pin on him the smearing accusation that he was guilty by association, like many a man, he fearfully denied it.

- Then they dragged Jesus, already condemned, before the local court, the Sanhedrin, which had been hastily summoned during the night. And although there was no evidence for a case, they judged him! They accepted the very silence of the witness as condemnatory. It must have had the same tones as that voice which sneeringly hurls those inflammatory and injudicious words — "5th Amendment Communist". Now gentlemen: don't misunderstand me; I do not want the 5th amendment used today as a shield for a tribe of hostile foes; but I cer-

tainly do not want the constitutional nature of its real provision impugned by calculated invective in the mouth of an irresponsible opportunist looking for publicity.

Cooked Up Case

LOOK again at Caiaphas and company, trying every trick to make the witness express an opinion which might be used as a further tool against him. And see their frustration as he stands calm and quiet, even when they smite him with their hands. When we read of these things happening in Iron Curtain countries today, we acclaim those who survive the brain wash and brutality as heroes, and yet when we see the stage set in our own land, and done in the bright glare of the public press and tv, we hardly bat an eye. Instead we find an increasing number of our fellow citizens saying "This is all right, and since I like it, it is therefore American, and that which is thus American, demands my fanatical zeal".

They took him out of the private chambers of the political boss, and out of the illegally assembled local police court of Caiaphas: — and presented him before the court of imperial Roman law where Pontius Pilate presided. And here they presented their cooked-up case with witnesses shouting their so-called evidence as a mob that was out for a lynching.

Pilate looked at this poor, bedraggled and beaten-up prisoner, and I should like to have caught his inflection when he said "Are you the King of the Jews?" Look at his legal procedure. He had the right to judge this man. And with all of the equal justice of Roman law at his command, he still allowed himself to be engineered into a position that he tried to get out of by washing his hands publically. He could have delayed the case, but he didn't. He listened to half-truths, and was more concerned with public favor than with the guilt or innocence of this man. When he seemed to out-manuever the accusers, they countered with the final blow which Pilate could not stand; the fearful insinuation of treason: "We say this man is subversive.—If you release him, you are no friend of Caesar. You will stand as the defender of one who calls himself a King; then you too must stand accused!"

Perhaps a Rotary lunch isn't the place to make a speech like this. It is not good for the digestion of the speaker or the audience. And for this reason perhaps you should rule as invalid all speeches which deal with your religious and

patriotic impulses, because these are things which we all feel deeply.

Present Dangers

MY OWN religion is naturally carried over into my patriotism; in fact, I am sure that our founding fathers meant no more than to forbid an established Church, and not the elimination of Godly guidance from politics. I speak then as an old-fashioned patriotic American, when I speak on the dangers inherent in our present situation.

It will clear the air for all of us to rethink the whole concept of ends and means: the end for which we strive determines the means we use. The means which we use therefore reveal the end towards which we strive. Has this noble land with its high and rich heritage of freedom and justice under law reached that stage in history when we are willing to change our end in order to accomodate the very means which accomplished the slaughter of an innocent Jew 1900 years ago? The same means used to slaughter how many million innocent Jews under Hitler? And how many million more innocent ones in lands all over Europe and Asia? Are we merely to succumb to a world drift, even if it is wrong? Are we to give continued negative evidence to freedom-loving people in these other lands who have felt the weight of the landslide after such pebbles have been dislodged?

The end incorporates the means; and the means shapes the end. I should rather be able to repeat concerning us, the words that patriotic old New Englander, Samuel Adams, said in a speech in 1776: "Driven from every other corner of the earth, Freedom of Thought and the Right of Private Judgement in matters of conscience direct their course to this happy country as their last asylum".

And with Benjamin Franklin: "They that can give up essential liberty to obtain a little temporary safety, deserve neither liberty nor safety."

Easter for Realists

By George F. Tittmann

Rector of the Holy Spirit, Lake Forest, Ill.

IT IS said that beneath all modern man's problems is the loss of hope. The satanic whisper, deep in the soul, is "It's no use. You can't win. Grab what you can. Expect nothing."

"Now the God of hope fill you with all joy and peace in believing, so that by the power of the

Holy Spirit you may abound in hope." (Romans 15:13)

"The World isn't really in such bad shape. Things work out — always have."

"I don't have to worry about a job, Dad. There won't be any world when I grow up."

"I'm beginning to see how the Resurrection is our one good reason for hope."

"From our best present knowledge of this disease, you can expect from 10 to 14 months of life."

"We got the last seats available for the 2nd . . . why that's Easter!"

"Now the French are blowing them off. Next it'll be China, then anyone. It's the end."

"Bill, ol' fella me frien', itsh a blooming mesh I'm in, an' there'sh nothin' but nothin' can be done 'about it.'"

"The Church was so pretty today, Mommy. Won't you just go with me once and see the Easter flowers?"

"I've only got three choices, with the things I have to see done every day: give up trying to do right, pretend like a hypocrite, or believe in the mercy of Jesus Christ."

"Old friendship has nothing to do with it, Bob . . . We've simply no place for you anymore."

"Wherever you say, darling. He's out on the Coast this time."

"Thanks, God. O thank you God for all that Easter means."

Brutal, pathetic, ugly, sad? Yes, but of what possible serious meaning are Christ's promises if not for people whose problems and beliefs are reflected here? Are these not the real conditions of real people in their bewilderments and sins and weaknesses, and faith?

Why have just pretty talk in church? The Resurrection guarantee of hope and joy is not meant only for the nicer folk who can stay out of big trouble, but for every kind in any situation—no matter how heedless or despairing or superficial or sinful their lives may seem to be. Jesus said and demonstrated this again and again — often to the anger of the self-confident and always to the incredulous joy of the outcasts and unwanted.

We of the Church have no other course to take but his, no other message than his to tell.

What is our record like? Do our lives, our parish, bring Easter's hope to people?

GREAT NEW FACT OF THIS DECADE

THE FIRST CHRISTIANS DID NOT
WAIT FOR LIFE IN ANOTHER WORLD
BUT DEMONSTRATED THE LOVE OF
GOD AS REVEALED IN JESUS

By Gardiner M. Day

Rector of Christ Church, Cambridge, Mass.

THE mood of the first Easter morning was one of discouragement and despair. The women, certain that Jesus was dead, went to the tomb with spices and ointments to annoint his body. They were horror-stricken when they found the empty tomb and were told, "He is risen; He is not here." The disciples, coming out of hiding, felt the story to be an idle tale and did not believe the women.

Within the next few days a phenomenal transformation took place. The discouraged and despairing disciples became convinced that Jesus still lived. Peter, who had three times denied knowing Jesus, rose up among the disciples and said with evident conviction, "I have seen the

Lord." The disciples were so completely convinced that they were willing to stake their lives on their belief that Jesus had risen.

The accounts of the Resurrection differ slightly as would be natural when several people describe the same event. Had all the accounts been exactly alike, or had they contained arguments as though the writers were uncertain of the facts, we would discount them. Actually, the several accounts are written with confidence and not with argument; and with a naturalness and artlessness that underlines their truth. We can confidently affirm that the records are trustworthy.

The great validation of the truth of the Resur-

rection, however, lies in the change in the disciples and followers of Jesus. Peter and Paul and the other disciples do not explain the Resurrection, but the Resurrection explains them. There is no other satisfactory way of accounting for the rise and rapid spread of Christianity except on the basis that Jesus' followers, to whom the idea of resurrection was utterly incredible, became convinced that it was true and that Jesus' life had not ended on the cross, but that he had conquered death and lived; and so had opened to man the gate of everlasting life.

The Memory of Earlier Teaching

GRADUALLY the disciples began to recollect statements which Jesus had made to them but which they had not comprehended at the time. They remembered that when Peter, in response to a question, had said, "Thou art the Christ, the Son of the Living God," Jesus immediately predicted that he would be killed and after three days rise again. The disciples who had talked with Jesus on the road to Emmaus recalled how Jesus explained how the scriptures predicted that Christ would suffer death and rise again.

The disciples recalled his telling them, "Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also." "I am the resurrection and the life, he who believes in me, though he die, yet shall he live." They realized with St. Paul that, "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

Thus to the disciples Jesus' Resurrection had a present and a future meaning. It was at once the assurance that life did not end here and at the same time that eternal life was a quality of life to be lived here and now. Therefore, the first Christians did not sit back and wait for the life in another world, but they set out with overpowering enthusiasm to demonstrate in action the love of God which they saw revealed in Jesus. They set out to refashion not only their own lives, but the life of society in accordance with Jesus' spirit and teaching. They lived their immortality. They fought heroically against the evils of the time — immorality, cruelty, poverty, and exploitation — while maintaining lofty standards of personal conduct without precedent in their age.

Most amazing of all, they demonstrated the meaning of Christian brotherhood by creating a fellowship in which Jew and Gentile, slave and

free, male and female, rich and poor were welcomed on an equality as children of God.

Five weeks later at Pentecost, when the Christian community met in assembly, there were Parthians and Medes, Elamites and dwellers in Mesopotamia, Judaea, Cappadocia, Asia, as well as Romans, Jews, proselytes, Cretes, and Arabians. Even if our knowledge of human nature leads us to suspect that this is an idealized picture, the evidence is clear that the first Christians gave an unparalleled example of the meaning of the spirit of the risen Christ in terms of human brotherhood.

South Africa and the U.S.A.

WE HAVE only to read accounts of what is happening in South Africa and parts of the U.S.A. today to see how far short so-called Christian civilization and even the Church have fallen in terms of approximating the love of Christ in human brotherhood. Peaceful demonstrations, picket lines, lunch counter sit-ins and "the Pass-book Revolution" in South Africa may seem at first sight to have little relation to Easter. Actually, it has direct relation. If our celebration of Easter is to be not simply joyous but honest, like the disciples of old, we cannot be satisfied to go about saying "Christ is risen," but we must do all in our power to create a society guided by the love of Christ in which all men irrespective of the color of their skins will be treated as brothers, one of another.

The evil in man's nature is so deeply rooted that true brotherhood can only be achieved through the kind of struggle, suffering, and sacrifice we are witnessing today in South Africa and many parts of our own country. We can be thankful to God that Christians and the Church are making greater efforts than ever before to create a society in which there is no discrimination against anyone because of sex, nationality or class.

When William Temple was enthroned as the Archbishop of Canterbury in 1942, he called the ecumenical movement, which is the movement toward greater cooperation, understanding, and unity between the various Churches, "the great new fact of our era."

I believe that the present world-wide struggle to create a society in which all men are treated as children of God and in which there are no second-class citizens, will be the great new fact of the present decade of the Sixties.

MISSIONARY & CHILDREN DIE IN FIRE

★ The Rev. D. Curtis Edwards, Jr., 32, missionary priest to Alaska, and one of his three children died in a fire that destroyed their home at St. James' Mission, Tanana, Alaska.

Another child, Lucy, aged 7, was so badly burned that she died later in a hospital. Mrs. Edwards, the former Judith Monroe, suffered burns but was expected to recover, said Bishop Gordon. The fate of the third child was not learned.

Mr. Edwards went to Alaska in the summer of 1959 to serve the Indian congregation at Tanana, a central Alaska community west of Fairbanks.

Later word from Alaska is that all three of the children died as a result of the fire in which Mr. Edwards was killed while trying to save them from their burning two-story log house. Mrs. Edwards is in critical condition in a hospital in Tanana, 125 miles northwest of Fairbanks.

The missionary priest helped his wife out a second story window of the rectory, and carried 10-year-old Lucy outside, then returned to the burning building to save the two younger children, but died with them in the fire. Lucy, who was burned over 90 per cent of her body, died a few hours later.

The younger children were Kathleen, aged 4½, and Dewey Curtis Edwards, 3rd, aged 3.

CONSECRATION SET FOR NEBRASKA

★ The Rev. Russell Rauscher of Oklahoma City will be consecrated bishop coadjutor of Nebraska on May 2nd, with Presiding Bishop Arthur Lichtenberger the consecrator. Co-consecrators will be Bishop Brinker of Oklahoma and Bishop Powell of Oklahoma.

The Presiding Bishop is to be the speaker at a luncheon following the service.

NEW RECTOR AT AMHERST

★ The Rev. James Clark, rector of the Ascension, St. Louis, has resigned to accept the rectorship of Grace Church, Amherst, Mass. His new parish carries on an important ministry to the students at Amherst College and the University of Mass.

UNITY DISCUSSIONS IN ST. LOUIS

★ Unity proposals were discussed at midweek services this month at St. John's, St. Louis. Speakers were the Rev. Herman Gross, assistant executive secretary of the local Presbytery; Dean Ned Cole of Christ Church Cathedral; Rev. Allen Miller of Eden Seminary.

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The Church in Central America Holds Primary Convocation

★ "Latin America is tomorrow's world, and to minister to that world which is going through great crises politically, economically, and religiously, the Church must become thoroughly Latinized in every respect," declared the Rev. Adrian Caceres to the primary convocation of the Church in Central America, held at San Jose, Costa Rica.

Caceres, the only Latin priest in the missionary district of Central America, discussed the four strata of Latin society which must be reached through the Episcopal Church: the professional class, the university youth, the working class, and those who live and work in rural areas. "Too often," he said, "churches seek to evangelize only the very poor, but it is absolutely vital to reach the new and rapidly growing middle class."

Bishop Richards of the district, opened the convocation with an address expressing the hope that this first convention for the five-country organization would do its part in building wisely the foundation upon which an indigenous church reflecting the history, culture, and temper of Central America will one day be built.

"Concern for Latin America figured prominently in recent national elections in the United States," he noted. "Our Church will go contrary to the major concerns of the nation if she does not see with new vision and with a new sense of responsibility the task which she has to perform in the world, and particularly in this hemisphere."

He predicted that the 1961 General Convention "will be the strongest pro-missions convention in the history of our

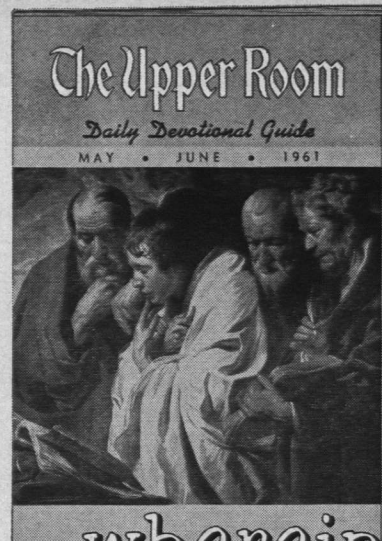
Church." In addition, he pointed out much that the district of Central America must do for itself, in preaching, teaching, witnessing and praying.

"There is much that can be done with the sword of the spirit as our only piece of equipment," he said, "and this instrument carries no price tag." However, he added, this sword alone "cannot remove the need for money with which to minister to souls and with which to penetrate new frontiers."

The missionary district of Central America, which was formed in 1956, embraces five countries and four distinct cultural groups — Guatemala, El Salvador, Honduras, Nicaragua, and Costa Rica; the groups include Latins, British West Indians, Miskitos, and Anglo-Americans. More than 30 lay delegates representing all the countries and groups, together with 21 clergy, met together for an intensive two-day study on progress and strategy for the district in the Church of the Good Shepherd in San Jose.

Bishop Bentley, director of the overseas department, came from New York for the Convocation. At a reception in his honor, held in the new parish hall with some 200 people present, he discussed the outreach of the Church in other parts of the world, giving to laymen and clergy a renewed sense of kinship and participation in the worldwide Anglican Communion.

Audiophones, obtained from the chamber of industries of Costa Rica, were used for simultaneous translation of speeches and discussions in English and Spanish, emphasizing the inter-



wherein
laymen
give their
testimony

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cultural makup of the convocation and the direction in which the Church must go to minister to the total population in Central America.

Bishop and Mrs. Richards entertained the entire convocation at luncheon. This occasion included the blessing of the new episcopal residence by Bishop Bentley.

Another highlight of the meeting was an address by Miss Carmen D. Wolff, associate secretary for overseas education of the National Council. She stressed the need to cultivate "each area's ability to develop its own material and resources based on the language and culture of the area."

WORK CAMPS SPONSORED BY WORLD COUNCIL

★ Some 1,100 young people from 55 countries will express their Christian zeal by serving without pay in volunteer work camps this summer in the U.S. and abroad under sponsorship of the World Council of Churches' youth department.

The Protestant, Orthodox and Anglican youths will dig foundations or lay bricks for schools, houses, chapels and refugee centers in 37 countries. They also will build roads, plant trees and help in shipping relief commodities overseas.

In addition to work, the camp program includes daily worship, Bible study and recreation. In this country the program is sponsored by the ecumenical voluntary service of the national student Christian federation which is affiliated with the National Council of Churches.

The Rev. C. Frederik Stoerk-er, director, in announcing the American phase of the program, observed that the work camps have received further impetus this year from President Kennedy's projected peace corps which, he said, "parallels

in its program much of that of the ecumenical work camps."

He said among the campers will be 250 young Americans recruited by his office. Some of these will participate in projects in this country and others will serve abroad.

Seven U.S. projects have been approved, he said, in which foreign students studying in this country will take part, as well as American youths. They will work in St. Louis, New York's Harlem area, Indianapolis, New Windsor, Md., San Francisco, Bricks, N. C., and Puerto Rico.

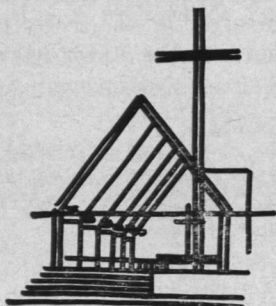
Work projects overseas include construction of a rehabilitation center for narcotics addicts in Hong Kong, enlargement of facilities for the Wilgespruit Center, only inter-

racial youth camp in South Africa, and maintenance of the Hiroshima memorial park in Japan.

The camp program was started in 1947 by the Congregational service committee in this country and taken over by the World Council in 1950.

JOHN B. MIDWORTH DIES OF HEART ATTACK

★ The Rev. John B. Midworth, 43, rector of St. Francis Church, San Francisco, died March 20th of a heart attack. Before taking this parish he was on the staff of the education department of the National Council, first as head of the adult division and later heading the laboratories on the Church and group life.



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- BACKFIRE -

Lauriston L. Scaife

Bishop of Western New York

May I respectfully call your attention to the fact that the Rev. Samuel N. Baxter, in addition to being rector of the Church of the Good Shepherd, Austin, Texas, in honorary canon of St. Paul's Cathedral, Buffalo, New York, which is a lifelong post granted in recognition of his outstanding service in the diocese of Western New York.

Thank you for your attention to this matter, as well as for superb reporting in many areas.

This letter is written because of an article in the March 16th issue of "The Witness".

Eleanor C. Forster

Churchwoman of Sierra Madra, Cal.

In renewing my subscription I should like you to know that we find most of your articles decidedly worth reading, with many of them outstanding. I pass my copy to guests at the British Home in our village.

The name Tunkhannock brings back memories of child-

hood summers spent on a hill-top overlooking Factoryville. Every year when March comes I think; "Now the folk along the Susquehanna have stopped jumping up and down to keep warm and are venturing out into the woods." And I think how nice it would be to see your lovely countryside again. But somehow we never do.

Editor's Note: Better wait until May for the visit. Deep snow has been on the ground since the middle of December and is still here in the middle of March. And we woke for weeks on end with temperatures from 20 to 30 below zero.

Alfred Goss

Layman of San Mateo, Ca'.

This can be said for Bishop Pike: When he speaks, he

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makes his meaning clear and one knows where he stands. Plain speaking, whether one is right or wrong, always serves the cause of truth.

Many have accused Bishop Pike of heresy. I don't know about that. Yet I think those who cried "heresy" would have done better if they had given reasoned argument for the positions they held. Heresy is only the holding of a belief contrary to the accepted belief.

* ADDRESS CHANGE *

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The heresy of today may be the accepted belief of tomorrow. Galileo was guilty of heresy when he said that the earth moved, but none would deny the truth of his statement now.

It does not lessen my reverence for great teachers of the past that some find them in error in a matter of non-essential fact. Galileo was right and Bishop Pike may be right, but that does not lessen my reverence for the teachings of either Aristotle or Luke.

W. H. Tyte

Rector of St. Francis, St. Louis

In order that General Convention deputies may have some knowledge of how churchmen feel about the admission of women, as deputies, to the Convention, could a resolution similar to the following be introduced by interested persons in each diocesan convention this spring?

Resolved: That the ——— Annual Convention of the Diocese of ——— favors the admission of women, as deputies, to the General Convention and requests that the deputies from this diocese consider favorably any action to bring about this end.

I think that most deputies would like to know how their dioceses feel about the matter. Not knowing, it becomes a matter of personal choice, or of acquiescing to the inertia of the perennially repeated "make no changes now."

Henry T. Folsom

Rector at Washington, N. J.

The Witness stands at the opposite end of the wide range of Church opinion from me and I have always been annoyed by what I consider an undue emphasis on politics, etc. within your pages, although, heaven knows, I am not one who believes that the Church should

not be concerned about such things.

However, your article, "About Evangelicalism in our own House" was superb, and if you are going to print this type of penetrating thinking, I am all for your magazine. Quite frankly I disagree with almost everything Fr. Zimmerman says in his article, but that is all right; he certainly has his rights to his opinions. Also, I am a moderate Anglo-Catholic who needs to be confronted periodically by articulate Evangelical thinking — thank God our Church has room for such divergence of opinion. The article was well written, forceful, and I believe, fair.

Lewis W. Bailey

Layman of Simsbury, Conn.

There are certain practical issues which concern all of us, clergy and laymen alike. The first of these is inflation. We can remember when living costs were practically stationary from year to year. Not so since world war two. The price and rent controls in effect during the war were repealed thereafter and the cost of living began to climb. This trend has continued since almost without interruption. The monthly report of the labor department

shows that during the past year living costs increased in eleven out of twelve months.

Inflation affects the cost of all commodities and therefore the cost of operating a church. There was very little discussion of this vital issue during the past campaign. However it is quite evident that steps must be taken speedily to control the cost of living. During world war two price and rent controls accomplished this and it is quite possible they are again needed.

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