

The **+ WITNESS**

APRIL 7, 1966

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EDITORIALS: - The Editorial Board holds
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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 Tunkhannock
Pa., under the act of March 3, 1879.

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Story of the Week

Archbishop of Canterbury Says Visit with Pope Aided Unity

★ At a farewell press conference before taking off for Geneva after his historic three-day visit with Pope Paul, the Archbishop of Canterbury declared he was "certain that today's event will have a considerable effect on the cause of Christian unity."

At the same time, he stressed that mixed marriage was one of the "practical problems" that would come before the Roman Catholic-Anglican commission, plans for which he had announced jointly with Pope Paul.

A newsman asked, "What is the main single barrier separating the Church of England and Rome today?"

"There is no single barrier, but a number of doctrinal barriers, and it will be the task of the Catholic-Anglican commission to study them," he replied. "There are also some practical problems such as the mixed marriage problem."

"I have made it clear to everyone with whom I have conversed in Rome that the new instruction — issued by the Vatican — does not satisfy the consciences of Anglicans and other non-Roman Catholic Christians."

"But I will add this: firstly, a careful reading of the instruction makes it clear that it isn't meant to be a final statement. Secondly, it is possible for particularly hard cases to be sub-

mitted privately to Rome. Thirdly, mixed marriage will evidently take a place in forthcoming commission discussions."

Bound for a stop-off visit to the World Council of Churches on his way to London, he was interviewed at the venerable English College where he was housed during his Rome stay.

"I am going home with two hopes: firstly that in many parts of the world, Christians will act toward one another with the spirit of brotherhood seen in the Basilica of St. Paul-Outside-the-Walls this morning; secondly, that very soon the practical arrangements will be made for the joint theological commission, Roman Catholic and Anglican, which the Pope and I envisaged in our statement this morning."

Dr. Ramsey said it was impossible to say at this time where the commission's first meeting would be held.

"It will represent not only the Church of England, but the other Churches of the Anglican communion," he said. "Similarly, some of the Roman Catholics taking part will be from England and some from other countries."

Dr. Ramsey added that the commission would be controlled by authorities in Rome and other authorities representing the entire Anglican communion.

He is president of the worldwide Anglican body.

Asked what he thought about the current Vatican process for the canonization of the forty Roman Catholic English martyrs of the Reformation period, he said:

"It is not for me to give advice on a subject on which my advice has not been asked. But the more we can forget the controversies of the 16th century, the better. Let us forget the quarrels of the 16th century."

He was questioned also regarding the Roman Catholic attitude toward the validity of Anglican orders. He replied: "It is recognized on both sides that the Anglican order issue is an important question, and that it is better not to discuss it in isolation, but in the context of other doctrinal issues."

When Dr. Ramsey was reminded of the group of ultra-fundamentalist British Protestants who had staged demonstrations both in London and Rome against his meeting with the Pope, he said he did not notice them.

"I want to add this," he said, "that in England not only Anglicans and Roman Catholics, but the leaders of the chief Protestant Churches, wrote to me with warm sympathy of my coming visit to Rome."

ATTENTION PLEASE

There will be no Witness next week, so the next will be dated April 21. See announcement on page seven.

Asked if Pope Paul, already described as the "Traveling Pope," would visit England, Dr. Ramsey said he did not know.

Another question was: "Could today's joint service in St. Paul's Basilica be interpreted as an implicit recognition by Rome of the apostolic succession in the Anglican Church." The primate's reply was: "No, it would be wrong to read any particular doctrinal significance into the event of today. But clearly the event means that the Pope recognizes the Anglican community as being a body of Christian people in the world. That recognition is important."

Dr. Ramsey said he had been greatly touched when he saw Pope Paul wearing the pectoral cross he had given him as a gift at their first formal meeting.

He said the ring given him by the Pope — the pontiff took it from his own finger — was one of diamonds and emeralds.

Rome newspapers commented on the "Anglican-Catholic dialogue" that was now taking shape. Said the left-wing Paese Sera: "None of the major issues such as the primacy of the Roman Pontiff and papal infallibility were broached during the long private talks between the Pope and Dr. Ramsey. Yet these profound motives for separation, almost impossible to eliminate, give greater significance to the tenacious will and lasting efforts of two great separated brothers to seek other reasons for unity and collaboration."

Commented the conservative *Giornale d'Italia*: "The common declaration — issued by Pope Paul and the Archbishop and presented here — makes it imperative for both Catholics and Anglicans to make a common front against the many dangers threatening mankind, a front other brothers of the Churches will undoubtedly join in the none too distant future."

In a television interview on

his return to London, Dr. Ramsey noted that there had not been an official dialogue between the two church before, and thus the "serious dialogue" officially approved in Rome would be "something new."

Asked whether he thought the Roman Catholic Church was interested only in unity on its own terms, he replied: "I believe that within the Roman Catholic Church there are those who cling to the present understanding of the status quo, but there is also a good deal of evidence of a new spirit in the church which looks forward to

a unity rather different from what either of us at present sees."

Both during a press conference and the tv interview, Dr. Ramsey made it clear that the Vatican's present ruling on mixed marriages was one of the obstacles to ultimate unity.

The television audience heard him say that the Pope, in his recent instruction, had made "only a very slight modification" of laws involving mixed marriages.

He said the modification "clearly does not satisfy the consciences of Anglicans."

Joint Message of Pope and Primate

★ Following is the text of the declaration issued by Pope Paul and Archbishop Ramsey of Canterbury following a joint ceremony at the Basilica of St. Paul-Outside-the-Walls:

In this city of Rome, from which St. Augustine was sent by St. Gregory to England and there founded the Cathedral See of Canterbury, towards which the eyes of all Anglicans now turn as the center of their Christian communion, His Holiness Pope Paul and His Grace Arthur Michael Ramsey, Archbishop of Canterbury, representing the Anglican Communion, have met to exchange fraternal greetings.

At the conclusion of their meeting, they gave thanks to Almighty God who, by the action of the Holy Spirit, has in these latter years created a new atmosphere of Christian fellowship between the Roman Catholic Church and the Churches of the Anglican Communion.

This encounter of March 23, 1966, marks a new stage in the development of fraternal relations based upon Christian charity and of sincere efforts to remove the causes of conflict, and to reestablish unity.

In willing obedience to the command of Christ who bade his disciples love one another, they declare that, with His help, they wish to leave in the hands of the God of mercy all that in the past has been opposed to this precept of charity, and that they make their own the mind of the Apostle which he expressed in these words, "Forgetting those things which are behind and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus (Philippians 3:13-14)."

They affirm their desire that all those Christians who belong to these two communions may be animated by these same sentiments of respect, esteem and fraternal love and in order to help these develop to the full, they intend to inaugurate between the Roman Catholic Church and the whole Anglican Communion a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to the unity in truth for which Christ prayed.

The dialogue should include not only theological matters such as Scripture, Tradition

and Liturgy, but also matters of practical difficulty felt on either side.

His Holiness the Pope and His Grace the Archbishop of Canterbury are indeed aware that serious obstacles stand in the way of a restoration of complete communion of faith and sacramental life. Nevertheless they are of one mind in their determination to promote responsible contacts between their communions in all those spheres of church life where collaboration is likely to lead to a greater understanding and a deeper charity and to strive in common to find solutions for all

the great problems that face the church in the world of today.

Through such collaboration, by the grace of God the Father, and in the light of the Holy Spirit, may the prayer of Our Lord Jesus Christ for unity among His disciples be brought nearer to fulfillment, and with progress towards unity may there be a strengthening of peace in the world, the peace that only He can grant Who gives "the peace that passeth all understanding," together with the blessing of Almighty God, Father, Son and Holy Spirit, that it may abide with all men forever.

Separation Problems on School Aid Overlooked Says Kelley

★ The top expert on church-state relations of NCC told the house subcommittee on education that the office of education "has not transmitted in any meaningful way the church-state settlement reached in Congress" in its administration of the elementary and secondary education act of 1965.

Too much is left to the discretion of the local school administrators in the absence of unclear or ambiguous guidelines from the education office, the Rev. Dean M. Kelley, director of the NCC's commission on religious liberty, told the House panel. The hearings were held to determine ways of strengthening and extending the education bill.

Kelley said that unless something is done soon to correct the errors that have crept into the bill's administration, the results may well be a "tragedy." He spoke of groups — not mentioning the NCC or others specifically — rising in the future to contest the constitutionality of the application

of the "student benefit" portions of the legislation.

Under the act, students in need at parochial and other private schools are entitled to indirect aid for their education, so long as it does not go directly to the school the student attends. At the time this was agreed on in Congress, the majority felt it was a fair solution to the church-state impasse, Kelley reminded. The NCC joined in approval of the arrangement.

But he told the panel: "It would be a tragedy to disrupt that consensus now that an important era in legislative development is opening before us. But such will surely be the case if the basis for that consensus is not adhered to and respected by those entrusted with administration of federal education funds."

In one of the more strongly worded testimonies given before the subcommittee, Kelley suggested that Congress "should clarify and insist upon the implementation of the 'child-

benefit' concept and not leave it so much to the uncertain discretion of local and state administrators.

"Local and state administrators are left to find their way without the markers set along the outer limits of constitutionality by this subcommittee, and a misstep on their part might contribute to . . . invalidation . . . in the courts."

With what he saw in most instances as not conveying the intent of Congress in administration of the bill to date, Kelley called on Congress for clarification in the following areas:

- Children enrolled in non-public schools must be enabled to receive general as well as specialized instruction under dual enrollment (shared time) arrangements in public schools. As the bill has been administered in many areas, he said, instructors have instead been sent to private schools, with very little by way of private students attending sessions at public schools as intended.

- It should be made clear that public school teachers can be made available at other than public school facilities only to provide specialized services of "therapeutic, remedial or welfare character."

Kelley charged that in some instances public school teachers have been sent to parochial schools to teach gifted students advanced science and mathematics.

- Public teachers assigned to "mobile education services" going to parochial schools who object on the grounds of conscience should be excused from such assignment without loss of professional standing or occupational status. Kelley asked that a "conscience clause" be added to the bill.

- "Mobile educational equipment" made available to private

schools should be limited to what was intended by Congress as legitimate uses and means.

Kelley would limit the equipment to units which move from school to school, such as bookmobiles; loans of educational equipment by a public agency to individual children for use in whatever school they attend; and utilization of portable equipment only in connection with, and as necessary for, mobile educational services of a therapeutic, remedial or welfare character, and only by the public employee providing that service.

- Specify that library resources be made available by public authorities in each state for the "use of children and teachers in public and private schools" and not for loan to or utilization by the private schools themselves.

In giving details of this recommendation, Kelley said that all non-circulating resources such as encyclopedias should not be included in title two of the bill; that materials made available in public and private schools should be "equally accessible" to the entire teacher-student population through central cataloguing, and "reasonable borrowing arrangements" from public of neutral sites; and that private schools should not have the right to re-loan such books, determine the conditions of their use, collect fines or assess other penalties, nor use books thus acquired to enhance the school's accreditation status.

Kelley said that in all these cases there have been widespread violations of Congressional intent, and in some cases, funds given directly by the local public school authorities to private school authorities to make direct book purchases, thus, directly building up a church school's library at public expense.

- Funds provided under the education act should not be used

for payment of private school teachers, nor for financing of instruction for non-public schools. Supplementary educational services may be made available to private school students on publicly-controlled premises.

Kelley recommended that the bill be extended for only one year instead of the four asked for in the subcommittee. He explained: "Until it becomes evident that the legislative intent of Congress is being administered with greater fidelity, this subcommittee should review the operation of the act more frequently — annually, if possible. Otherwise, inappropriate patterns of administration become crystalized in practice and are . . . difficult to revise . . ."

He said the bill could be strengthened and broadened also by including the children of Indians and of migrant workers, revising the "impacted area programs," raising the "poverty" level from \$2,000 to \$3,000 and by appropriating more funds.

G. T. S. STUDY PROGRAM FOR CLERGY

- ★ The General Theological Seminary, New York, has announced that for the sixth successive year it will hold a study program for clergy on the Seminary grounds from May 29 through June 3. As in past years, the program will be open to all clergy of the church regardless of seminary affiliation.

The faculty this year will be: The Rev. O. Sydney Barr, professor of New Testament at General, who will lecture on "John, The Modern Gospel"; the Rev. Thomas J. Bigham, professor of moral theology at General, who will offer a course on "The Art of Pastoral Counseling"; and the Rev. Richard A. Norris Jr., assistant professor of church history and historical theology at the Philadelphia Divinity School and an alumnus of

General, who will present "The Uses of Patristic Christology".

Following the established pattern, five lectures will be given in each subject and there will be a regular schedule of morning and evening chapel services in which some of those enrolled will be asked to participate. The Rev. W. Norman Pittenger is once again the faculty director of the program, and the Rev. George W. Smith, Jr., rector of St. Matthew's Church, Worcester, Mass., is responsible for handling the arrangements.

A maximum number of 60 men can be accommodated and all will have rooms and meals at the seminary. The charge for the entire program is \$40.00. Further information may be obtained from the alumni office, 175 Ninth Avenue, New York, N. Y. 10011.

BISHOP PIKE BACKS WORKERS MARCH

- ★ Additional support for striking grape pickers who are dramatizing their campaign for collective bargaining rights and better working conditions with a 300-mile pilgrimage from Delano to the state capitol at Sacramento was voiced by Bishop James A. Pike of California.

The churchman called on both clergy and laymen not only to "march with the farm workers but also to work for them."

His expression paralleled that of Roman Catholic Archbishop Joseph T. McGucken of San Francisco, who sent representatives to participate in the march to Sacramento. The Catholic prelate also made a sizeable cash donation toward the expenses of the march.

"As far as I'm concerned," a growers spokesman said, "church leaders had better start looking for other financial means to carry out these radical theories they are attempting to force upon us."

EDITORIAL

The Resurrection Faith

IS GOD RISEN and alive now, or was he dead and buried long ago? Underlying the theological ferment of the times are basic differences in the perception of reality and the way they are verbalized.

Although the basic differences often become crystalized and expressed through particular personalities and movements — properly enough since truth can be and must be communicated through personal perceptions and formulations, as they have been from the dawn of time—those who can listen must not let their picture of the speaker obscure the truth of the word spoken.

The “death-of-God” radicals are not the only ones concerned with the life and death of God, though they are in their own way. They do make the assertion that the death of God in our time must be seen, as they hold, as an historical fact. Whether this is in reality a fact of history would have to be subjected to critical examination. Is man in fact at this time aware of, and can he be responsive to, the reality of that God who in faith is held to be? If not, to what extent is God then a historical fact for man as he is?

This question of fact has nothing to do with a question of whether God in and of himself is in reality alive or dead, whether he “exists”, or not. If the God of faith “exists” then his “existence”, his being alive or dead, is certainly not something dependent upon any opinion or belief, one way or another.

Apart from this, and indeed beyond it, is the question of the way in which the God who through faith is known to “exist” is related to human existence.

There is a vast background in conventional Christianity which holds the relationship between God and man to be “revelational” in a narrow, overt, form. Although this way of viewing the relationship is not dominant in Anglicanism, which has long been informed with Platonism, reflections from it nevertheless enter into theological discussions in the communion. In this view “revelation” is confined to scriptures, which uniquely verbalize certain events and relationships. The individual believer then gains a relationship with God when he perceives these verbalizations either as historical fact or as vehicles of truth.

A secondary form of access to this relationship

lies in the dogmatic formulations, such as the creeds, designed to organize the scriptural descriptions.

In the Christian community no one will quarrel with the fact that the scriptural verbalizations are indeed revelational. In them God does indeed make himself and his relations with his creation known. But the question always confronting theology — as it did Jesus too — is the limitation of revelation to historical forms like scriptures and creeds. Is the God of scriptures and creeds in fact the one who showed himself to be alive everywhere and forever — indeed fully so this very moment — or is he one who became, fixed and immutable, in short dead, when that which he said and did was put into words for all to see?

The view which confines revelation to scriptures and related historical elements always runs the danger of denying — or rather, not seeing—the truth which scriptures above all else made known. The God of Abraham, Isaac, and Jacob did not go to his grave with the patriarchs. There is not one God for Plato, and another for Moses. The Word which was in the beginning with God is also the Word which rose again. The Word which rose again is for that every reason as fully present, speaks with the same authority, and makes all things alive now as much as ever.

The reality of God and the expression of his relationships cannot be confined to historical molds. To do so is to use a dead god for an idol.

The resurrection faith, in the contrary, is the affirmation of the present power of the Living God to be all that he is, to do all that he wills, and to speak his word, through means of his own devising.

BREAK COMING UP

LAST YEAR we took that break the masthead mentions in January and got our feet wet slushing through two feet of melting snow. We figured April ought to be better so we are taking off for a few days, which means that there will be no Witness dated April 14.

In order that there can be no argument about it, the postmaster has made us sign a receipt for a certified letter which says that no copies will be allowed in the mail after December, 1966 without zip codes. So please—we'll put 'em on the stencils as fast as you send your zip to us.

HIS VICTORY AND OURS

By Alfred B. Starratt

Rector of Emmanuel, Baltimore, Maryland

HIS VICTORY IS NOT AN ANCIENT WONDER STORY BUT THE MARCH OF HOLY MEN THROUGH THE LONG CORRIDORS OF TIME

HISTORICAL RESEARCH into the nature of the event we speak of as the resurrection of Jesus must begin with the writings of St. Paul. There are two reasons for this. First, it is universally recognized that his letters were written at least twenty years before any of the gospels. Secondly, he is the only New Testament writer who reports his own experience of the event. In the fifteenth chapter of First Corinthians he gives us a list of men who had the experience — a list which ends with these words: "Then he appeared to James, then to all the Apostles. Last of all, as to one untimely born, he appeared also to me."

In that first letter to the Corinthians Paul doesn't describe the event, but in the twelfth chapter of his Second Corinthian letter he does say something more about it. His words in the latter passage read as follows: "I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven — whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into paradise — whether in the body or out of the body, I do not know, God knows — and he heard things that cannot be told, which man may not utter."

Although this passage is written as if St. Paul was telling about the experience of some man other than himself, these words are a figurative description of Paul's personal experience near the city of Damascus when he changed from being a persecutor of Christians to a follower of Christ. The "man in Christ" to whom he refers is Paul himself, and he uses the phrase simply as a circumlocution for the first personal pronoun so that he won't sound too boastful.

In my book *The Real God*, published by the Westminster Press in Philadelphia, I have given the substance of the historical argument which makes it clear that what St. Paul is talking about when he speaks of being "caught up to the third heaven" is the same thing that he means when he says, "... last of all he appeared also to me."

In that book I have also shown the relationship between Paul's personal witness and the event described by the author of the Book of Acts fifty years later when he told of Paul seeing a light and hearing a voice while on the road to Damascus. Here I will simply say that there are very good reasons for believing that these words in St. Paul's Second Letter to the Corinthians are the nearest thing we have to an actual first-hand description of the evidence that leads to the conclusion that Christ lives forever.

The Gospel Accounts

TRUE, you won't hear these words discussed in many churches on Easter Sunday, for they are associated with the celebration of Paul's conversion rather than with the resurrection. It has been assumed for centuries that the gospel accounts of an empty tomb, a figure seen by women in a garden, a ghost that takes on flesh in a locked room, and similar narratives, are the historical foundation of faith in the continuing life of Jesus after his death. St. Paul's personal narrative of his experience fourteen years before he wrote Second Corinthians is too poetic, too figurative, too much lacking in the material substance of a real miracle story to prove satisfactory to the ordinary run of mankind.

In our Lord's own lifetime they kept clamoring for him to demonstrate his divine authority by a miracle, and he refused to do so. After his death the same clamor continued and finally produced, in the process retelling, the kind of heavenly sign that he himself had consistently refused to give. The legend of the conversation with the devil in the wilderness is an authentic reflection of such refusal. It is carried on as a theme throughout the narrative of the first three gospels. It is repeated at the end when the spectators at the crucifixion yelled at him, "If thou art the Christ, come down from the cross!"

Through all that historians can discover about his earthly life, Jesus insisted that God forces the faith of no man by the power of miracles.

But such an idea was so contrary to the understanding of men of the first century of our era that they couldn't believe it. In the end they had their miracle as the unconscious product of their own way of expressing their faith in the continuing life of Christ — a miracle story that grew out of the simple process of telling and retelling what men had heard from the lips of Peter and others during many decades before the tradition was fixed in written form as we find it in the gospels.

Demands for a Miracle

IN THE PASSAGE I have quoted, St. Paul tells us that he is writing to the men of Corinth fourteen years after his experience, and though his words about the third heaven and Paradise are obviously figurative, you can catch in what he says echoes of the persistent demand for a materialistic miracle as a foundation for faith. Read the passage again and notice the repetition of the phrase, "whether in the body or out of the body I do not know, God knows." Why say this twice in the course of only two sentences about the event? Isn't it probable that the phrase comes to his mind almost without thinking because, during the course of fourteen years, whenever he bore witness to his experience of the living Christ he had had to deal with the almost universal desire of men for a materialistic sign of the resurrection?

Paul's experience was obviously one of a class of events which men who study the psychology of religion describe as mystical. Mystical experiences, when discussed by such scholars, have nothing to do with ghosts, crystal balls, and seances with people who claim to be mediums. In psychology of religion, a mystical experience is one of direct awareness of God as infinite being — the inner reality of all that exists.

We might, in an imaginary narrative consistent with what we know about mystical experience, think of St. Paul telling the Christian message in some synagogue of Asia Minor:

"This man, Jesus of Nazareth," he says, "died on the cross for the forgiveness of sins because he was God's Messiah — declared to be so by his survival of death."

"Now wait a minute," calls out some skeptic, "are you asking us to believe that this man continues to live? How do you know?"

"Because I have been in his presence years after his death."

"You were in his presence? What do you mean? Somebody introduced you to him? You

sat down and had a meal with him? How do you know it wasn't his twin brother, or some clever actor?"

"No. It wasn't like that," says Paul. "I was near Damascus where I was hunting down those who were his followers. Suddenly the whole world began to feel different, as if it were becoming transparent. Streaming in upon me from every side was beauty beyond the power of words to utter — more than beauty — it was love become luminous — an ocean of love in, through, and beyond everything, flowing in wave after wave through me as well as through the whole world until I was one with the limitless glory. When it faded away I knew that this was what the disciples of the Nazarene had seen in him. As I examined them they had told of his limitless love — his life as one with all creation. I knew then that the life in him was the life of God himself — life eternal. That he lives. He lives forever. Death has no power over life lived in love. I know he lives, for I have known God, and God was in his Messiah!"

"But did you see him face to face?" asks the skeptic. "If anyone tells me that a man lives after his death, I want to be introduced to the reanimated corpse—feel the warmth and weight of his flesh. I know nothing of waves of glory. Maybe you mean that you were lifted out of your body and your spirit met his in Paradise."

"I don't know whether I was in the body or out of the body. God only knows that," says Paul. "I only know that every imaginable good, all the love of God, shone forth in that man's life on earth, and after his death I stood in the presence of that same love. More than that, this love entered into me and made me one with him forever. The life I now live, I live in Christ. Whatever this poor body of mine can do to bring light to the darkness of men's hearts is done because Christ lives in me. This is what I offer you, my friends, his life — the life of the living Christ — the life of God in you! Don't ask me, then, about bodily miracles. A changed man is enough of a miracle. Men living in unlimited love are miracle enough. I call you to participation in the eternal life of Christ in God!"

The Easter Victory

DOES SOMETHING like that lie behind those strange words in the Second Letter to the Corinthians? "Fourteen years ago I was caught up into the third heaven, into Paradise, — whether in the body or out of the body I do not know. God knows."

At Easter we talk of the victory of Christ. What kind of victory would he have wanted? A wonder story? A stupendous physical miracle to force the faith of men — he who refused to give a sign — he who was always troubled by the possibility that men might follow him simply as a wonder-worker? To ask the question is to see at once how contrary this would be to his whole ministry and his understanding of God.

Is not this his victory? That men should come at last to know that God is the one life in all? That they should at last recognize that the universal love in which he lived was simply the natural response of one who knows himself in God to be one with all other men? And that men might become aware that this eternal, healing, helping, merciful, lifting, power of reconciliation is triumphant over evil and death, forever alive in the world, forever embodied in men who truly find the source of their own life in the infinite life of God?

His victory is not an ancient wonder story. It is an eternal victory known in the march of holy men through the long corridors of time. It is Christ in St. Paul, in St. Francis, in Albert Schweitzer, in Martin Buber, in Martin Luther King, in individuals we met in Selma, Alabama, in people who work for peace in Vietnam, in men and women who appear before legislative hear-

ings for the abolition of the death penalty, in peace corps volunteers and social workers among the poor, in countless folk whose actions are motivated by a capacity to care that reaches beyond all in-group barriers to all forms of human need.

The Living Christ

AND IT IS OUR VICTORY when, in the midst of all the darkness, pain, tragedy and loss of this world, we turn away from selfishness and out of the roots of our being arises the ability to bring light, and trust, and reconciliation, and peace, and joy. Then, to the degree that we are able to love, our words become the words of the living Christ. His glory shines in our eyes. His healing flows from our hands. Then each one of us transcends the little isolated ego which must perish and becomes one with the eternal — victorious over death — one with the best, the only, hope of the world.

Whether in the body or out of the body, God only knows. But this I do know. Christ lives in love eternal. He lives wherever two or three are gathered in love. He lives in all of the men, women and children I have met, for I have felt again and again the outreach of his limitless affection through their presence. And I thank God for his victory, and ours.

THE PERFECT SACRIFICE

By Kate Ball

Episcopalian of Durant, Oklahoma

**GIVING OUR WILLS AND BODIES IS
THE REASONABLE SACRIFICE THAT WILL
SATISFY BOTH GOD AND OURSELVES**

AS THE EVENING SUN begins to redden the clouds in the western sky, a bearded man in rough clothing pushes aside the brush and enters the little clearing in the wilderness. He soon is followed by several half-grown lads, apparently his sons. One of them is leading a bleating lamb. Yet another carries a bundle of sticks. In the center of the clearing stands a pile of stones, which have been carried there at the cost of some toil to this man and his sons.

Now the father carefully sets down an earthen-

ware pot he has been carrying. In the gathering dusk can be seen the glow of fire within it. For some minutes the boys and their father are busied around the pile of stones, building up some of the rocks that have fallen down, and arranging the sticks of wood they have brought with them on top of the pile. When all is ready, the boy holding the lamb binds its feet with cords, and helps his father place it upon the crude altar they have made. Now this lad falls back and joins his brothers at a little distance from the

altar. They stand attentive and silent, a hush of expectancy and something like fear upon them.

From his waist the man draws a knife, and begins to murmur a set of words, while the bound lamb bleats piteously. The boys draw closer together, fear and awe upon their faces, and as the prayers continue they begin to raise their hands towards the altar, towards the sky. At last the father slashes the lamb's throat with his knife, the bleating is stilled, and the blood runs down the rocks. Father and sons throw themselves upon the ground, bowing and cowering there while the father's prayers grow louder and more urgent. At last the father-priest raises himself upon his knees, raises his eyes to the heavens. His sons do likewise. The last rays of the setting sun illumine their faces, shining with satisfaction and peace and a joyful humility. They have done sacrifice to their god!

Why Necessary

ALTHOUGH this is an imaginary account of primitive worship, scenes essentially like it must have been enacted hundreds of thousands of times in the early history of man. From the remotest times, man has attempted thus to express something about himself, and something about his God or his gods, by means of this sort of sacrifice.

We naturally ask why? Why did so many people, in so many cultures, in so many different parts of the world, feel the need to worship in this manner? What was there in primitive man to compel him to make blood sacrifices to his deities? Whatever it was, we may safely assume it to have been a perfectly legitimate need on man's part, and animal sacrifice a perfectly legitimate means of expressing that need. The God of the Hebrews allowed this method of worship to be used in his service, although he forbade many other customs of the heathens.

But what did it mean? Why did they do it? For one thing, men seemed to be trying to express a need for ritual punishment, punishment unto death. Dimly, primitive man was aware of sin and guilt, and the need for punishment. This feeling stirs in all of us, from time to time. Modern man has probably not grown as sophisticated as he may think. For our remote ancestors, then, the lamb or other sacrificial animal became the victim, received the death wound, and shed its blood upon the altar. The lamb bore the punishment that man felt, deep in his subconscious, he deserved himself.

Guilt Over Possessions

A SECOND FACTOR we might call the wish for deprivation. Man felt that he had something he ought not to have, something he ought to deprive himself of. What could it be? His first thought naturally was of his possessions. What did he have, what did he possess, that ought to belong to his God? The most basic possession of man has always been food, and the prime food has always been meat. He would take a choice lamb, or bull, and offer it up to God. Then perhaps God would be satisfied with him, and man's own urge to deprive himself of something for his God was appeased.

And so, with the passage of time there grew up more elaborate rituals in the sacrificial worship of various deities, the world over. As societies became more civilized, refinements were introduced in the details. Temples were built to house the altars, certain men were made full-time priests, instead of the father of each family being the priest, as was the case in very primitive times. Special garments were made for the priests; altars were made of bronze, or fine stone; altar vessels were made of silver and gold. But still, the basic service was the same: a fine animal, good for food, was given up to be slain on the altar, in honor of the God. This was true whether the God was Jehovah or Apollo. All men had the same instincts.

But something else happened as time went on, and as men became more given to thought and reflection. An awful doubt crept into the minds of some of them. They began to fear that the sacrifice, just the sacrifice alone, might not be enough. The Hebrews particularly, whose principal talent might be called a talent for God, a responsiveness to him, began to perceive that a righteous God wished to be served by righteous men. It was not acceptable in his sight that men should deal in murder, cheating, and theft, and then come before his altar and offer up sacrifices to the honor of his name. God had given to these men laws to obey, commandments and ordinances to follow, and he required of them that they do so.

Early in the Old Testament, the prophet Samuel rebuked a headstrong king, who was arguing that he had disobeyed a particular order of God in order to have more animals to sacrifice to him. Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Service of God

THIS THOUGHT stayed with the Hebrews. From time to time throughout the whole course of their history, some strong religious voice would be raised among them, reminding them that the service of God was not simply a mechanical matter of so much offering, so many sacrifices. We are not, in fact, progressed so far today but that we might do well to heed this cry ourselves, and remember that to obey is better than sacrifice, or than any external service we can perform for God.

Meantime, the "temple service" went on, essentially the same as the simple ritual act we saw performed by the father-priest and his young sons on the crude altar in the wilderness. Animal victims were put to death in order to appease man's consciousness of sin and need to see punishment imposed, and in order to deprive himself of something he had, that ought by right to belong to his God.

And now, there crept into the minds of some of the more religiously advanced of the Hebrews, a still more fearful doubt. What if there were something wrong, or something lacking, in the very principle of putting an animal to death for the sins of man? What if it were not enough? And moreover, what if the bulls and goats were not the things that God wanted man to give up to him? What if it were something else? But what could it be?

This doubt, and the fear that attended it, had a very real basis in the hearts of the men who experienced it. The traditional worship, the sacrifices on the altar, did not satisfy them. Unlike their primitive ancestors, who had found peace and restoration in the death of the lamb on the altar, they were tormented by the thought that somehow, all this was beside the point. And so, they grew more and more punctilious. They searched for more and more perfect animals to sacrifice on the altar. The rabbis drew up stricter rules for the acceptability of animals for temple sacrifice. Temple authorities were known to reject animals for having one hair the wrong color. The search for perfection grew more and more elaborate, frantic — and useless. Something still was wrong, something still was lacking. And no one had any idea what it was.

The Perfect Sacrifice

AT THIS POINT, God took pity on man and did for him what he could not do for himself. God provided the perfect sacrifice, the full and suf-

ficient sacrifice. He wrapped himself in human flesh and became a man, in order to give himself up as a sacrifice, once and for all. When the crowd of Jesus's fellow-men stretched forth frenzied hands in that courtyard in Jerusalem and screamed, "Crucify him! Crucify him!" they were in effect stretching out the lamb on the altar and drawing the knife upon him. If Jesus had not been truly God, the sacrifice would not have been a perfect one. If he had not been truly man, it would not have been a sacrifice at all.

And so, if men had to have blood-letting, they had it supremely on Calvary. If they had to see suffering and punishment for the remission of sins, they saw it, imposed upon no less a man than the Son of God himself. At last that old, old need was filled, that ancient craving was satisfied. The full, perfect, and sufficient sacrifice had been made, for the sins of the whole world.

And now at last that other question could be answered, too. What was it of which man should deprive himself? What did he have, that ought to belong to his God?

The apostles have given us the answer. Very soon after the passion of their Lord they were able to see what it is that God asks of man. It is not his sheep and goats, not his material possessions, not his money and wealth. The truth is, these are not enough. God asks for man's will. And whoever gives his will, gives all. Quite simply, this is what God wants of us — ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto him!

This, then, is the secret of the ages. It was an open secret, perhaps, but well enough hidden from self-willed man. And although the apostles gave us the key to it nearly two thousand years ago, many people act as though it were a secret still, and they have no idea what it is God wants of them. But this is what Christianity is all about — it is a way of giving our whole selves to God. Nothing less will satisfy either God or ourselves.

Self-centeredness is torment to man. Even partial giving of oneself is torment, as centuries of frustration on the part of worshipping man can testify. But the complete giving of ourselves to God is peace and joy beyond measure. For, as St. Augustine said, God has made us for himself, and our hearts are restless until they find rest in him.

EASTER EVERY DAY

By Edgar D. Romig

Rector of Church of the Epiphany, Washington

THE CROSS HAS REGAINED FOR ALL MANKIND THE STATUS OF SONS OF GOD

IT OUGHT to be possible to look at a man and see God there. That is why God created man—"He wanted to have the joy of beholding in Adam the reflection of himself" (Dietrich Bonhoeffer).

It ought to be possible to look at a man and see God there, but without Easter it is not possible. For the legend of Eden tells us the terrible truth that we have cut ourselves off from God. He no longer can be seen in us — until Easter happens.

So far had we fallen from him that we could not possibly lift ourselves up to him again. That is why Jesus came. We could not return to God, so God came to us. Not only did God come to us, he entered into the deepest hell of our selfishness and took upon him all the consequences of it. At Easter Christ turned night into day for you and me. The cross did not defeat him; instead through the power of his resurrection he removed from us the dark shadow of nothingness and restored in each of us the image of God. Now God can look at us and see once again the reflection of his own love. Karl Barth goes so far as to say that "Man is no longer seriously regarded by God as a sinner . . . He has died to sin; there on the cross of Golgotha . . ." Ah, yes, there is still sorrow and cruelty and suffering in the world, and in each of us — but the forces of evil cannot win the ultimate victory, for God has already triumphed over them — on the cross and at Easter.

When Fear Gives Way to Hope

THE JOYFULNESS OF EASTER can be with us every day of our lives if our fear gives way to hope.

How much fear there is in the world! — the fear of failure, the fear of sickness, the fear of loneliness, the fear of death. St. Paul's letter to the Philippians contains an Easter prayer, that "I may know Christ and the power of his resurrection". Every day becomes an Easter for you and me when we begin to know Christ and the power of his resurrection. For it is that

power which removes fear from us, so that we know at last that God sees himself in us, sees us as his children.

How does this happen — this knowing of Christ, this knowing the power of his resurrection? It does not happen as we seek heroically to be better Christians. It happens only as we surrender ourselves to him; it happens when we allow him to enter into our lives. We cannot of ourselves restore the image of God in us; only Christ who has become one of us can do that. We become new creatures only in so far as we share in his death through ourselves dying to our old selves. "I live, and yet no longer I but Christ liveth in me" (Galatians 2:20).

Sometimes some of us try too hard to be Christians. We are better off if we recognize that no matter how hard we try we cannot remake ourselves. For left to ourselves, we are hopeless. But the awareness of that hopelessness gives Christ just the opening into our hearts that he needs. When we confess that we are hopeless that is when Christ can enter into the abysmal emptiness of our lives, and can recreate us so that God looking at us can see himself once more.

When Christ has restored the image of God in us then we need fear nothing; for the power of his resurrection gives us that hope of eternal companionship with him which conquers all our fears.

When Doubt Gives Way to Faith

EVERY DAY can be Easter when fear gives way to hope, and also when doubt gives way to faith.

There is something of the doubting Thomas in most of us. It is part of the lingering self worship which obscures the God in us like a thundercloud obscuring a spring landscape.

But the doubt which confuses and torments us disappears as we surrender ourselves to the power of the cross and the resurrection. We cannot rid ourselves of doubt, either by a brilliant intellectual exercise or by a conscious stifling of our uncertainty. Only by surrendering ourselves to him who was obedient to God when he had

every reason to doubt even the existence of God can we so utterly open ourselves to his perfect humanity that his unswerving allegiance to his Father will enter into us. Then his relationship to the Father reestablishes our relationship to the Father. It is only through what he has done that we can conquer the doubt that like a shadow separates us from God.

Sometimes we try too hard to find the faith we want so desperately. Actually we cannot find it for ourselves. Only Christ can give it to us as we open ourselves to him in complete emptiness and humility. "I live, and yet no longer I but Christ liveth in me." Only through him "and the power of his resurrection" do we lose the doubt which separates us from God and gain the faith in his Son which is the road to eternal joy.

When Duty Gives Way to Love

EVERY DAY can be Easter when fear gives way to hope, when doubt gives way to faith, and when duty gives way to love.

Phillips Brooks, probing the deepest meaning of Easter, speaks of the drudgery of duty — the drabness of the life of the man who wants to be a Christian but who does not know the power of the resurrection. Brooks says:

... Ah, how many of us know the slavery and bondage of long days and years, when with no enthusiasm to inspirit us, with no love, we have just tugged away at things we knew we ought to do, disheartened by the continual sense of how poorly we did them . . . All that is changed as soon as the Easter truth of the new man is shown to us — the new man made in the image of him that created him . . . for him God breaks the hard mask off from the mere doing of duty and turns it into the loving service of the Saviour . . .

To know Christ "and the power of his resurrection" is to know how duty can give way to love. This, also, is something we cannot win for ourselves. It comes to us as we empty ourselves to the love of the Saviour. Looking at ourselves we see no God in ourselves; we see only a dark shadow which obliterates the image of God in us. Even our best efforts to be better people are clouded by the dreary drudgery of good deeds done only out of a sense of duty.

The Power

BUT THE POWER of the cross and of the resurrection can break through the barrier of

our selfishness and restore us to companionship with the Father who still loves us, whose Son died for us. And then, the love which flows into us from the crucified and risen Lord flows out of us into others. The cross, you see, has regained for all of mankind our status as sons of God.

Bonhoeffer could write even from the Nazi concentration camp in which he was imprisoned: "Henceforth any attack, even on the least of men, is an attack on Christ, Who took the form of man, and in his own person restored the image of God in all that bears a human form."

To All That Bear Human Form

IT IS BECAUSE CHRIST died to restore the image of God in all who bear human form that missionaries carry the love of Christ even to the humblest and most primitive of aborigines. They do it not out of duty but out of thankful love of the Saviour and of those for whom he died in order that God might be seen in them.

It is because "any attack, even on the least of men, is an attack on Christ" that white and colored Americans are refusing to submit any longer to the heresy which claims that one race is inferior to another. No race can possibly be considered inferior to another, for Christ died to restore the image of God in all people.

To believe that Christ died and rose again for all is to believe also in the giving of ourselves to one another, in the "freedom movement", for example, not out of duty but out of love.

Our joy as believers in him is to let his love shine out from our lives. As we lose ourselves in him the dreary doing of duty gives way to the exhilaration of loving one another without even thinking about it — loving one another because it is second nature, the nature of the new creature.

The sum of the matter, then, may be given in these words: every day can be Easter when self gives way to Christ. "I live, yet no longer I but Christ liveth in me." That is what happens when Paul's prayer for himself and for the Philippians, and for you and me, is answered, his prayer "that I may know him and the power of his resurrection".

When that happens to a man you can look at him and see the Lord Jesus Christ; you can look at him and once more see God in that man.

Theology in Ferment Symposium Attracts Large Audiences

★ The only future theology has is to become the theology of the future, Harvey Cox of Harvard Divinity School told a symposium on "Theology in Ferment" at the University of California at Santa Barbara.

"Its attention must turn to that future that God makes possible but for which man is inescapably responsible," he said. "The fate of theology will be determined by its capacity to reappropriate its prophetic role."

Cox, church history professor and author of "The Secular City," addressed some 900 persons, while another 450 heard him via closed-circuit television.

Other speakers at the symposium, sponsored by the university's department of religious studies, included Father Francis Xavier Murphy, professor of patristic moral theology at the Lateran University in Rome, and Rabbi Abraham J. Heschel, professor of Jewish mysticism and ethics at Jewish Theological Seminary, New York.

In his talk Cox described three senses in which the phrase "death of God" is

used in contemporary theological thinking. It can be used to mean, he said, that "Christianity has been mistaken or confused all along in attributing any reality to a being transcendent to human life and experience. As Paul Van Buren has said, 'Christianity is about man and not about God.'"

The "death of God" phrase also is used in the context of cultural analysis, Cox said. "Here the phrase simply means that the culturally conditioned ways in which people have experienced the holy have become eroded in our time . . .

"The reason for the 'death of God' in this sense is to be found in the shattering transitions which have come into our culture, due to the advent of modern technology, the breakdown of our isolation from radically different culture systems, and the change in life style brought about by massive urbanization.

"As these changes have conspired to further the process of secularization and the erosion of Christendom, the culturally conditioned modes of experiencing the holy disappear also. The

'God' of Christendom is thus 'dead.'"

A third sense in which the phrase is used is to refer to the increasing ambiguity of the word "God" in common English usage, he said. The word "God" is almost useless, he said, "because it means so many different things to so many different people that it has become ambiguous and misleading."

Cox said the "death of God" movement is more "the symptom of a serious failure in theology than a contribution to the next phase . . . The experience of the 'death of God' springs from the dissolution of traditional symbols that no longer illuminate the shifting social reality . . ."

It serves man right, he added, "that our unwillingness to do the work we should have done on the problem of God has now

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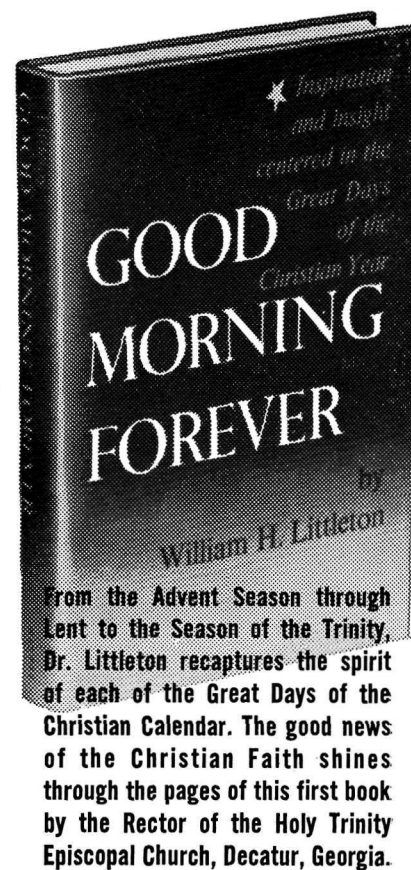
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produced the 'death of God' movement which, if it makes no constructive contribution toward extricating us from the quagmire, dramatizes with chilling cogency the bankruptcy of the categories we have been trying to use."

His response to the movement "is to continue to move away from any spatial symbolization of God and from all forms of metaphysical dualism," he concluded. "I am trying to edge cautiously toward a secular theology, a mode of thinking whose horizon is human history and whose idiom is 'political' in the widest Aristotelian sense of that term, i.e., the context within which man becomes fully man."

Father Murphy spoke on how modern theology is changing and why it must continue to change. Much of the theological approach of the Vatican Council, the priest observed, was based on the "mutability of all things, human and divine, including man's ability to answer questions raised by modern existence."

The Council, said Fr. Murphy, succeeded in analyzing and describing "the life of the Christian dealing with the practical conclusions to be drawn from his engrafting in Christ, while still an interested pilgrim sojourning in the 20th century."

Christianity, the priest said, has an antidote for man's fears and gropings, but its message must not be like a cold, rigid and massive "architected medieval cathedral."

"Modern man," he said, "is asking for bread, and it is useless to hand him the many-faceted and expertly carved stone of the scholastic system."

The church now must use the terms, symbols and images of the 20th century to demonstrate its answers to the "burden of morality," the priest said.

Tomorrow's theologian, Fr. Murphy said, "must find a technique and a language that will make the commitment to Christ an acutely desirable achievement for the majority of mankind."

"Our present generation, however, is broken through the structure of a monolithic approach to theology, and has supplied the elements for a basic renewal and reorientation of human values."

"The next generation must find an effective way of making Christ and his church actual to its contemporaries."

Rabbi Heschel said religions are no more self-sufficient, independent or isolated than are individuals or nations.

"Parochialism," he said, "has become untenable." He warned, however, against destroying the individuality of religions.

"Interfaith," he said, "may become a substitute for faith, suppressing authenticity for the sake of compromise. In a world of conformity, religions can easily be leveled down to the lowest common denominator."

"Both communication and separation are necessary. We must preserve our individuality as well as foster care for one another, reverence, understanding, cooperation. In the world of economics, science and technology, cooperation exists and continues to grow. Even political states, though different in culture and competing with one another, maintain diplomatic relations and strive for coexistence."

"Only religions are not on speaking terms . . . No two minds are alike, just as no two faces are alike. The voice of God reaches the spirit of man in a diversity of ways, in a multiplicity of languages. One truth comes to expression in many ways of understanding."

THE WITNESS

Clergymen Join Forces to Save Farm Areas in the Midwest

★ Twelve clergymen from town and country churches of six denominations are trying to persuade residents of the dwindling rural communities they serve to work together in combatting the disorganization, economic and spiritual decline that plagues much of America's farm belt.

First step for the ministers was a two-year study of the area, just completed. As a result, the churchmen urged close cooperation among all major community elements — agricultural, business, educational, and religious.

The study committee chairman, the Rev. Walter Koch, pastor of St. John's United Church of Christ near Talmage, Nebraska, has proposed a regional board of directors made up of ministerial, business and agricultural leaders. Such a step, he suggested, would help weld the area's physical and spiritual resources as a "community of communities."

An area-wide organization, he noted, would also be more effective in rallying "spiritual resources" and in working for regional economic welfare through government aid and related projects.

The clergymen's study detailed the exodus of young adults from the area. "We found population in the 6 to 14 age grouping high, but there was a sharp decline from 15 to 24, decreasing about one-third across the board up to age 65, when there is again an increase."

For the rural church, he said, "This means hard times. There are fewer members, making it harder to keep the pastor. There are fewer people remaining loyal to keep the church doors open, the schools running."

Despite dwindling population, church membership rolls in the area tend to remain constant. Koch explained this by pointing out that although people move away, they are reluctant to have their names removed from the church rolls. "It's very difficult to transfer membership from a rural church," he said. "I'm not sure why."

He predicted a brighter future for the region. "Someday this will be a place for people to come to, with both the east and west being crowded with people. But now is the time when we have to work together more, rather than having each town working for itself."

Other ministers participating

in the effort serve churches related to the Methodist, United Presbyterian and American Lutheran Churches, the Lutheran Church in America, and the Disciples of Christ.

TAYLOR HEADS STUDY OF SEMINARIES

★ Charles L. Taylor, since 1957 executive director of the American association of theological schools, was named director of a two-year comprehensive study of all aspects of theological education in the Episcopal Church.

He will establish headquarters in Dayton, Ohio, and assemble a staff to assist him in the study, first announced last October.

Taylor's appointment was officially made at the first meeting of the study's advisory

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committee and the Episcopal Church Foundation which will undertake and finance the project.

Chairman of the 11-man committee, which includes theologians, educators, and professional people — more than half of them laymen — is President Nathan M. Pusey of Harvard.

The committee will meet frequently at the Episcopal Church Center to review the study's progress and meet with consultants in specialized fields relative to the project.

Results of the study are expected to be reported at the General Convention in 1967, followed by implementation of the findings.

FAIR HOUSING DRIVE GREAT SUCCESS

★ More than 10,000 signatures have been obtained in the six-county fair housing campaign sponsored by the Kansas City council on religion and race.

After several months of preparation and rallies led by religious leaders, volunteer workers have canvassed most neighborhoods asking people to sign "good neighbor" pledges, stating that they support open housing and the right of all responsible persons to live in any neighborhood they like and can afford.

The Rev George B. Laurent, Presbyterian executive director of the Council, said that several neighborhood fair housing councils would continue seeking signatures until the deadline for filing lists with campaign headquarters.

The Rev. Ted Fritschel, a leader in the campaign, termed it "a tremendous success, if for no other reason than that it has the entire community talking about the problem — of segregation in housing. Previously most

people didn't even know there was a problem."

Laurent said the campaign has provided the basic educational effort needed "to stimulate steady progress toward open housing in the suburban areas around Kansas City. This has been the procedure in many parts of the country, notably northern Virginia, northern New Jersey, Cleveland and Ann Arbor.

"In all these communities in the past year," he said, "there have been significant numbers of minority families moving quietly into scattered areas with the assistance of fair housing groups. The same thing will happen here, and I know Kansas City will accept these families as other communities are doing."

Many religious leaders take active roles in the campaign, including Catholic Archbishop Edward Hunkeler of Kansas City, Kansas; Catholic Bishop Charles H. Helmsing of Kansas City - St. Joseph, and Episcopal Bishop Edward R. Welles of West Missouri.

ORTHODOX LEADER SEES UNITY AHEAD

★ Archbishop Iakovos, primate of the Greek Orthodox archdiocese of North and South America, said in an interview in San Antonio, Texas that he saw the Catholic and Orthodox churches "achieving a greater spiritual unity which will lead us to the same altar and the same chalice."

He said Catholicism and Or-

thodoxy "are united in the same spirit and the same aim. We are beginning to remove all obstacles which are prejudicial and in error."

He said the historic meeting between Pope Paul and Ecumenical Patriarch Athenagoras in the Holy Land two years ago still underscores the "closeness" of the Orthodox and Catholic religions.

"The day will not be very far — although it is in the hands of God — when all Christians will discover one another through their redeemer — our Lord, Jesus Christ," said Archbishop Iakovos.

He hailed the second Vatican Council as the "greatest Council of the Catholic Church since the Council of the 11th Century which caused the great schism" between the Catholic and Orthodox Churches.

"The Second Vatican Council was the greatest Council of all," he said, "because of the spirit of humility and charity present during the Council's four years which helped other Christians see the present day Roman Catholic Church in its present day light — the light of Christian humility and anxiety that we may all be one."

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- NEW BOOKS -

E. John Mohr
Book Editor

A PATTERN FOR LIFE, An Exposition of the Sermon on the Mount, by Archibald M. Hunter. Westminster. \$1.65

This little book is a bargain. It is sound and helpful from beginning to end and we strongly recommend it. Dr. Hunter is professor of New Testament at Aberdeen, and formerly held the same post at Mansfield College, Oxford.

Again and again he throws fresh light on the old familiar words, and to a lay-person or cleric wanting to read the Sermon on the Mount devotionally his book is an excellent guide. I would recommend it for teachers of Bible classes, a parson who may be tempted to preach a series on the Beatitudes or just wanting a quick reference book, or any interested Christian.

I opened it up at all the places where I particularly wanted to see how he treated a familiar passage, and I was unfailingly rewarded.

— BENJAMIN MINIFIE

Dr. Minifie is Rector of Grace Church Parish, Manhattan New York City.

CREATIVE BROODING, by Robert Raines. MacMillan. \$2.95

The word creative has been so misused in the twentieth century that any book with the adjective "creative" in its title makes me shudder. I am not at all sure that brooding is creative, though it might lead to some creative act, such as the writing of a poem, or the painting of a picture. Possibly redemptive brooding would make more sense, but creative is a popular word, and publishers are shrewd people.

It would be difficult to criticize this collection of writings because most of them are from the Bible. The author has provided what might be called "reflective" reading for thirty four days. Each day provides a passage from the writings of thoughtful men, most of them contemporary, followed by a few quotations from scripture and a prayer. The non-canonical writings seem to be well chosen. Such persons are represented as Camus, James Baldwin, Moss Hart, Martin Luther King, Alan Paton, J. F. Powers, Dietrich Bonhoeffer. The biblical passages seem to be well-chosen also but I think the book would have been more interesting with more writings of Christian, or near-Christian people of our own time, and fewer biblical passages, since most of the persons

who will buy this book have Bibles and are fairly familiar with its content.

However, the book is well organized, the Bible passages are relevant to the non-biblical writings, and we have indeed too few devotional books which draw upon the perceptions of serious novelists, poets, statesmen and "doers of the word" of our own time. The price seems high for so small a book, but this is an affluent society.

— THOMAS V. BARRETT

Dr. Barrett is Professor of Pastoral Theology, Church Divinity School of the Pacific, Berkeley, Calif.

MODERN CHURCHES OF THE WORLD by Robert Maguire and Keith Murray; Dutton-Vista Pictureback. \$1.75

Working from the perspectives of the liturgical movement and the modern movement in architecture, the authors present the plans, development and pictures of thirty-nine churches from Europe and America. The authors, who were the architects for St. Paul's, Bow Common, London have produced a good commentary giving the whys and wherefores of the structures consistent with good liturgical principles.

Not the least attractive item in the book is the price — since such books generally are made for the exclusive trade category — which means that it can be used with building and grounds committees of parishes as they wrestle with problems of making the brick and mortar expressive of the vital spirit of the worshipping and witnessing fellowship.

— WILLIAM B. SPOFFORD JR.

Dean, St. Michael's Cathedral, Boise, Idaho.

SIN, SEX AND SELF-CONTROL, by Norman Vincent Peale. Doubleday. \$4.50

In this lucid and intelligent treatment of a subject filled with confusion and heart-break for countless persons the pastor of Marble Collegiate Church, New York, presents a helpful guide through the pitfalls. It is written in a breezy, popular style for a mass audience, and its contents are true and unassailable.

Infidelity, promiscuity, perversion, easy divorce, and permissive immorality are so much the "in" thing in so many circles that a book like this, which expresses the opinion that there are objective standards of right and wrong, is bound to be labeled as "square." So be it! And if it is the fate of the Christian to be a square in this sex-worshipping generation, he has no recourse but to face up to unpopularity for the sake of Christ. As pointed out in one of the innumerable excellent illustrations of Dr. Peale, in a telling remark of a Latin American who had

observed a seamy Broadway export — while just across the street a Soviet ballet company was packing them in with clean entertainment — "You must think we're crazy! A house built on sand will not last; neither will a civilization built on dirt."

Yet even within the church, so eager are some of our garrulous members to conform to the spirit of the age, aid and comfort is given to the stereotype thinking which totally repeals traditional standards of decency. We join in the author's "fervent wish that middle-aged Anglican theologians would stay in their cloistered halls and debate learned topics among themselves, not attempt to guide young people through the crises and temptations that they are likely to encounter in the back seat of a parked car. They may mean well, but too often their fine-spun theories are misunderstood and misapplied and twisted into justification for conduct that is surely the last thing they meant to advocate. And then somebody else has to pick up the pieces!"

Any parent would agree.

MARION L. MATICS

Dr. Matics is rector of Christ Church Parish, Bay Ridge, New York City.

Book Notes

After Death, A Sure and Certain Hope, by J. A. Motyer.

God and Mammon, the Christian Mastery of Money, by K. F. W. Prior.

God Speaks to Man, Revelation and the Bible, by J. I. Packer.

Three additional volumes, published by Westminster at \$1.25 each, in the Christian Foundations series by Anglican evangelicals designed to affirm for laymen the fundamental elements of Christian faith based on the NT.

Albert Schweitzer, A Biography for Boys and Girls, by M. Z. Thomas. John Knox. \$2.50

Chiefly concerning Schweitzer's life as a boy in Alsace.

This Jesus . . . Whereof We Are Witnesses, by D. T. Niles. Westminster. \$1.25

Popular lectures conveying the distinguished author's personal convictions about Christ and Christianity today.

The Comfortable Pew, by Pierre Ber-ton. Lippincott. \$1.95

The American edition of the book giving voice to the questions and reservations, in a popular form, about institutional religion in the minds of outsiders.

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