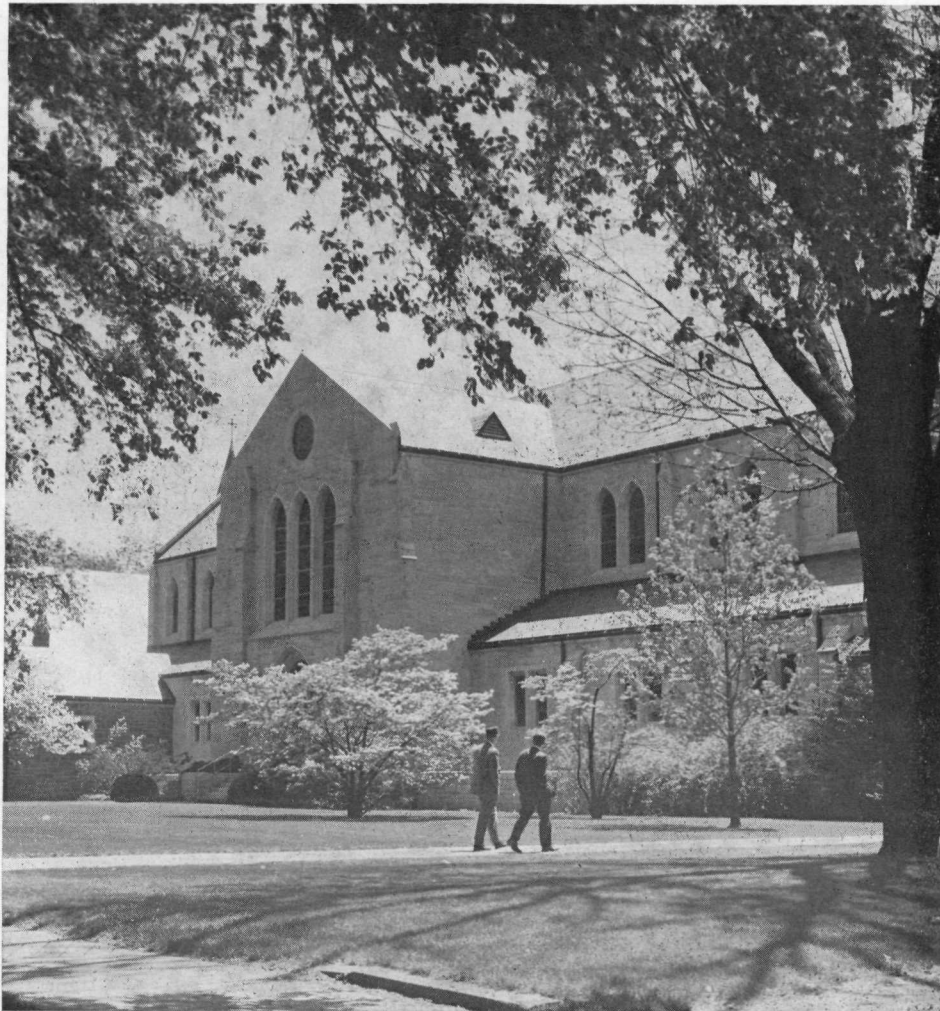


# The **+** WITNESS

MARCH 26, 1964

10¢



EASTER AT TRINITY CATHEDRAL, TRENTON, N. J.

---

---

## HAPPENINGS ON THE FIRST EASTER DAY

---

---

## SERVICES

### In Leading Churches

#### NEW YORK CITY

#### 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.  
Morning Prayer and Holy Communion 7:15 (and 10 Wed.); Evensong, 5.

#### 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 Communion, 7 (7:30 Saturdays and holidays)  
Daily 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 Communion, 4:30 p.m.

#### ST. THOMAS

5th Ave. & 53rd Street

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 HD, 12:10; Noonday 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, David Wayne, 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.

#### 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.

## The Witness

For Christ and His Church

### EDITORIAL BOARD

JOHN MCGILL KRUMM, Chairman

W. B. SPOFFORD SR., Managing Editor

EDWARD J. MOHR, Editorial Assistant

O. SYDNEY BARR; LEE A. BELFORD; KENNETH R. FORBES; ROSCOE T. FOUST; RICHARD E. GARY; GORDON C. GRAHAM; DAVID JOHNSON; HAROLD R. LANDON; LESLIE J. A. LANG; BENJAMIN MINIFIE; W. NORMAN PITTINGER; WILLIAM STRINGFELLOW.

EDITORIALS: — The Editorial Board holds monthly meetings when current issues before the Church are discussed. They are dealt with in subsequent numbers but do not necessarily represent the unanimous opinion of the editors.



### CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN PAIRMAN BROWN; GARDINER M. DAY; JOSEPH F. FLETCHER; FREDERICK C. GRANT; HELEN GRANT; CORWIN C. ROACH; BARBARA ST. CLAIR; MANSIE H. SHEPHERD JR.; W. B. SPOFFORD JR.



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 Tunkhannock, Pa., under the act of March 3, 1879.

### HOLY MATRIMONY

By Hugh McCandless

### THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

### SHALL I BE

A CLERGYMAN?

By Gordon T. Charlton Jr.

### THE PRAYER BOOK

Its History and Purpose

By Irving P. Johnson

25¢ a copy

Ten for \$2

### THE WITNESS

Tunkhannock, Pa.

## 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

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. Walter E. Neds

The Rev. Walter J. Marshfield

Sundays: 8:00 a.m. Holy Communion. 11:00 a.m. Service and Sermon. 7:30 p.m. Evening Prayer.

Holy Days: 12:15 p.m. Holy Communion.  
Thursdays: 7:30 a.m. Holy Communion.

#### 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

St. Louis, Missouri

The Rev. J. Francis Sant, 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 Reverend John C. Harper, Rector

Weekday Services: Mon., and Thurs., Holy Communion at 12:10. Tues., Holy Communion at 7:30 a.m. Wed., Fri., and Sat., Noonday Prayers at 12:10.

Sunday Services: 8 and 9:30 Holy Communion; 11 Morning Prayer and Sermon (Church School); 4 French Service; 5:30 Evening Prayer.

## Story of the Week

### Common Programs to be Urged As Churches Study Merger

★ The United Church of Christ has asked the five denominations with which it is involved in church unity talks to begin merging certain program operations in anticipation of eventual organic unity.

Unified programs in home and overseas mission work and mass communications were suggested by the executive council as a practical road to union among the six Protestant denominations participating in the consultation on church union.

Involved in the consultation are Protestant Episcopal, United Presbyterian, Methodist, and Evangelical United Brethren Churches, the International Convention of Christian Churches and the United Church of Christ.

A third session of the consultation is scheduled for Princeton, N. J., April 13-16. The agenda for that meeting calls for a full exploration of what have been called "key barriers to Christian unity" — ministry, baptism and holy communion.

United Church officials have asked that their proposal for unity at the operational level be placed on the agenda.

Ben M. Herbster, the denomination's president, told a press conference that his church's proposal was "an attempt to work together while we work out the union." He said the pace of the six-way

merger talks was "going as well as you can expect," but added that some urgent social problems "can't wait until we get the theological issues settled."

Specific areas which Herbster suggested as the place to begin united action included urban church work, town and country activity, race relations, overseas mission schools and seminaries, education and recruitment of ministers, and radio and television programming.

Race relations, Herbster said, is "the most critical problem that we face."

He emphasized a special need for interdenominational cooperation in race relations where "the forces of bigotry and hatred are so strong that any group is helpless to combat them alone." Unless Christians support each other across denominational lines in this issue, Herbster said, "they and our cause may be totally lost."

While recognizing the good work of the National Council of Churches in this field, the churchman declared that "the NCC has little or no access to the local communities," whereas denominations by working together "have local outlets established for us."

It was pointed out that the work-while-we-talk plan for church union was utilized by the United Church itself, which

was 20 years in the making as a union of Congregational Christian and Evangelical and Reformed Churches.

Cooperation of the six denominations would be a great boom in both urban and rural church work, Herbster said. He cited the estimate, made by a home missions expert, that one-third of the new churches built annually by Protestant denominations would not be needed if duplication and competition were eliminated.

"There is no Disciples, Methodist, Episcopalian, Presbyterian or United Church way to proclaim the gospel," Herbster said. "There is only Christ's way."

Denominational leaders present at the press conference pointed out that in Christian student work and in overseas missions the churches are already working together.

The Rev. Robbins Strong of the United Church board for world ministry reported that "70 to 80 per cent of the board's service program is interdenominational."

All of the churches involved in the consultation participate in mission work overseas which is ecumenical in character, he said.

#### The Program

Participants in the Princeton meeting will hear two papers on each of the ministry and sacrament topics. Study commission reports will be presented by the following: the Rev. Paul A.



Washburn, pastor of the First Evangelical United Brethren Church, Naperville, Ill., One Ministry; the Rev. Cary N. Weisiger, pastor of the Menlo Park United Presbyterian Church, Menlo Park, Calif., One Baptism; and Elmer J. F. Arndt, professor of historical theology at Eden Theological Seminary, Webster Groves, Mo., One Table.

At last year's Consultation in Oberlin, Ohio, the 54 delegates representing some 20 million American church members voted to seek authority from their governing bodies "to enter into the preparation of a plan of union," when it is decided that the time has arrived for its formulation.

## Split in Black Muslims Declared To Have Serious Effects

★ A chasm developing among American Negroes has been accentuated by the action of Malcolm X in breaking with Elijah Muhammad, leader of the Black Muslims, a prominent New York Negro clergyman said.

The Rev. Eugene S. Callender, pastor of the Presbyterian Church of the Master in Harlem, told a seminar at Princeton Theological Seminary that the militant black nationalist philosophy of Malcolm has "much more serious implications than Muhammad and the Black Muslims ever had."

Malcolm, suspended by Muhammad as head of the Harlem Black Muslim mosque for a reference to the assassination of President Kennedy as "the chickens coming home to roost," since has announced formation of a politically oriented movement of Muslims, Christians and non-believers willing to follow the black nationalist banner.

At a press conference in New

The only two churches who have received such authority are the United Church of Christ and the Disciples.

Nine delegates — four bishops, three priests and two laymen — will represent the Episcopal Church. All members of the commission on approaches to unity, they are: Bishop Gibson of Virginia, chairman; Bishop Brady of Fond du Lac; Bishop Burrill of Chicago; Bishop Emrich of Michigan; Prof. Powell M. Dawley of General Seminary; Prof. Kelley of Bexley Hall; Prof. Wolf of Episcopal Theological School; Peter Day, ecumenical officer, National Council; Andrew Oliver, Chancellor, diocese of New York.

York, Malcolm predicted heightened racial violence this year and said "Negroes on the mass level" were ready to act in self-defense.

At the Princeton seminar, where the pros and cons of civil rights street demonstrations were discussed, Callender warned of a split between Negro middle class groups and the Negro masses. The middle class Negroes, he said, are "rooted in status appeals" while the masses are concerned "not so much with status as with needs."

The clergyman added that "essentially the Muslims are right," in that the racial problem is basically a struggle between the Negro masses and the dominant power structures of whites.

Mobilization by Negroes has alarmed white liberals, Callendar said, commenting: "What they have not realized is that finally the black man is fed up."

Malcolm is "no longer a member of the Nation of Islam and has just about taken all the members" of the Harlem mosque with him, Callender said as he explained why he was unable to bring a Black Muslim member with him to address the seminar.

(As he announced his new organization, Malcolm advised Negro Muslims to "stay in the Nation of Islam under the spiritual guidance" of Muhammad. He said that while personally continuing to espouse the black nationalist teachings of Muhammad, his new group would seek the support of America's 22 million non-Muslim Negroes and attempt to convert them "from non-violence to active self-defense against white supremacists in all parts of the country.")

Callender described Malcolm as "a very convincing and dramatic speaker" who is "smart enough to realize that Islam is going to hamper him."

Other seminar speakers included the Rev. Marshall L. Shepard, Jr., a member of the Philadelphia branch of the National Association for the Advancement of Colored People. He defended street demonstrations as worthwhile even if they have done "no more than call attention" to the U.S. racial situation "on a world scale."

Howard G. Hageman, minister of North Reformed church, Newark, N. J., said the "starting point" for Christians in connection with race relations must be "a reexamination of the implications of the doctrine of the incarnation . . . an exploration of the Christian belief that in Jesus Christ the word became flesh, God became man."

He labeled the racial problem a "Christian problem" and a "clear indication of the fact that many persons, perhaps the majority of persons, do not



really understand the meaning of the gospel and their commitment to it."

### King Cracks Down

Only segregationists will benefit if the civil rights movement turns violent, Martin Luther King, Jr., declared as he branded the "call to arms" by Malcolm X as "ineffective and immoral."

The Baptist clergyman, leading proponent of nonviolence as the best course toward equal justice for all citizens, hesitated to acknowledge the remarks of Malcolm X.

"Actually," he said in an address to the United Federation of Teachers, "I dislike to discuss violence because sometimes discussion itself leads to it."

King declared that the civil rights drive is at a crisis stage but that "the white majority" is willing "to meet the Negro half-way."

While the mood of the Negro is one of "frustration and determination," he said, this mood "does not have to express itself in violence."

"I believe that the struggle ahead will be of massive proportions but it will be nonviolent and disciplined," he said, "because the Negro, not necessarily all Negroes, have come to see that nonviolence is the best strategy."

There are, he said, "many opponents in the south who would be happy if we turned to violence."

King urged that supporters of the civil rights bill "wear down the filibusterers" and called for "dramatic community filibusters" to highlight the issues. He also suggested such demonstrations as sit-ins on the doorsteps of some Congressmen "to expose them to the nation."

## Grassroots Ecumenical Movement Develops from Marietta Fire

★ A grassroots ecumenical movement has been quietly taking place in Marietta, Georgia, in the aftermath of the spectacular fire that destroyed the 122-year-old main building of St. James Episcopal Church on the night of January 28.

The fire, which is believed to have started in a concealed chimney flue, apparently had burned for over an hour before breaking out in the bell tower of the ancient building.

The adjoining parish hall was also badly damaged, but, miraculously, the Lawrence chapel, located immediately behind where the fire burned hottest, was saved by heroic efforts of the Marietta fire department which was aided in fighting the blaze by fire units from nearby Atlanta, Dobbins air force base, and Lockheed-Georgia company plus other units from surrounding towns and fire districts.

Only damage to the chapel was footprints left on the carpet caused by a fireman walking through with hot boots.

But the ecumenical attitude of the next several weeks began even before the flames were brought under control. A Roman Catholic priest helped remove the library of the rector, the Rev. Joseph T. Walker, who was convalescing at the time in Florida from a mild heart attack. The priest, who was aiding St. James assistant rector, Albert Hatch, repeatedly made trips into the burning building.

The city's old library building, located directly across the street, was immediately pressed into service, at the insistence of Marietta's mayor, Howard Atherton, as a temporary

housing for the salvaged furnishings. Many of these items are still stored in the library's basement which is now referred to as the "smoke house." Upstairs, offices of the church secretary, the rector, and the assistant rector are temporarily located.

Even though the fire occurred on a Tuesday night, the regularly scheduled communion was held the very next Sunday across the street in the chapel of a funeral home. Services were held there for several weeks until they were moved to the chapel of the First Baptist church which is located diagonally across the intersection from St. James.

Nearly every church and denomination in town offered temporary facilities and equipment to St. James which continued its day-school activities in the Sunday school building of the First Baptist church.

Help poured in from every direction. Local business houses offered everything the church could possibly need from free dry cleaning to a desk and chair for the assistant rector whose office and 500-volume library had been destroyed in the fire.

Mr. Walker said, "The ecumenical effort was in deed, not word. Every denomination wanted to help, and did help."

St. James had been such a part of Marietta for so many years that the entire community was touched. It was only one of six buildings which had been left standing after federal troops had burned the town towards the end of the civil war. As an example of the love the community, as a whole, had for the building, a Negro church, Pleasant Grove Baptist, took a special offering and con-

tributed \$50 to the rebuilding program.

All through the day after the fire, people from nearly every denomination were seen to shed tears openly as they paraded past the charred ruin.

And then the letters began to pour in. The rector received a sympathy note from a former acolyte in Minneapolis that he had not heard from in nearly 25 years.

A New Yorker explained his contribution, "... as a token of gratitude for the shelter which St. James so kindly extended to my grandfather, George Hovey Cadman, 100 years ago. Corporal Cadman of the Ohio volunteer infantry, who was stricken in the vicinity of Marietta in the autumn of 1864, was cared for in your church building and there died."

But perhaps the most touching letter of all came from a seven-year-old girl from nearby Decatur, Georgia, who had known Mr. Walker at a church camp some three years earlier (spelling hers): "I could hardly believe what hapend. I was veary, veary sorry that Saint James burned. I was heart-broken when I heart about it. I just had to give some money." Enclosed were 22 pennies.

The attitude of the entire community was summed up by an editorial in the Marietta Daily Journal whose editor, Robert D. Fowler, is a communicant of St. James: "Numerous Marietta churches and other organizations immediately offered the use of their own facilities. The spontaneity and sincerity of these invitations emphasized the fact that churches are not made only of mortar and stone but of the people with charitable hearts. St. James has survived the ravages of time. It will survive this ordeal, but with the help and consolation of others who have contributed much to coping with the task."

## TAKING A STAND WITH MONEY

★ The bishop's committee of Trinity Church, Emmetsburg, Iowa, has voted to send three percent of its 1964 income to the National Council to assist with the financial difficulty that may arise where some dioceses may not be able to meet their full quotas. Some dioceses are expected to be hard

pressed financially because of their stand in racial and civil rights issues.

This money from Trinity is in addition to its regular church's program acceptance.

The bishop's committee stated: "If we believe the church is right in her actions and statements, and if we want such a stand to be continued, we will have to help pay for it."

## A New Manual of Intercession

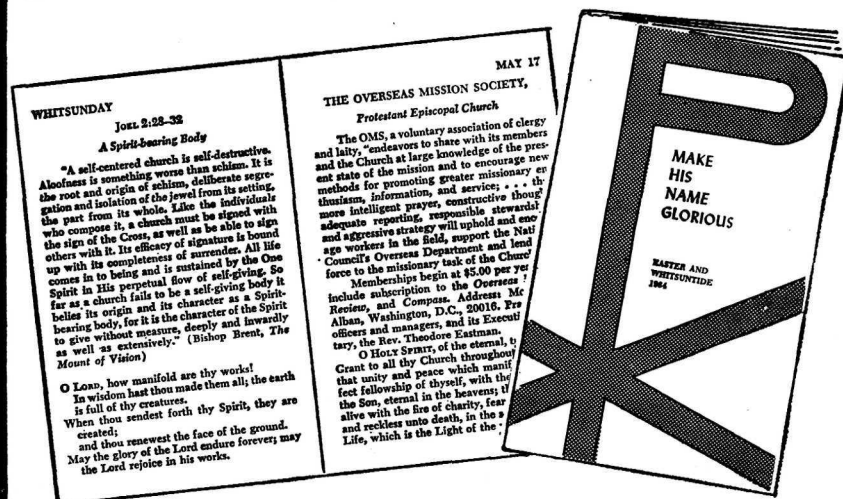
MAKE  
HIS NAME GLORIOUS

ONLY

25¢

116 pages

EASTER AND WHITSUNTIDE ISSUE NOW READY



Rush Your Order Now • Cash With Order Please

A manual of prayer for the World Mission of the Church according to the seasons of the Christian Year. Based on lessons of the Daily Office and the Anglican Cycle of Prayer.

Texts prepared by the Rev. Massey H. Shepherd, Jr.  
and the Rev. Eric W. Jackson

"It is very well done and I am delighted with it."—Presiding Bishop Arthur C. Lichtenberger

"A magnificent contribution to our Church."

Bishop Stephen F. Bayne

20 copies \$5.00

Volume prices on request.

DIVISION OF WORLD MISSION

1055 Taylor St., San Francisco 8, Calif.

# EDITORIALS

## The Easter Faith

EASTER raises for the modern generation an acute problem which may be put in this form. Does our Christian faith depend upon a simple, naive belief in the "empty tomb" as recorded in the gospels, or does it rest upon our religious experience and the exercise of our reason? There is all the difference in the world between these two approaches to reality.

The first makes our faith dependent upon a "sign" and is similar in kind to the temptation which beset our Lord to convince men of his divinity by resorting to the magical and the miraculous.

The second method, whereby we arrive at the solid conviction by the longer and more demanding process of "working out our own salvation by fear and trembling" and by the fearless use of our minds, is alone worthy of full-grown men.

It may well be that the failure of the church to commend the faith to our generation is due, in part, to its failure to present Christianity as a religion which is able to make terms with the new world which scientific method has opened up. If we insist on basing Christian faith upon the authority of the Bible or church, to the exclusion of all appeal to religious experience and moral reason, we are gravely handicapped in the fight against modern scepticism and materialism.

This is the problem to which Dr. F. H. Cleobury addressed himself in a recent book: "The Armour of Saul. A reconsideration of Easter Faith." This book is a return to the great tradition of philosophical theology which has of late been ousted by what is called Biblical theology. In the first part of his book, Dr. Cleobury gives a very moving and convincing account of the rational grounds on which he bases his belief in survival after death. If there is any meaning and purpose in his life at all; if there is any distinction between right and wrong, if there is such a thing as individual responsibility, there must be survival after death. "The way in which physical death operates around us shocks our rationality very much as it would be shocked if . . . when we are watching a game of

chess which has just reached a fascinating stage, some boor walks in and sweeps the pieces from the board. Death is just like that!"

Belief in life after death becomes, therefore, a necessary part of our belief in life in this world as having meaning and purpose, it follows from our understanding of a God who is love. In this light of this faith, the resurrection of Jesus was inevitable. He, of all men, could not have been snuffed out by death.

But the proof of the resurrection now shifts from the attempts to prove in every detail the historicity of the empty tomb, to the age-long experience of Christians and to the fact of the Christian Church. Here we are in line with St. Paul, for whom proof of the resurrection was in fact that he knew Christ to be alive in his own experience. What happened on the road to Damascus is for him in every way as authentic as the appearance to the other disciples on the first Easter morning.

Even if it were possible to prove conclusively that the tomb was empty, it would not follow that a single person would become a Christian. But when we know Christ as St. Paul knew him, we need no "historical" proof of the resurrection, we know that death has no more dominion over him.

The importance of all this for Christian evangelism in our time cannot be exaggerated. We live in a revolutionary age when vast and far-reaching discoveries are being made about man and the universe in which he lives. One of the characteristics of such a time is that it diminishes the significance of history. The break with the past is such as to make it lose interest and importance to the new generation. We are already sensing this.

Christianity is losing its appeal for they cannot

To many people today the historical basis of see the relevance to their life today of events which took place in the distant past in totally different circumstances. Men need a faith which satisfies their rational demand for objective truth and also provides a life-giving "myth." They should ask of religion not that it will give them cut-and-dried answers but that it should lead them into the truth.



# RAISED BY SPIRITUAL POWER

By Gardiner M. Day

*Rector of Christ Church, Cambridge*

AS CHRIST WAS RAISED UP FROM THE  
DEAD BY THE GLORY OF THE FATHER,  
EVEN SO WE ALSO SHOULD WALK  
IN NEWNESS OF LIFE — ST. PAUL  
IN HIS LETTER TO THE ROMANS

ST PAUL in these words highlights the fact that the significance of Easter lies not so much in the physical resurrection of Jesus as in the spiritual resurrection in the lives of the disciples. The earliest account we have of the resurrection is not the story of the empty tomb but of Jesus' appearances to his disciples. The first Christians did not believe Jesus to be alive because they heard stories of the empty tomb, but rather because they met him — they discovered he was alive and therefore they knew he must have risen from the dead.

The greatness of Easter lies not simply in the fact that Jesus rose from the dead, but that God let loose a new spiritual power in the world through the resurrection of Jesus' spirit in the hearts and minds of his followers. The disciples found that just as they had once walked with Jesus in Galilee, so now they could still have fellowship with him and through that fellowship be filled with new spiritual power. They could share in a higher quality of life. Therefore, they did not say to their friends, "Christ is risen; we can live after death," but, "Christ is risen, and with his help we can now lead the kind of life God wants us to live." "We know that we have passed out of death into life, because we love the brethren."

Consequently, the disciples gave the world a demonstration of the power of the spirit of Christ in action, fighting valiantly against the social evils of the day, such as cruelty, violence, idol worship and poverty, and at the same time treating all kinds of people, women and children, slaves as well as free men, black as well as white, hated Samaritan as well as Jew, with an almost incredible spirit of brotherly love. For this, they declared, was in accordance with their Master's express command.

Scientists, who a few years ago discovered atomic fission, made available a power which, when let loose in the world, started a chain reaction, not only in plutonium neutrons, but in the life of men and nations. Similarly the resurrection of Jesus was like the beginning of a chain reaction whereby the transforming power of the risen Christ captivated the disciples and has leaped like a prairie fire from person to person down through the ages so that Easter reminds us not only of the resurrection of Jesus, but of an endless procession of disciples in every generation who have allowed Christ to reign supreme in their lives and so have walked in newness of life.

## Are We Part of this Chain?

HAVE WE allowed the spirit of Christ to rise and rule in our lives? If we ask ourselves this question and another: in what way does our witness differ from that of the original disciples, I believe the answer is that the difference lies in our lack of a sense of mission or urgency in contrast to the early Christians. Jesus' first followers were convinced that he depended upon them to spread the good news of the new era, of the kingdom he had inaugurated, and its meaning for all mankind.

On the other hand, is it not true that we are prone to take the spread of Christianity for granted? Are we not inclined to act as if we need not do anything about our convictions unless we happen to feel like it? I am always amazed at the number of Christians who tell me, "I pray only when I feel like it," or "I go to church only when I feel like it," or "I participate in the life of the Christian fellowship only when I feel like it."

For them feeling has become the criterion of

# Easter Message

the religious life. Yet these same people would scarcely think of using feeling as a criterion in other important areas of life. No one of them would think of saying, "I will go to my office tomorrow if I happen to feel like it." Neither would a good housewife say, "I only clean the house when I happen to feel like it." Indeed the church would not be here today if Jesus had said, "I will go to Jerusalem if I feel like it," or if St. Paul had said, "I'll answer the call to Macedonia if I happen to feel like it."

The disciples' sense of urgency grew out of their realization that the old religions had lost their appeal, and in consequence society was disintegrating. Before it was too late they must proclaim to men the new power let loose in the world in Jesus Christ.

## Our Need Today

IS NOT our situation in 1964 amazingly similar? During our lifetime, humanism, or the belief that man can be his own god, has been popular. But world events have revealed that while man can control nature, he cannot control the demonic in himself.

H. G. Wells remarked shortly before he died that civilization was a race between education and catastrophe. Yet our salvation does not lie purely in education, for education may make men learned, but who can tell whether men will employ their learning for good or for evil?

The most popular god of our century has been science. Yet I believe that men are realizing that while science can make us marvelously comfortable, it not only can't save us, but it may blow us up!

Easter today should remind us that as the power of the living Christ was more enduring than the Roman Empire, so it will be more enduring than nuclear power or any other power in which we in the twentieth century are tempted to put our confidence. It was physical power that nailed Jesus to the cross; it was spiritual power that raised him from the dead. Thus at Easter we celebrate the ultimate victory of the spiritual over the physical.

Was the world ever in greater need of the reaffirmation of our faith in spiritual power? The world today cries out to us who are Christians to strive harder than ever to demonstrate that the power of Christ in our lives can conquer the forces of evil — that hatred and prejudice and strife can be overcome and by the grace of God a world based on brotherly love can be built.

All men sin. All men die. These are inescapable facts of our existence. This is part of the darkness in which we stand — the darkness which is within us and around us. Most everyone is aware of this, even though we call sin by other names and try to deny the finality of death. We are threatened by the dark.

But in the darkness there is light. God's light shines in the darkness and cannot be put out. He has come into the world in Jesus Christ and has met the full force of sin and death and has won the victory. This is the heart of the Christian faith and the foundation of the Christian Church:

"The glorious fact is that Christ did rise from the dead; He has become the very first to rise of all who sleep the sleep of death . . . As members of a sinful race all men die; as members of the Christ of God all men shall be raised to life." \*

Every church building is a standing witness to this conviction; every Sunday is a remembrance of Easter Day. But the church building where we worship and the day we call Sunday are not simply reminders of the fact that Jesus rose from the dead some nineteen hundred years ago. This strange thing which many find hard to believe is much more than a fact of history, although it is that. This is the wellspring of the Church's life. It is incredible foolishness to those who look at the Church from the outside. But to many within, it is the clue to the meaning of life; it is the source of hope and joy.

This is the word of Easter. It is not, believe and you will be secure in this world and safe in the next, but rather, let the saving power of God which is for all men work in you and through you. Let this power give you faith and patience and courage; let it work in you to help bring unity and justice and order to this land and to the world.

\* Quotation from J. B. Phillips' *The New Testament In Modern English*, I Corinthians 15:20.

*Arthur Lichtenburg*

PRESIDING BISHOP

# THE FIRST EASTER DAY

By Frank Colquhoun

*Vicar of Wallington, Surrey, England*

## PIECING TOGETHER THE BEWILDER- ING EVENTS OF THAT AMAZING DAY

WHAT HAPPENED on the first Easter day? The answer to that question is not to be found in any one of the gospels considered by itself. It is only to be found in all four gospels considered together.

The piecing together of the bewildering events of that amazing day — in a sense, the true birthday of the Christian church — is a fascinating study. It is by no means a simple or straightforward task. At first sight there are some apparent discrepancies in the accounts given by the four evangelists. On the surface, at least, they do not always harmonize in every detail. Yet a closer examination tends to confirm the impression that the four narratives are not so much contradictory as complementary.

And the very differences and discrepancies to which the critics point only strengthen our conviction in the end that the New Testament records of the resurrection are not a series of carefully contrived forgeries, artificially agreeing with one another at every point, but four straight-forward independent accounts of a complex event as seen and understood by four honest witnesses.

One thing at least is clear. In spite of all the alleged difficulties, with regard to the great central fact there is perfect unanimity on the part of the sacred writers — namely, that on the third day the grave where the body of Jesus had been buried was found to be empty and that the living Lord himself was seen by his disciples, both singly and in groups.

The events of the first Easter day fall into three distinct periods, covering morning, afternoon and evening.

Just when did Jesus rise from the dead on the morning of that first day of the week? We do not know; the gospels are silent on this point. All that we do know is that when at dawn the disciples came to the grave and found it open, the Prince of Life had already left the prison-house of death.

Nobody actually witnessed the event. It happened before the angel appeared upon the scene and rolled away the stone, as related by St. Mat-

thew 28. 2-4. It is worth stressing the point that the stone was rolled back, not in order that the living Christ might pass out of the tomb, but in order that the disciples might pass into it and see for themselves the evidence of his triumph.

### Faithful Women

ALL THE EVANGELISTS are agreed that the first disciples to visit the tomb were the faithful women. They who were last at the cross on Good Friday were first at the grave on Easter day. According to St. Mark, there were at least three of them, led by Mary Magdalene:

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back; for it was very large. — St. Mark 16.1-4, R.S.V.

St. Mark goes on to say that the women entered the tomb; but apparently that applies only to the other two. Mary Magdalene, according to St. John's account, as soon as she "saw that the stone had been taken away from the tomb," and without waiting to investigate further, immediately ran back to the city and excitedly informed Peter and John, "They have taken the Lord out of the tomb, and we do not know where they have laid him" (John 20.2). The two apostles at once decided to see for themselves and hastened to Joseph's garden-tomb. In all probability they did not believe Mary's report. The whole thing sounded utterly impossible and incredible.

Meanwhile, something had been happening at the tomb. The other two women who had come with Mary had not hesitated to enter the tomb; and there, from the lips of an angel preacher, they heard the first Easter sermon.

Entering the tomb, they saw a young man sitting on the right side, dressed in a white



robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He is risen, he is not here; see the place where they laid him. But go tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." — St. Mark 16.5-7, R.S.V.

With fear and trembling—mingled, so St. Matthew says, with "great joy" — they left the tomb in a state of confused emotions, at once elated and awed by what they had heard and seen. They had indeed been given a mission to fulfil and a message to speak; but in this moment of holy rapture they were stunned, it seems, into silence. "They said nothing to anyone, for they were afraid."

### Grave Clothes

SOON AFTER they left the tomb, Peter and John arrived there, challenged by what Mary Magdalene had told them. "So they ran both together"; but it was John — no doubt the younger of the two — who won the race. Yet John did not immediately enter the tomb; he contented himself with stooping down and looking in. Peter, however, bold and impetuous as ever, wasted no time but went straight in, whereupon John followed him and observed something which deeply impressed him — the position of the grave-clothes. The implication of the story (St. John 20. 5-8) is that the linen cloths which had been wound around the Lord's body and around his head were lying there in the grave, in their original position unwound and undisturbed.

It was this that John, with his keen spiritual insight, "saw and believed." There was only one conclusion to be drawn. No human hands had torn away the wrappings. Silently, unseen, Jesus had withdrawn his body from the linen cloths and left them where they had been lying. The tomb was empty. Jesus was alive!

John believed — but as yet he had not seen the risen Lord. His was the blessedness of those who have not seen, and yet have believed (St. John 20. 29). But it was not long before the Lord revealed himself to his disciples. According to St. Mark 16.9, "He appeared first to Mary Magdalene." The story is told in full in St. John 20. 11-18. Apparently, Mary had followed Peter and John to the tomb, and when they had finished their examination and returned home, she stood outside the sepulchre, weeping. Think of it — tears on Easter morning! And why? Be-

cause she thought her Master was dead. The only interpretation she could place upon the empty tomb was that someone had stolen his body (v. 13).

### The Master

PERHAPS it was her tears that blinded her, so that when the Lord came to her she "knew not that it was Jesus," but supposed him to be the gardener. Yet one word was all that was needed to establish his identity. "Mary!" There was only one who could speak her name like that. In a flash she knew him. "My Master!" Immediately she fell at his feet and clung to him in passionate devotion.

The Lord's next appearance, it seems, was to the other women who had been early at the tomb (St. Matthew 28. 8-10). They too took hold of his feet and worshipped him; yet they were not rebuked, as Mary had been (St. John 20. 17). The reason is not difficult to discover. It was all a question of intention. These women touched our Lord in order to assure themselves of the reality of his resurrection; Mary clung to him as though to retain him for ever in bodily form. That is why Jesus said to her, "Do not hold me, for I have not yet ascended to the Father." There would be a time when she could hold him — after his ascension, and Pentecost. Then her hold would be of a different kind; an abiding spiritual fellowship, not a passing physical contact.

Probably it was also in the morning hours that the Lord appeared to Simon Peter. No details of this are given, but the fact is twice referred to in the New Testament (St. Luke 24. 34; 1 Cor. 15. 5). That interview was of too personal and intimate a character to be set down in writing.

### To Emmaus

IN THE AFTERNOON the Lord appeared to the two disciples on the road from Jerusalem to Emmaus, some seven miles away. This incident, briefly referred to in St. Mark 16. 12, is related in full by St. Luke with all his consummate skill as a story teller. In a case like this there is nothing to be done but to read the story as it is in its matchless simplicity. To attempt to retell it or adorn it is to spoil it.

The climax comes as Cleopas and his wife (surely it was his wife?) reach the end of their journey, all sense of time forgotten as their companion places in their hands the key to the scriptures and sets their hearts aglow with a strange new joy.

So they drew near to the village to which they were going. He appeared to be going further, but they constrained him, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him; and he vanished out of their sight. — St. Luke 24. 28-31, R.S.V.

He went in as their guest; he became their host. So it is with us in the experience of the Christian life. In the beginning we invite the risen Saviour to come into our lives, to sup with us; but in the end he asks us to sit at his table and to sup with him (Revelation 3. 20). He is ever the Master of the feast — of the eucharistic banquet in which his presence, though unseen, is never unreal, and in which he still makes himself known in the breaking of the bread.

Already we have come in thought to the evening of that first Easter day, and in doing so we return from Emmaus to Jerusalem. The fourth gospel paints the scene: —

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." — St. John 20. 19-23.

The doors were shut — to provide protection for the frightened disciples against the Jewish guard. But those shut doors were no barrier to the risen Lord. Suddenly he stood among them and spoke his "Peace" to their troubled hearts.

### The Commission

NEXT CAME the commission. At the end of each of the four gospels the living Christ gives his commission to his church: to make disciples (St. Matthew 28. 19); to preach the gospel (St. Mark 16. 15); to be his witnesses (St. Luke 24. 48); to continue his mission (St. John 20. 21). But it is noteworthy that in each case the commission is accompanied by the assurance of his

own abiding presence and supernatural power.

So it is here. "He breathed on them, and said to them, receive the Holy Spirit." It was a piece of prophetic symbolism. It was an anticipation of Pentecost. It was a reminder to them and to the church of every age that the missionary task can only be fulfilled in the power of the Holy Spirit. "This," comments William Temple, "is the primary purpose for which the spirit is given: that we may bear witness to Christ. We must not expect the gift while we ignore the purpose."

We do well to remind ourselves that the church of Jesus Christ is always the Church of the Resurrection — and of Pentecost. The living church serves the living Christ in the power of the living spirit.

## The Best Triumphs

By Anson Phelps Stokes

*The Bishop of Massachusetts*

SOMEONE has commented that the pagan believes in immediate optimism and ultimate pessimism: "Eat, drink and be merry for tomorrow we die."

The Christian, on the other hand, faces an immediate pessimism with an ultimate optimism: "Whosoever shall lose his life for my sake and the gospel's, shall save it." Nowhere is this more true than in the events of Holy Week and Easter. Christianity does **not** avert the eye from evil. It is utterly realistic and faces the worst evil that can be imagined: the absolute rejection of Jesus by those whom he came to save. Nothing shows human nature at its worst more dramatically than Calvary. Yet, facing the worst, it sees the cross as the way to a joyous victory. We must die with Christ in self-forgetful obedience if we would share with him the power of his resurrection.

So the church in Holy Week faces frankly the worst in the world and believes that despite it, God's kingdom will be established. It asks us to face our sins, almost to the point of despair, and then assures us that such a realistic facing of evil is the only way to its conquest. It asks us to dare face death so that we can understand life eternal. It asks us to appreciate the sadness of Good Friday so that we can know the joy of Easter.

God grant us his grace to face the worst in the world and in ourselves, with the assurance that the best can triumph.

# EASTER: --- A LIVING HOPE

By Frederick Ward Kates

*Rector, St. John's Church, Elizabeth, N. J.*

Blessed be the God and Father of our Lord Jesus Christ, who is His great mercy has begotten us anew to a living hope through the resurrection of Jesus Christ from the dead . . . — I Peter, 1:3, Weymouth Translation

WHILE THE WORDS quoted above were not written expressly for the celebration of Christ's resurrection, they express the one central thought which we always associate with Easter, namely, the resurrection, the rebirth, the rekindling of hope. Easter day and hope go hand-in-hand: the Easter event is the source of man's hope in this our life, is the source-spring of rebirth unto living hope.

The phrase "a living hope" hardly requires any interpretation. Each one of us knows well enough what "a living hope" means simply by contrasting it with its opposite, a dead hope. Each one of us going through life leaves a trail of dead hopes behind him — the fortune he was going to win, the ambition he was going to realize, the success he was going to achieve, the dream he was going to make come true, the human love that was going to be his possession forever, the child who was going to be the pride and comfort of his life and the joy of his old age whom death snatched from him. Oh, yes, each one of us knows all too well what dead hopes mean.

By knowing more than we want to know about dead hopes, we understand clearly what St. Peter means by "a living hope", a hope which sets our hearts beating fast with prospects of a glad today and a bright tomorrow, a hope which inspires us to go forth to our labors with a young giant's strength, a hope which makes living a song and a thing of beauty and a joy forever. Yes, indeed, blessed be the God and Father of our Lord Jesus Christ who of his great mercy begets us anew each year at Easter-time to a living hope by means of the resurrection of Jesus Christ from the dead.

## The Disciples

SAINT PETER'S words describe precisely what the first Easter Day meant to Jesus' disciples — a new birth unto living hope.

Remember they were right there. For them,

the crucifixion had happened only a matter of hours before. Though we are separated from them by nineteen hundred years, it certainly should not be difficult for us to imagine their state of mind.

Never was there an enterprise in the world which failed and died, to all appearances, more certainly and more completely than that of Jesus. When Jesus breathed his last breath on the cross, simultaneously disappeared every faintest hope in the hearts of his followers that the kingdom he had preached about, lived for, and even died for would ever come to be. And when his body was laid for burial in the borrowed tomb of Joseph of Arimathea, not even those closest to him entertained the remotest notion that he would rise alive from the dead. To his enemies and his friends alike, the death of Jesus was the absolute end, the finale, not only of his life, but also of his cause. All agreed, using his own words spoken from the cross, "It is finished."

Disappointed beyond words, dejected beyond hope of repair, utterly forlorn and dispirited, the disciples huddled together in Jerusalem until the Passover feast should be over and they could return to their homes up north in Galilee and there try to pick up again the threads of their former lives at the point where they had broken them off in order to follow Jesus. And once back in Galilee they would try to do what even now they knew they couldn't do — erase from their minds the memory of Jesus, the most beautiful and wonderful, and the most God-like person they had ever known or ever would know again.

## Incredible Tidings

BUT THEN, in the midst of their sorrow and desolation, came the incredible tidings that Jesus had risen from the dead. We can almost see the women hastening from the empty tomb to the room where the eleven were gathered. We can



almost hear them, panting with excitement, telling the news. We can visualize the expressions of astonishment and wonder and skepticism on the faces of the disciples.

They were hardly in any mood to give credence to such a report. St. Luke tells us that the news the women brought "seemed to them as idle tales, and they believed them not." That such an eventuality might possibly be true was too much for them to dare to believe. As a matter of fact, they hadn't even seriously considered the possibility that such an event might transpire, though Jesus himself many times before his death had foretold it.

The record continues: "Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass."

Presently, the risen Christ appeared to him, and he was compelled to believe the unbelievable truth. And so it was with the other disciples, one by one; and we are confronted with the fact that "within not many days after the blackest Friday history has ever known, Jesus' followers knew, with that ineffable inner certainty which only the issues of life can prove," that they were in personal touch again with the vast soul of a living Jesus, dominant over death.

Jesus is alive! He is risen! We can readily understand how this news rekindled, restored, revived, the disciples' dead hopes. Their great expectations, which had died on Golgotha when Jesus died there, rose from the dead to new life. They themselves became as men new-born into a new life of joy and gladness and peace and power, as day following day the significance of Jesus' resurrection was more fully perceived by them. With singing hearts and soaring spirits the words of St. Peter were as their own: "Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy has begotten us anew to a living hope through the resurrection of Jesus Christ from the dead."

### **The Great Event**

AS IT WAS with Jesus' disciples on the day of his resurrection, so it has been on every anniversary of that glorious event for Jesus' disciples of later years: a revival, a renewal, a rekindling, of withering, decaying, dying, dead hopes.

The Easter event is God's own answer to our

discouragement, our defeatism, our pessimism, our despair. It proclaims to the world in trumpet-like tones that Good Friday was not the end of Jesus and his cause, indeed that it was but the beginning of the triumph of Jesus and his kingdom. The Easter event proclaims to the world that all that Jesus was, represented, stood for, died for, is stronger than death and hell, mightier than malice and hatred and all the workings of sin and darkness.

The Easter event tells a world that desperately needs to hear and to believe it the truth that right and goodness and truth and love are put to death only to rise again more glorious, more radiant, more winning, and of more compelling power, than ever before.

The Easter event tells us that this world in which the resurrection of Jesus actually happened is a world in which such things can and may and do occur; and this good news gives us new hope that all the good things we hope for and pray for and labor for may yet, in the dispensation of God, come to be.

With St. Peter and all the saints we raise our voices and lift our hearts on Easter day, this day of all days which the Lord hath made, and he only and certainly no other, and cry out with thanksgiving and joy, "Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy has begotten us anew to a living hope through the resurrection of Jesus Christ from the dead."

---

### **GOOD STUFF COMING UP**

**What is the Church Doing in China?**

**Should China be Admitted to the UN?**

**We Can Do a Better Job in Training Men For the Ministry — So Says a Former Seminary Dean**

**More About That Church-State Business Raised March 12 by Dr. Krumm**

**What Can a Parish Do About MRI?**

These are only a few subjects soon to be run — how about a postal ordering a bundle of five or more copies?

**THE WITNESS**

**TUNKHANNOCK, PA.**

## SUPPORT FOR COURT BY EDUCATOR

★ Support of the Supreme Court ban on school prayers and Bible reading was voiced by Thomas G. Sanders, assistant professor of religious studies at Brown University. A public school superintendent held opposing views.

Speaking before the student Rhode Island education association of Rhode Island College, Sanders said that while he believed religion had a place in the public schools, he was opposed to formal worship or prayers, even when they are nondenominational.

Instead, he urged schools to make use of courses and practices emphasizing the role of religion in the U.S. historical and literary heritage.

Sanders said he is against a proposed constitutional amendment allowing prayer in public schools, as well as the "subterfuge" of "voluntary" prayers led by teachers or students in class.

In an informal rebuttal during a discussion, W. Chris Heisler, Westerly superintendent of schools, said the Supreme Court ruling did not forbid voluntary worship in public schools.

Heisler stated that private and group devotionals in schools should be permitted and condoned as long as they are kept voluntary and do not violate the Supreme Court ruling against specific religious practices.

He held that public schools should not adopt the role of arbiter in religious matters, but neither should they deprive interested teachers or students of religious experience in worship.

Sanders was a member of a study commission which recommended legislation granting state aid in the purchase of

mathematics, science and modern language textbooks for Rhode Island's parochial and private school children. He also served on the advisory committee which assisted the state in carrying out the program.

## URGE UNITED PROGRAM IN URBAN AREAS

★ Top leaders of the two largest Protestant churches in upstate New York — Methodist and United Presbyterian — called in Syracuse, for close cooperation in city and country communities which are "over-churched."

Thirty-five regional executives — general presbyters and Methodist district superintendents and Presbyterian and Methodist city and country work leaders — approved a strategy statement submitted by Bishop W. Ralph Ward of Syracuse and the state's top Presbyterian executive, Alvin D. Smith.

"The increasing mobility experienced in recent years has created seriously over-churched conditions in numerous rural areas of static or decreasing population," they reported. "As a direct result of the population change in urban areas, most of our cities today have too many churches . . ."

The statement on cooperative strategy recommended consolidating churches and "a different form of church life with renewed awareness of responsibility for new population groups in a changed or changing neighborhood."

It called for a continuing study which would "place the need for a community or neighborhood to have a strong local church above denominational interests."

When agreement is reached on which denomination can better serve a neighborhood, the statement said, the church to be closed should not be sold to

any other church. When consolidation is not practical, it was suggested that "a cooperative ministry be established among the Methodist and Presbyterian churches."

Leaders said they believed consolidation will move slowly because of the reluctance of any congregation to see its church closed, but they hailed the co-



## LAY TESTIMONY TO THE FAITH THAT WORKS

Lay people in many walks of life are represented in the May-June "Lay Witness Number" of The Upper Room. All the meditations in this issue are written by laymen and lay women from countries around the world.

Doctors, lawyers, housewives, youth, teachers, scientists — here unite to witness to Jesus Christ as Lord. Through these daily devotions in The Upper Room, they testify that Christianity works.

If you do not have a standing (bulk) order or subscription to The Upper Room, be sure to start with this special May-June number. For complete information, just write

# The Upper Room

*The world's most widely used devotional guide*

41 Editions — 35 Languages  
1908 Grand Ave. Nashville, Tenn. 37203

operative approach. They held it would "demonstrate an aspect of the oneness of the church of Jesus Christ" and expressed their "readiness to cooperate with other denominations."

## FREEDOM FOR ATHEISTS EXPLAINED

★ The church can counteract anti-religious propaganda as long as it remains free to preach the gospel, Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church in the U.S.A., told denominational laymen in Pittsburgh, Pa.

Blake referred to a report presented at the recent meeting in Odessa, Russia, of the World Council of Churches' executive committee which stated that freedom of religion should include freedom for atheists.

"Americans don't seem to understand," he said, "that coupled with this apparently pro-Communist statement is the demand that churches should not only have freedom of wor-

ship but freedom of religious propaganda."

As long as the church is able to preach the gospel "in the open market place of ideas," he said, Christians "need not be afraid of anti-religious propaganda." He stressed that "the truth will prevail in such a contest."

Blake also turned his attention to the ecumenical movement and said that "no Presbyterian dare continue to look at the world church in exactly the same way he did as little as two years ago."

With "revolutionary changes" taking place in the interreligious field, he said, "old stabilities seem to have disappeared . . . black looks white and old enemies are now friends . . . In short, we are in an ecumenical tizzy."

He suggested that Presbyterian men "should not either cling resentfully to the past nor lose their old orientation that they drown in the sea of religious relativism."

"Now is the time," he added, "for us to regain stability and march in the new direction by discarding all that is gone and by holding fast to the ancient, unchanged verities."

## EXPLORE BURIAL SITE IN HEBRON

★ The first archeological expedition to Hebron to explore the traditional burial site of Israel's ancient patriarchs will start July 15 and continue until Sept. 15.

Plans for the project were announced by Philip C. Hammond, a professor at Princeton Theological Seminary, who will direct the expedition. Hammond made a preliminary survey of the site last year.

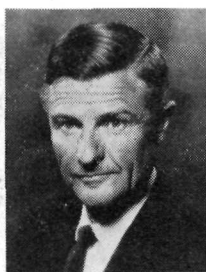
About 20 miles southwest of Jerusalem, Hebron is in Jordan and is also known as El-Khalil, a Moslem city. One of the oldest cities in Biblical history, it is mentioned in the Old Testament a number of times, but not in the New Testament.

Hebron was closely associated with Abraham who acquired the cave of Machpelah as a family vault for the patriarchs and matriarchs of Israel. A high wall now encloses the site of the cave, believed to be deep below a mosque.

The mosque contains the cenotaphs of Abraham, Isaac, Jacob, Sarah, Rebecca and Leah which are said to be over their tombs in the rocky cavern below. It is believed that the cave has not been entered since the time of the crusaders.

Hebron was the first capital

## two noted authors



### Jack Finegan

#### The Three R's of Christianity

Relates the doctrines of revelation, redemption, and the Redeemer to life today. Paper, \$1.75

#### At Wit's End

Uses insights from the Bible to help us triumph over present-day discouragements. \$2.75



### Paul Tournier

#### The Meaning of Gifts

Points up both the physical and spiritual significance of gifts in our lives. \$2.00

#### The Seasons of Life

Shows how love, suffering, identification, and adaptability aid in man's development. \$2.00



ask your bookseller or write

**JOHN KNOX PRESS**

8 North Sixth Street, Richmond, Virginia 23209

## MONEY for your TREASURY

OVER 2,000,000

SUNFLOWER DISH CLOTHS

Were sold in 1963 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization

SANGAMON MILLS, INC.

Established 1915

COHOES, N. Y. 12047



city of King David and the birthplace of six of his seven sons born during his reign. The city also was a major holy place in the time of Herod the Great.

It became a leading market town during the reign of Hadrian and served as an important fortress for the crusaders. Hebron later fell under the control of the Muslims.

Participating in the summer expedition to Hebron will be specialists from Princeton and other schools associated with the excavation, including Virginia Theological Seminary.

Support for the trip will come from these institutions, foundations, individuals, and from King Hussein of Jordan.

### MICHIGAN WILL ELECT

★ Michigan will have a special convention May 15 to elect a suffragan bishop. A committee has been set-up to receive nomination, with the Rev. F. Ricksford Meyers, rector of St. Matthew's, Detroit, chairman.

A reception for Bishop DeVitt, now coadjutor of Pennsylvania, will be held in Detroit on March 31.

### MAKE HIS NAME GLORIOUS

★ The devotional manual issued by the division of world mission of the diocese of California had its first number of 12,000 copies sold out. The printing for the second number, which goes into use right after Easter, has been increased to take care of the anticipated demand.

Arthur Lichtenberger, Presiding Bishop, and Stephen Bayne, Executive Officer, are enthusiastic about it, along with many others.

Those desiring copies of the second number will do well to follow the instructions in the advertisement found on page six.

### NICE COVER PICTURE

★ Trinity Cathedral, Trenton, with the trees in bloom, makes a nice Easter picture. But with Easter this year on March 29 when we might have a blizzard we think we had better protect ourselves by telling you that it was taken on Easter, 1963, which was April 14.

### SEABURY-WESTERN RECEIVES GRANT

★ Seabury-Western Seminary has received a grant of \$150,000 from a foundation to increase faculty salaries. Dean Charles U. Harris states that it will make possible increases from 7 to 10 per cent each year for five years.

### BISHOP WELLES NAMED TO COMMITTEE

★ Bishop Edward Welles of West Missouri was one of five clergymen named by Mayor Davis of Kansas City for a campaign to secure a public accommodations ordinance for the city.

The mayor has stated that he expects the bill to pass in a special election on April 7.

### OFFERINGS GO OVERSEAS

★ Chapel offering at St. Paul's, Columbia University, during Lent are devoted to church work in areas of special need — to the bishop of Tokyo, the bishop of the Spanish Reformed Church and to St. Andrew's Seminary in the Philippines.

### HOSPITALS Parishes in White

By W. B. Spofford Jr.

25¢ a copy                      Ten for \$2

THE WITNESS

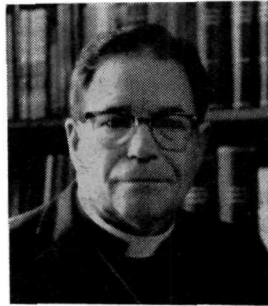
Tunkhannock, Pa.

## ALIVE AGAIN

By

Robert R. Brown

Bishop of Arkansas



A book for laymen based on the Parable of the Prodigal Son

"Bishop Brown takes one of the most familiar of the New Testament parables and makes it do just what it was intended to do, namely; bring men to an acute sense of the judgment of God within the frame-work of God's forgiveness and grace. When I say that he writes primarily so that 'he who runs may read', this is to make it more of a book that laymen will read with thankfulness. At the same time, it is theologically perceptive so that clergy will also find it helpful."

— THE RT. REV. JOHN E. HINES, Bishop of Texas

"Bishop Brown has taken the old and familiar New Testament parable, and he has breathed into it new life, freshness, and contemporary relevance. The book is full of insight, and any person who reads it thoughtfully will be led into a deeper understanding of himself and of God."

— THE RT. REV. EVERETT JONES, Bishop of West Texas

### MOREHOUSE-BARLOW CO.

14 E. 41st St., New York, N.Y. 10017  
29 E. Madison St., Chicago, Ill. 60602  
276 Golden Gate Ave., San Francisco, Calif. 94102  
4400 Melrose Ave., Los Angeles, Calif. 90029

Please send me: **ALIVE AGAIN, \$3.95**

Name .....

Address .....

City, State, Zip .....

Copyright 2020, Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.

# PEOPLE

## CLERGY CHANGES: —

**WILLIAM MEAD**, rector of St. John the Evangelist, St. Paul, Minn., becomes dean of Christ Church Cathedral, St. Louis, May 10.

**DOUGLAS McCREIGHT**, formerly rector of St. Augustine's, Maplewood, Mo., is now a chaplain on the staff of the St. Louis church federation.

**J. FRANCIS SANT** has resigned as rector of St. Michael and St. George, St. Louis, after a distinguished service to the parish of over 25 years.

**DOUGLAS G. BURGOYNE**, formerly rector of St. Matthew's, Ontario, Oregon, is now rector of St. John's, Williamstown, Mass.

**NELSON L. CHOWENHILL Jr.**, formerly vicar of St. Luke's, Springfield, Mass., is now assistant at St. Stephen's, Elsmere, N. Y.

**WILLIAM F. STARR**, formerly rector of Grace Church, Dalton, Mass., is now doing graduate work at General Seminary.

**JAMES B. DENSON**, formerly rector of St. Ambrose, Chicago Heights, is now rector of Emmanuel, Rockford, Ill.

**ROGER C. MOULTON**, formerly curate at St. Paul's, Rochester, N. Y., is now rector of Trinity, Newark, Ohio.

**JOHN P. FITZGERALD**, formerly rector of St. Stephen's, Seattle, Wash., is now rector of St. Andrew's, Washington Court House, Ohio.

**DAVID ALLARDYCE**, formerly assistant at Christ Church, Springfield, Ohio, is now vicar of Trinity, Bellaire, Ohio.

**KEITH SCOTT**, formerly vicar of

St. Andrew's, Addyston, Ohio, is now on the staff of Grace Church, Providence, R. I.

**ROBERT HANSEL**, formerly assistant at Trinity, Columbus, Ohio, is now on the staff of St. Luke's, Fall River, Mass.

**EDWIN K. PACKARD**, formerly rector of St. David's, Providence, R. I., is now associate rector of St. Martin's, Pawtucket, R. I. and headmaster of the parish day school.

**WALLACE A. FREY**, formerly curate at St. Mark's, New Britain, Conn., is now rector of St. David's, DeWitt, N. Y.

**KENNETH D. THOMAS**, formerly vicar of St. Paul's, Hartford, Conn., is now rector of St. John's, Essex, Conn.

**CHARLES W. WILDING**, formerly rector of St. Martin's, Providence, R. I., is now rector of St. John's, West Hartford, Conn.

**ALFRED W. BURNS**, formerly rector of St. Matthew's, Hyattsville Md., is now rector of St. Luke's, East Greenwich, R. I.

**SAMUEL TYLER Jr.** assistant at Trinity, Boston, Mass., has been given a six month leave to study parishes in England doing similar work as the Boston parish.

**RICHARD WILLIAMS**, formerly assistant to the bishop of Olympia is now canon at the cathedral, Alburquerque, N. M.

**FRANZ OLLERMAN**, rector of St. Timothy's, Detroit, becomes rector of St. Matthew's, Saginaw, Mich., July 15.

**HOWARD A. SIMPSON Jr.**, formerly rector of St. John's, St. Johns, Mich., is now rector of

Trinity, St. Clair Shores, Mich.

**A. DIXON ROLLIT**, formerly rector of the Ascension, Pittsburgh, Pa. is now dean of Trinity Cathedral, Pittsburgh.

**A. W. ARCHER**, formerly rector of St. Paul's, Monongahela, Pa., is now curate at St. Mark's, Toledo, Ohio.

**LEIGHTON H. NUGENT** has retired as associate rector of Trinity, New Orleans, La. and is now living in Sun City, Cal.

**JOHN A. HARMS**, formerly vicar of St. Aidan's, San Francisco, is now rector of St. John's, Montclair, N. J.

**JACK E. SCHWEIZER**, formerly associate rector of St. Michael and St. George, St. Louis, is now rector of the parish.

## THE PARISH OF TRINITY CHURCH

New York

REV. JOHN HEUSS, D. D., RECTOR

### TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., Vicar  
Sun. MP. 8:40, 10:30, HC 8, 9, 10, 11.  
EP 3:30; Daily MP 7:45, HC 8, 12, Ser.  
12:30 Tues., Wed & Thurs., EP 5:15 ex  
Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

### ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar  
Sun. HC 8:30, MP HC Ser. 10; Weekdays;  
HC 8 (Thurs. also at 7:30) 12:05 ex. Sat.;  
Int. & Bible Study 1:05 ex. Sat.; EP 3; C  
Fri. 3:30-5:30 & by appt.; Organ Recital  
Wednesday 12:30.

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Leslie J. A. Lang, Vicar

Sundays 8, 9, 11; Weekdays: Mon. Fri.  
Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

### ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar  
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8.  
C Sat. 5-6, 8-9, by appt.

### ST. AUGUSTINE'S CHAPEL

Rev. Wm. Reed, Vicar

Rev. Thomas P. Logan, (Priest-in-charge)  
Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass,  
9 a.m. Morning Prayer, 9:15 a.m. Solemn  
High Mass, 10:30 a.m. Low Mass in Spanish  
5 p.m. Evening Prayer; Weekdays: 7:15 a.m.  
Morning Prayer, 7:30 a.m. Low Mass, 5 p.m.  
Evening Prayer.

### ST. CHRISTOPHER'S CHAPEL

48 Henry Street

Rev. William W. Reed, Vicar  
Sun. MP 7:45, HC 8, 9:30, 11 (Spanish),  
EP 5:15; Mon. - Thurs. MP 7:45, HC 8  
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.  
MP 9:15, HC 9:30; EP Daily 5:15; C Sat.  
4-5, 6:30 - 7:30 & by appt.

## CASSOCKS

### EUCCHARISTIC VESTMENTS

All Embroidery Is Hand Done  
ALTAR HANGINGS and LINENS  
Materials by the yard. Kits for  
Altar Hangings and Eucharistic Vestments

### J. M. HALL, INC.

#### SURPLICE - CHOIR VESTMENTS

14 W. 40th St., New York 18, N. Y.  
TEL CH 4-1070

## SHARING

### Christian Healing in the Church

Only Church magazine devoted to Spiritual  
Therapy, \$2.00 a year. Sample on request.  
Founded by Rev. John Gaynor Banks, D.S.T.  
This paper is recommended by many

Bishops and Clergy.

Address:  
FELLOWSHIP OF ST. LUKE  
2243 Front St. San Diego 1, Calif.



English • American • French  
**STAINED GLASS  
COMMUNION WARE  
EMBROIDERIES**  
*Studios of George L. Payne*  
15 PRINCE ST. PATERSON, N. J.

Write us for  
**Organ Information**

AUSTIN ORGANS, Inc.

Hartford, Conn.

---

---

## **- BACKFIRE -**

---

---

**E. A. de Bordenave**

*Rector at Middleburg, Virginia*

Two comments re: 12 March issue of Witness —

a) I join in Hilary Graham's humor (I hope) in calling George Wickersham "Father".

b) I think John Krumm has reiterated a basic question: what does the word "religion" mean — as regards the First Amendment to the Constitution and as interpreted by the Supreme Court.

It seems to me that the whole debate about Bishop Robinson's book, "Honest to God" was due to his failure to make clear what Tillich means by the word. Seldom does a man shaving in the morning ask himself the question "Why do I live today?" but if he goes out and lives he is basing his living that day on faith in something — and whatever that "something" is his god or God, i.e. he is religious.

Of course, this raises the question: how will theology be taught to the Supreme Court?

Father Froggie

**Kingsley Smith**

*Staff of Trinity, Towson, Maryland*

Chaplain Krumm in his discussion of "Episcopalians and Religious Liberty" (3/12) cites only two arguments in favor of tax exemption for churches:

1. They should be spared this burden because they receive no public support in return. (I agree with him that "this is not too convincing").

2. The freedom of churches would be threatened because the right to tax carries with it the right to inspect and regulate financial operations.

But he does not speak of the basic reason for tax exemption, which churches receive on

exactly the same principle as government property, private schools, voluntary fire departments, hospitals, lodges, etc. — they are non-profit organizations.

The democratic ideal behind this is simply stated: our society wishes to encourage institutions which further the general welfare, as over against those which seek a return for owners and stockholders.

A decision on the part of the churches to pay taxes would in effect say that they were no longer interested in promoting the general welfare, but only their own institutional ends.

I see tax exemption as a challenge for social responsibility, not as a subsidy for religion.

**Wilbur L. Caswell**

*Retired Priest of Patterson, Cal.*

Since it is usually in metaphors that we hold our most positive and persistent ideas, right or wrong, would we not get closer to the facts, and to the Constitution, if in describing the separation between church and state, we gave up the impenetrable "wall," and, as someone has done, called it a "picketfence"?

You can visit and hand gifts over the fence, and it has a door.

**Louis Andrews**

*Layman of Louisville, Kentucky*

With all the excitement over the Mutual Responsibility and Interdependence document at

the time it was issued in Toronto, I am surprised that we hear so little about it. The Witness, to your credit, has given full coverage to Bishop Bayne's report to the Archbishop, but I have seen nothing about it in the official Episcopalian, and very little in the Living Church.

Bishop Bayne, in his report, states very clearly that it will be the chief topic to come before General Convention, and says that urban parish renewal, important as it is, might well be a part of what you call MRI.

Certainly if he is right then we ought to be discussing the very great implications of the document. I am grateful to the Witness for giving leadership in this.

---

---

### **SO YOU'RE CALLING A RECTOR!**

**By Robert Nelson Back**

25¢ a copy

Ten for \$2

**THE WITNESS**

Tunkhannock, Pa.

---

---

### **MARRIAGE TODAY**

**By**

**Dr. Albert Reissner**

*Psychiatrist of Brooklyn, N. Y.*

A Reprint as a pamphlet of his lecture at Trinity Church, New York.

25¢ a copy

\$2 for ten

**The Witness**

Tunkhannock, Pa.

---

---

---

---

## **The Civil Rights Struggle, 1830-1865**

**By Gardiner M. Day**

*Rector of Christ Church, Cambridge, Mass.*

25¢ a copy

Ten for \$2

Civil Rights Pamphlet

Zero Garden St.

Cambridge, Mass. 02138

---

---

# --- -- Schools of the Church --- --

## DeVEAUX SCHOOL

Niagara Falls, New York  
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 8 thru 12. College Preparatory. Small Classes, 50-acre Campus, Resident Faculty. Dormitory for 80, School Building, Chapel, Gymnasium and Swimming Pool. Write for catalog Box "A".

DAVID A. KENNEDY, M.A., *Headmaster*  
THE RT. REV. LAURISTON L. SCAIFE, D.D.,  
*Pres. Board of Trustees*

## OKOLONA COLLEGE

OKOLONA, MISSISSIPPI

*A Unique Adventure in Christian Education*  
Co-educational, Private. Episcopal Diocese  
of Mississippi (Protestant Episcopal Church)  
*Established 1902*  
High School and Junior College. Trades  
and Industries. Music.

For information write:  
*The President*  
Today's Training for Tomorrow's Opportunities

## HOLDERNES

The White Mountain School for boys 13-19.  
Thorough college preparation in small classes.  
Student government emphasises responsibility.  
Team sports, skiing, Debating, Glee Club. Art.  
New fireproof building.

DONALD C. HAGERMAN, *Headmaster*  
Plymouth, New Hampshire

## Shattuck School

The oldest Church School west of the Alleghenies integrates all parts of its program — religious academic, military, social — to help high school age boys grow "in wisdom and stature and in favor with God and man"  
*Write*

CANON SIDNEY W. GOLDSMITH, JR.  
*Rector and Headmaster*  
664 Shumway Hall

SHATTUCK SCHOOL FARIBAULT, MINN.  
MEMBER: THE EPISCOPAL  
SCHOOL ASSOCIATION

## THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

*Sponsored by*

ST. GABRIEL'S EPISCOPAL CHURCH  
under the direction of the rector,  
THE REV. ROBERT Y. CONDIT

## ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.

MARGARET DOUGLAS JEFFERSON, *Headmistress*  
ST. ANNE'S SCHOOL  
Charlottesville 2, Va.

## ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

*Viola H. Woolfolk,*  
*Box W, Tappahannock, Virginia*

## THE NATIONAL CATHEDRAL SCHOOL (For Girls)

## ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12  
*Catalogue Sent Upon Request*  
Mount St. Alban, Washington 16, D. C.

## SAINT JAMES SCHOOL

FARIBAULT, MINNESOTA

FOUNDED 1901

*A Country Boarding School for Boys,*  
*Grades Four through Eight*

*One of the few schools in the Midwest specializing in only the elementary grade. Small Classes — Individual Attention — Home Atmosphere — Thorough preparation for leading secondary schools — Athletics including Riffery and Riding — Competitive sports in football, basketball and hockey. Summer School-Camp Combination. Grades One through Eight. June twenty-first to July thirty-first.*

MARVIN W. HORSTMAN, *Headmaster*

## THE CHURCH FARM SCHOOL

GLEN LOCH, PA.

*A School for Boys Dependent on One Parent*

Grades — 5th through 12th

College Preparatory and Vocational Training: Sports: Soccer, Basketball, Track, Cross-Country

Learn to study, work play on 1600 acre farm in historic Chester Valley.

Boys Choir — Religious Training

REV. CHARLES W. SHREINER, D.D.

*Headmaster*

Post Office: Box S, Paoli, Pa.

## ST. AGNES SCHOOL

*An Episcopal Day and Boarding  
School for Girls*

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.

MRS. JOHN N. VANDEMOER, *Principal*  
ALBANY NEW YORK

## LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideal and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, *Headmaster*  
LENOX, MASSACHUSETTS

## NORTH WESTERN ACADEMY

LAKE GENEVA, WISCONSIN  
Rev. James Howard Jacobson  
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18, grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities, 90 acre campus with extensive lake shore frontage, new 3 court gym. Envious year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue

164 South Lake Shore Road.