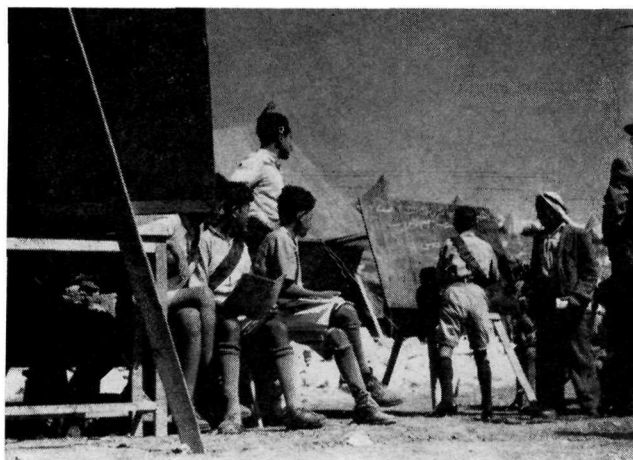


The + WITNESS

MARCH 21, 1963

10¢



UN WORKS THROUGHOUT THE WORLD

JAMES H. ROBINSON writes this week on Most Urgent Question the World Faces. One hope is in the UN—pictured here is a mother and child at a childcare center in Jerusalem and an outdoor class for Arab boys, both projects of the UN. (See Story on Page Twelve)

--JESUS SAVES BY BENJAMIN MINIFIE--

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.
Morning Prayer and Holy Communion 7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street

SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00 a.m.
(Choral Eucharist, first Sundays).

WEEKDAYS: Wednesdays: Holy Communion 7:30 a.m.; Thursdays, Holy Communion and Healing Service 12:00 noon. Healing Service 6:00 p.m. (Holy Communion, first Thursdays).

HOLY DAYS: Holy Communion 12:00 noon.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. Terece 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; Choral Evenson, 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
NEW YORK CITY

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.) MP 11; Ep Cho 4. Daily ex. Sat. HC 8:15, Thurs. 11 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 IS).

Wed. HC 7:20 a.m.; Thurs. HC 11 a.m.
One of New York's
most beautiful public buildings.

The Witness

For Christ and His Church

EDITORIAL BOARD

W. NORMAN PITTENGER, Chairman

W. B. SPOFFORD SR., Managing Editor
LESLIE J. A. LANG; O. SYDNEY BARR; LEE BELFORD; KENNETH R. FORBES; ROSCOE T. FOUST; GORDON C. GRAHAM; ROBERT HAMPSHIRE; DAVID JOHNSON; CHARLES D. KEAN; GEORGE MACMURRAY; CHARLES MARTIN; ROBERT F. MCGREGOR; BENJAMIN MINIFIE; J. EDWARD MOHR; CHARLES F. PENNIMAN; WILLIAM STRINGFELLOW; JOSEPH F. TITUS.



CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN PAIRMAN BROWN; GARDINER M. DAY; JOSEPH F. FLETCHER; FREDERICK C. GRANT; CLINTON J. KEW; JOHN ELLIS LARGE; ROBERT MILLER; CORWIN C. ROACH; MASSEY H. SHEPHERD JR.; WILLIAM 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.

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut

PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.

Minister to the Hard of Hearing

Sunday: 9 and 11 a.m.; 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.

Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

ST. PAUL'S

13 Vick Park B
ROCHESTER, N. Y.

The Rev. T. Chester Baxter, Rector
The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL

Gravson and Willow Sts.

SAN ANTONIO, TEXAS

The Rev. James Joseph, Rector

The Rev. George N. Taylor, Associate
Sunday — Matins and Holy Eucharist 7:30, 9:00 and 11:00 a.m.

Wednesday and Holy Days 7 and 10 a.m.
Holy Eucharist.
Sacrament of Porgiveness — Saturday 11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector

Sunday Services: 8:00, 9:30 and 11:15 a.m.
Wed. and Holy Days: 8:00 and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. William B. Sperry, Rector

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. (except July & August) (8:00 in Advent and 6:15 in Lent)

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. Schweitzer,
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; 7:30 Evening Prayer.

Story of the Week

Presiding Bishop Shows Mettle In Open-Letter to Church

★ The following release has been made by the public relations office of the National Council:

Presiding Bishop Arthur Lichtenberger has announced in a letter to the bishops of the church that he is obliged to limit his ecclesiastical and public appearances because of a disability.

- This is not a resignation.
- Bishop Lichtenberger is not a sick man.
- He will continue to discharge all of the responsibilities of his office as titular head of the church; as chairman of the House of Bishops and as president and chief executive officer of the National Council.

The Presiding Bishop's letter on the state of his health sent to all bishops of the church follows:

"It has been brought to my attention recently that a number of people are concerned about my health. I do have a disability which I had hoped might be corrected by surgery before it became very noticeable. With this in mind, I told the council of advice (the presidents of the provinces) about my situation at the last meeting of the House of Bishops in Columbia. However, it seems

clear to me that I should be quite frank and open about this now. I am, therefore, writing to you and to all our bishops; also to the members of the National Council and to the directors of the departments of the National Council. Please feel free to use the information in this letter in any way you think might be for the good of the church. I plan to use this letter for general distribution soon.

"The first symptoms appeared in a very mild form in 1960; these have increased gradually but not sufficiently to warrant surgery now. The prognosis is quite uncertain; there is no way of predicting how rapidly the disability will increase, or whether it will remain as it is at present.

"Most affected is my speech. I have a compulsion to rush headlong and to slur my words; it is quite difficult therefore for me to read the service or to speak in public. I am hoping to find a way around or through this. But very reluctantly, I must for the next few months, at any rate, assign the consecrations to other bishops and cancel all speaking engagements. I regret this exceedingly and I have hesitated to do this until it became quite evident that it was necessary and wise.

"Should I under these circumstances resign my office? I have given this much thought

and I have prayed about it. I hope I have come to a right decision. If a Presiding Bishop is elected between sessions of General Convention he shall, according to the provisions of article 1 Sec. 3 of the constitution, 'serve until the next General Convention'. While it is likely that a man so elected by the House of Bishops would be elected again at General Convention and his election confirmed by the House of Deputies, he would until Convention continue in his diocese and thus work under great difficulties.

"I believe therefore that I should carry on until the General Convention of 1964 when a successor could be elected in the usual way. I can continue my pastoral responsibilities; I can do my work as president of the National Council; I can preside at meetings of the House of Bishops. I plan to attend the sessions of the Anglican Congress next summer. It may be that this disability will reach a plateau and when I have learned to live with it that I shall be under no handicap and could continue until 1967. But I am not concerned with that possibility now. I do think, as I have said, that I can go on until 1964. If at any time I find that I cannot, I shall of course resign.

"Let me assure you that I am not a sick man. This is not due to the pressure of work; this could not have been foreseen in 1958. It may have had its origin, as with many who have this difficulty now, in a case of

flu during world war one. But the onset of the trouble was quite unpredictable and unexpected.

"I regret very much that I cannot, for the time being, do all that I should be doing as Presiding Bishop, but I rejoice that I am still able to be of service to our Lord in his church.

"I know you will pray that God will give me patience and a right judgment in the days to come."

Because of a number of inquiries received in response to the about letter, the Presiding Bishop has said that the medical diagnosis is Parkinson's Syndrome.

UNITED CHURCH LIKELY IN NIGERIA

★ After 120 years of administration from the United Kingdom, the Anglican Church of West Africa has achieved full independence.

Effective March 1 all matters previously referred to the Archbishop of Canterbury in England came under the jurisdiction of Archbishop C. J. Patterson of West Africa, who makes his headquarters in Lagos, Nigeria. These responsibilities include the appointment of bishops and the handling of proposed changes in the Prayer Book.

An Anglican official explained the new procedures:

"We have been a separate province of the Anglican Church since 1951, and for the past five years we have for all practical purposes been independent. However, official approval for important matters still had to be obtained from Canterbury.

"Now that we are independent, we still remain an integral part of the Anglican family throughout the world. Most dioceses in West Africa, for example, will be sending three delegates to the Toronto Assembly this year."

The Anglican Church is one of three denominations in Nigeria currently holding top-level discussions on union.

Along with the Presbyterian and Methodist Churches, already independent, the Anglicans reportedly hope to form a United "Church of Nigeria" within three to five years. Among matters now being discussed are the adoption of a common liturgy and a common form of service for Holy Communion.

KHRUSHCHEV REPUDIATES ANTI-SEMITISM

★ Nahum Goldmann, president of the World Jewish Congress, issued a statement welcoming Soviet Premier Khrushchev's "strong repudiation of anti-Semitism."

The Jewish leader said the premier's letter to British philosopher Lord Russell in which the Communist chief denied the existence of anti-Semitism in Russia "may well prove to be a document of great importance."

At the same time Goldmann called on Soviet leaders to act in accordance with their "own declared principle of equal treatment for all nationalities."

He urged the Communists "to develop a policy in relation to Soviet Jewry which will assure for them full equality of treatment with all other religions and nationality groups."

Dr. Goldmann expressed the hope that Khrushchev's statement "may mark the beginning of a new and positive approach to the consideration of Jewish questions."

"For the fundamental problems remain unchanged," he said. "Religions other than Judaism are granted the facilities to maintain national federations of congregations with common institutions to serve common purposes, and to associate with, and participate in, international organizations.

"Similarly, nationalities, however small, other than the Jewish, are encouraged to develop their own distinctive culture, and receive massive support from the authorities for this purpose.

"This difference of treatment has been a cause of anxiety to Jewish communities throughout the world, as well as to large bodies of international public opinion deeply committed to the promotion of closer international understanding."

GERMAN CHRISTIANS BUILD SYNAGOGUE

★ The foundation stone for what is believed to be the first synagogue built by German Christians will be laid this spring in Villeurbanne, an industrial district of Lyon in France.

This was announced by leaders of the Token of Repentance Action of the Evangelical Church in Germany, sponsor of the project. Volunteers of the movement, which works for the atonement of Nazi crimes, last November began with the clearing of the building lot and groundbreaking work.

Other work projects of the movement in 1963 will include a home for youths in Quaregnon, Belgium; the construction of an irrigation system and a medical station on the Island of Crete, and a series of buildings for social and welfare work in Israel.

The Repentance Action was initiated in 1958 by Lothar Kreyssig of Magdeburg, East Germany, president of the synod of the Evangelical Church in Saxony. Under the project, West German Christian workers have volunteered to work abroad as an expression of contrition for the suffering caused by the Nazis before and during the war.

Discussions Held at Seabury House Between US & USSR Churchmen

★ The delegation of 16 Russian churchmen, who had divided into small groups to visit American cities, reassembled again at Greenwich, Conn. and held theological discussions with U.S. church leaders.

They met with over 20 American denominational leaders including six men who were members of the delegation that visited Russia last summer.

Topics of the discussions held at Seabury House, where they were overnight guests of the Episcopal Church, were "The Church Ecumenical" and "The Church and World Peace."

The chairman of this gathering was Bishop Lauriston L. Scaife, Western New York, who had been a member of the American group that visited Russia last year.

The discussions were not open to the press or public, and no reports of the talks were issued. A joint communique will be issued before the Russian churchmen leave the country, however, and will probably touch on some of the discussion topics.

After two days of talks here, the Russian visitors went to New York where they attended church services, met with representatives of the Protestant Council of New York, and visited the Interchurch Center as guests of the National and World Councils of Churches.

The Russian delegation also attended a reception and discussion at Union Theological Seminary and visited Jewish Theological Seminary.

On the following day the group split up again, with half of the churchmen visiting Princeton Theological Seminary

and the other half going to Philadelphia and Valley Forge where they toured the American Baptist headquarters.

RELIGION CALLED BRIDGE FOR U.S. - USSR PEACE

★ Two Russian churchmen visiting in Des Moines, Iowa, said that religion could serve as a common ground to further peaceful relationships between the Soviet Union and the United States.

A Biblical passage about "brothers living together side by side" was quoted by the Rev. A. D. Kaulinsch of the Latvian Evangelical Lutheran Church in a talk before churchmen.

Kaulinsch and Archimandrite Ilya of the Russian Orthodox Church of Georgia were here two days to visit church-related institutions.

Archimandrite Ilya said he had heard a great deal about Iowa because of Premier Nikita Khrushchev's visit to the state two years ago. He described exchange visits between the people of Russia and the United States as "very worthy."

He said the fact these exchanges are taking place shows the desire for better relations between the two countries. The Russian Orthodox churchman expressed belief the exchanges could be extended to include more groups and thus help ease relationships between the east and the west.

The Russians were guests of Bishop Gordon Smith of Iowa and Raynold Lingwall, president of the Lutheran Church in America's Iowa synod, who had asked Des Moines residents to welcome the visitors.

"When our churchmen visited the Soviet Union they were

received graciously and courteously everywhere they went," they said in a statement. "We want to demonstrate the same hospitable spirit."

YOUTH IN USSR

★ Young people are free to go to church in the Soviet Union, but their practice of religion prevents membership in the ruling Communist Party, it was noted in Buffalo, N. Y. in an interview with a Russian Baptist minister.

"The younger generation is not persecuted by the state" for going to church, said the Rev. A. N. Stoyan of the Union of Evangelical Christians (Baptists), one of the four Russian churchmen who made a short visit to Buffalo and Niagara Falls.

He estimated that 25 to 30 per cent of those attending churches in Russia were young people, most of whom were girls and young women.

Interviewed along with the Russian Baptist spokesman were Bishop Denisenko Philaret of Luga, Russian Orthodox representative in Vienna; Bishop Parkeff, rector of the Armenian church in Moscow; and Archpriest Vitaly M. Borovoy, a Leningrad Theological Seminary professor.

According to Bishop Philaret, there is atheistic propaganda in the Soviet Union, "but our churches are still filled with the faithful."

He told reporters that church membership in the Soviet Union has "stabilized" with churches neither gaining nor losing members.

Archpriest Borovoy commented that each year many young people enter the Leningrad Theological Seminary, a Russian Orthodox school.

"They grew up under Soviet conditions," he said. "They have religion in their hearts." There are five Russian Ortho-

dox seminaries conducted in the Soviet Union, he said.

The fourth churchman in the group, Bishop Parkeff, sat impassively through the 45-minute news conference without saying a word.

Stoyan said there have never been any Baptist seminaries in Russia although the first Baptist churches were established there more than 100 years ago.

Russian Baptist ministers are trained abroad, he explained. "We are thankful to the Baptists of other countries," he said, "but we are sorry there is no agreement with American Baptists to send students from the Soviet Union to the United States for their education."

A protest against the Russians' visit to Buffalo, which had been sponsored by the American Council of Christian Churches, failed to evoke any significant response.

Before the visitors arrived, Bishop Lauriston L. Scaife of Western New York asked the people to give them a cordial welcome.

The bishop, who is chairman of the commission on relations with Eastern Orthodox Churches, noted that he and a group of other American churchmen had been received courteously "everywhere we went" on a visit last year to Russia.

A similar message, calling for a hospitable welcome to the Russians, was issued by Methodist Bishop W. Ralph Ward of Syracuse.

"I encourage the people called Methodist, both ministers and laymen, to use their influence that we may fully impress upon these visitors the meaning of faith in Christ and the love which Christians must have for one another the world around," Bishop Ward said.

President's Prayer Book Signed By Kennedy at St. John's

★ President John F. Kennedy became the 31st President of the United States to visit St. John's church during his term of office, thus preserving a tradition as the "Church of the Presidents" dating back to 1816 when it was built during the administration of James Madison.

The nation's first Roman Catholic chief executive paid a short visit to the church, situated on Lafayette Square opposite the White House, before the Sunday morning service at which its new rector, the Rev. John C. Harper, was to be installed.

He signed the historic Prayer Book which is used in the President's pew, adding his name after those of Herbert Hoover, Harry S. Truman and Dwight D. Eisenhower.

Bishop William F. Creighton of Washington was on hand to greet the President as he arrived at the door.

Mr. Kennedy went inside and shook hands with Mrs. Harper, the rector's wife, who was seated in the first pew, and members of the vestry.

Mr. Harper announced his visit to the congregation saying, "In behalf of the congregation of St. John's, I take great pleasure in welcoming the President of the United States who has come to greet us."

Mr. Kennedy then signed the Prayer Book and departed, stopping at the door long enough to shake hands with the veteran sexton, Arthur Butler, who has shaken hands with every President for 40 years.

The President's visit was arranged by Harper when he paid a courtesy call at the White House after being named rector. Harper, like the Presi-

dent, is a graduate of Harvard University.

At the installation service, Bishop Creighton warned in the sermon that churches must constantly deal with new problems.

St. John's, as an inner city church, must wrestle with "shifting population and community change," he declared, and must also combat the "impersonalization" of the large city and its "paganism." The church is called to meet every challenge, he said, with its "witness to God's love."

KILMER MYERS HEADS TRAINING CENTER

★ C. Kilmer Myers, vicar of Trinity Parish's Chapel of the Intercession, has been named first executive director of the newly-formed international urban training center for Christian missions in Chicago.

To begin full-scale operations in 1964, the national center will help train churchmen to grapple with urban changes at the local level. It will seek to relate Christian work to problems in large metropolitan areas and gather information on such problems as planning, urban renewal and slum clearance.

Denominations participating in the center include the Episcopal Church, United Church of Christ, American Lutheran Church, American Baptist Convention, Lutheran Church in America, Lutheran Church-Missouri Synod, Church of the Brethren, Reformed Church in America, Evangelical United Brethren Church, Mennonite Church, General Conference Mennonite Church, Church of God (Anderson, Ind.)

EDITORIALS

Some Lessons Of Spring

SPRING SUGGESTS WORK. But it suggests work that is profitable and for which there is a harvest in which we will reap that which we sow.

Lent is a season in which we are to break up the hard soil by penitence, and so let the word of God be sown in our hearts that our lives may be fruitful. And the fruits of the spirit are love, joy and peace.

Just now the world is reaping its harvest of selfishness, hate and recklessness, and if experience is worth anything, men should have learned that we cannot have love, joy and peace unless we are willing to undergo the discipline of the Christian life. For there is no harder or more stubborn soil than these hearts of ours, and they will never bring forth good fruit unless we are willing to till the ground.

Let us then tend to our spring planting and ask ourselves what we must do. And first we must break up the soil. "Repent" comes first in spiritual gardening. What is repentance? What is conversion? What is it to be poor in spirit?

The Greek word for repentance means to change your mind. Not once, but frequently. St. Peter had to repent several times. He repented whenever his assurance made him feel that he was self-sufficient. So many people have one spasm of repentance, after which they settle down to a life of inflexible prejudices. There is just one springtime in their religion and after that hardness of heart and lack of sympathy.

Repentance is a daily need, but especially in the springtime of our church year, when we need to discover our hardness and do violence to it. Jesus Christ loved publicans and sinners in spite of their faults; but a religion which repents but once is so hard toward sinners that, having been themselves forgiven, they forgive none who differ from them. We need to break up the heart and mind by penitence whenever it begins to harden. A purely emotional religion lacks the sympathetic note after it has become assured that its own soul has been saved.

Conversion is to turn around. Every time we find that we have our back towards God's will, we are to be converted and turn to God. To be

poor in spirit is to realize the poverty of our own resources and the inexhaustible resources of the true riches which Christ bestows only on the humble and the meek. Those who fancy that they are rich, he sends empty away.

Next we must sow the seed. And the word seed means something that men cannot manufacture. All the wisdom of this world cannot fashion one grain of wheat.

Mr. Burbank could take the potato and make it larger, more edible, more profitable, but Mr. Burbank could not make a potato out of the elements of the earth. "I believe in the Holy Ghost, the Lord, and the giver of life" and I believe that "the seed is the word of God." Now it is the grace of our Lord Jesus Christ that he sows the seed of eternal life in our souls.

What is the word of God? It is not only that the New Testament contains the word of God, but the ambassadors of Christ were entrusted with that word. When a minister of Christ baptizes a child, he uses the word of Jesus Christ, and that word is the same by which all things were made.

Christ gave his church not merely the written word, but he gave the spoken word to his ministers. Whoever uses the word of Christ to baptize a child acts as the agent of Christ and therefore conveys to the child the power of his word.

So when a priest of the church celebrates the Lord's Supper, he does not use his own language, but the very words that Christ used in the institution of that sacrament. This also is the word of God.

So also when one sent by the Master pronounces the words of absolution over a penitent sinner he is merely carrying out the word of Christ, who both forgave sin himself and distinctly commanded his representatives that they should bind and loose the sins of men. "Whosoever sins ye remit, they are remitted and whosoever sins ye retain, they are retained." So when men are ordained, they are sent forth with the very words of Christ.

Lastly, we must cultivate the life that he gives us. Weeds grow without man's effort, but grain brings forth fruit only as man labors. Soil that is neglected is far worse than virgin soil. When men neglected the soil once broken, then came weeds which were of value to neither man nor beast.

The sins of civilization are the sins of neglected opportunities. They are far worse than the sins of the savage.

Now the work of the husbandman is not exciting, but it is most important. So the means of grace which Christ has provided for the cultivation of spiritual fruits are not attained by hectic efforts, but rather by steady industry.

We wish that Christian people would learn that Christ is more concerned with the little virtues of life than with its heroics. He who talked of the woman sweeping out her home and the man tending his sheep was more concerned with the faithfulness of everyday acts than he was of the unusual dramatics in life.

It isn't so much that we need always to be rescuing the perishing from horrible damnation as it is that we are to let our light shine steadily, brightly, persistently.

If the Church could only produce men and women who were constant in prayer; who were quick to forgive; who were loathe to wound others; who were kindly interested in others, neither talking cant nor cultivating a stony stare; who felt that every one in God's house was a member of God's family entitled to decent courtesy; who gave their share to support the church; who did some one thing for Christ and

did it faithfully; who confessed their own sins regularly, not the sins of others; who refused to manifest bitterness toward personal injury or neglect; who were instant in season and out of season, not with excuses but service; then indeed would the church be doing the will of her divine Master, and the lives of Christians would preach louder and better than the most eloquent preachers; and the cause of Christ would not need apology, but would command respect. Worldly people are dull enough, but worldly Christians are not only dull, but vicious.

Then let us use the rest of Lent as a period of training in which we strive to sow the seed which Christ gives us, and carefully to cultivate the soil for which we are responsible. We know that we will never regret it; we are merely too inert to secure the blessing.

Let us not foolishly think that we are some extraordinary soil that produces crops without travail.

There is no alibi for service. You either do it or you don't.

You are either a faithful husbandman or a lazy, shiftless farmer.

Why delude yourself with the idea that you are a special exception to God's universal law?

WHAT DOES 'JESUS SAVES' MEAN?

By Benjamin Minifie

Rector of Grace Church, New York

WHO AM I? WHY AM I HERE? WHERE

DO I GO TO? UNTIL WE KNOW THE AN-

SWERS WE WILL BE HOPELESS LOST

REGARDLESS OF WORLDLY SUCCESS

WE'VE ALL had the experience of driving somewhere and seeing a crude sign by the side of the road with the two words staring at us, Jesus Saves.

Or perhaps some unknown zealot had splashed an overhanging stone or rock with white paint to make the same point, Jesus Saves.

If you're like me, you view these preachments with mixed feelings. They're usually so unsightly. Their abrupt message can't really have

much meaning to those outside the church. We have the suspicion, too, that what these perpetrators of roadside testimonials really mean is that Jesus saves in the sense of saving us from everlasting hellfire and damnation, and that's hardly a threat to us anymore. Modern man scarcely believes in any such future state of fiery punishment unless it be as the result of thermonuclear war which would be over and done with in a few minutes.

These signs I speak of are offensive to some of us, but let me remind you that one of the most honored and hallowed titles whereby Jesus is known, and it has ever been so, is Saviour. And in every church I know of the word salvation is used again and again. Salvation, I take it, has something to do with being saved, and a Saviour is surely one who saves. Speaking out of the age-old experience of the church, I would say unequivocally, Jesus saves, that he is the Saviour, and that in him is salvation, wholeness of life, the meaning and secret of it all.

At this point, the question you might want to ask could be framed this way. "Yes, we believe; this, too, is our faith, but what does he save us from specifically? We're not overly concerned about hellfire; we're much more concerned about the here and now, the living of our lives today and tomorrow." (Let me say here in parentheses that I believe in hell, and that to me hell on earth or hell hereafter means separation from God. And the Bible makes plain the possibility of hell in the sense of a permanent separation from God, not by his willing it, but by our choosing it.)

Mixed Up

BUT AGAIN the question, how does Jesus save? We might begin by pointing out that the opposite of being saved is being lost, and that this, in truth, is the condition of many, many people. They're lost because they don't know who they are, and why they're here, and where they're going.

If you happened to see the play, *Death of a Salesman*, you were probably as moved as I was by one of the great experiences of your life in the theatre. Willy Loman's tragedy, if you remember, was just this, that he never knew who he was, and as a result he was hopelessly mixed up and confused. His life was largely a routine of being on the road and selling something he didn't much believe in, and selling it with a line of loud talk and stale jokes. He had it all figured out that success was not a matter of what you knew, but of whom you knew, of making the right connections. Basic virtues, simple decencies, like honesty and truth and fidelity became twisted and distorted in his mind because he was always selling them short. In the end he is a thoroughly lost soul, bewildered and rejected on every side, even by his worthless sons who are what they are thanks to what they have learned from him. Willy Loman is an extreme example,

perhaps, but there are many who differ from him only in the degree of their lostness.

Who am I? Why am I here? Where do I go to? I say till a man knows the answers to these questions he will be lost and adrift no matter how successful he may be in some pursuit, temporarily or longer.

Jesus saves, yes, he saves us here because in him are the answers which liberate me from every belittling and stunting estimate of human life. In him I know myself to be a creature of the living God, I am meant to be a servant and friend of God, I am made in his image, and I am responsible to him in the exercise of my God-given freedom, that which makes me a person. Jesus is the founder of our faith. In him we know who we are, and under whom we live, and the way in which we should go. If we deny this, or if we don't know it, what are the alternatives?

Some Questions

● SHALL WE BELIEVE that a man matters no more than a weed or an insect?

● Shall we conclude that he is only a number or a statistic in a world becoming too crowded?

● Or is he a mere pawn or puppet in the hands of some impersonal fate wholly indifferent to his individual health and survival?

● Or is he one whose art and morality and religion, whose whole culture, are determined altogether by the economic system under which he lives, as Karl Marx believed?

● Or is man a creature scarcely different from the animal and with one over-ruling instinct, one whose vaunted reason serves mostly to rationalize his behaviour, whose belief in God is a projection and an illusion, as Freud argued?

These are some of the views current in our world, and is there not a logical connection between them and the serious breakdown of morality which concerns so many people today?

The pornographic magazines everywhere for sale and increasing in number and volume, a sign of decadence.

The looseness of the marriage bond in so many broken homes.

In the popularity of a sordid book like "*Ship of Fools*" pawned off on a gullible public by publishers and critics who only reveal their own spiritual sickness.

In the increasingly irresponsible attitude of

so many people toward the work they do, till words like diligence, dependability, excellence seem lost ones in their vocabulary.

In mounting demand for alcohol, tobacco, and drugs to relieve tension, and escape despair and loneliness and futility.

I don't think one can exaggerate the sickness which is so prevalent in urban life and suburban, too. And is not much, much of it, at bottom, a consequence of men and women being lost? They don't know who they are, and, so often, they're busy playing false roles in which there is no satisfaction or reality.

Jesus saves, for in him verily are the true answers to the all-important questions, Who am I? Why am I here? Where am I going? answers which ennoble and set human life free, and deliver it from the hell it descends to where there is no faith, no vision. Jesus' answer is not a panacea, it will not solve all our problems here and now, but it's the first and all-important step toward finding your self and being yourself, for it begins with God and your relationship to him and your life with him and under him.

Saved From Idolatry

JESUS SAVES in another sense (and this follows from the first). He saves us from idolatry, from the worship of false gods which leads to deception and bondage.

Never believe for a moment that any man is irreligious. There is no such human creature. Every person without exception is very religious, even the most opinionated non-believer and atheist.

Of course, many men deny and reject the God we worship, the God who is spirit, the God of the Christian revelation. But these same men consciously or unconsciously put something or someone else first in their lives. Man is incurably religious, and if he does not acknowledge and serve the God who is over all, the God made known to us in Christ, then inevitably he worships and serves some lesser god, some idol, something he believes in and prizes as supremely worthwhile.

With this person, it's money. He has decided that money can buy and insure happiness and security and all that really matters. Money is all-important, Money is god. The more he believes this way, the less he is likely to be concerned about the means of getting it. He may well gain the whole world and lose his own soul. Money is a good, but is it not the good. Money is a

means, it is not an end. And when it is made the chief end of life, it makes a slave of a man, one never satisfied, one greedy and hard of heart. And it will probably fail him in the end, for idols are notorious for having clay feet.

Other Gods

THERE ARE MANY other gods, local gods, men worship. Love of country is a normal instinct. It's natural to affirm one's own land and people. It's natural to sing their praises. But when patriotism becomes a religion, as we have seen it happen in this century, a religion of blood and soil, something fanatical, arrogant, and contemptuous of others, it is a menace and a curse, the last refuge of a scoundrel, in the familiar words of Samuel Johnson.

Man is an idol-maker, an idol worshipper, whether it be of money or country or children or health or whatever it is he is so prone to bow down before and serve as a substitute for one true God. The lesson of the Bible is that when things good in themselves are made idols they are corrupted, and in the end they make slaves of their worshippers.

The gospel says, Jesus saves. He delivers us from the worship and tyranny of idols and false gods. In him is the knowledge and the reality and the near presence of the God who is above all other gods, whose service is perfect freedom, who is the creator, the eternal, the righteous sovereign of the universe, whose name on Jesus' lips is Father. He is not far from any of us. He can be known in the worshipping community. His word is in the Bible. He has made himself known to us in the human life of Jesus. Learn of this Jesus, follow after him, become a member of his church, the people of Christ, and you will know the truth, the truth, at it's written, which shall make you free.

The Demonic Side

LET ME SPEAK of one other sense in which these words apply to you and me. I am thinking of something you may question, but I don't see how you can. It's the demonic side of man's nature, his capacity for terrible evil, his being so involved in and so enslaved by sin and so powerless to overcome it. I sometimes feel people outside the church are more aware of this than too many church members. Such a book as Golding's much talked of "Lord of the Flies" is about the demonic side of human life, and there are numerous others like it.

If you question this, consider for a moment the goings-on in Oxford, Mississippi, four or five months back, the terrifying fury of the mob that wanted to lynch James Meredith for enrolling as a student in a state university, the screaming and obscene name-calling and stone-throwing, not by a few but by the many.

Or call to remembrance the horribly sadistic connotation of names like Dachau, Buchenwald, Auschwitz and the like from out of the nightmarish Nazi years in Germany, which was regarded as the most enlightened, the best educated nation in Europe.

Or read the latter half of Paul's first chapter to the Romans, a description of what men become like when they know not God or turn away from him. Paul took seriously the awful and shocking reality of sin. To him it was no slight aberration or minor imperfection in man, something which a bit more education or some wise counseling could correct. To him it was a sickness, a demonic power which holds us all in thrall.

Don't we all feel the truth of his words? Are we not all caught up in it, being tempted and overthrown, too, by demons or evil spirits (I speak figuratively but realistically), demons of envy and lust and resentment, demons of despair and fear and anger and the whole catalogue of them, any one of which or more than one can and do possess our very souls till we are powerless against them?

Close to Darkness

IT HAS BEEN truly said that every man walks close to darkness. Let there be some serious rupture of the daily routine, let the bottom suddenly drop out of our lives, and for all our outward poise and being in control of the situation, who is not vulnerable?

The wisdom of the Bible has it that we are not self-sufficient. We cannot manage our own lives. Apart from God, in time man ceases to be human, the moral law collapses and breaks down if it's merely custom and wholly man-made, the state becomes totalitarian if there is no transcendent authority over it, yes, demons take over.

Jesus saves, yes, he saves us even here, for in him is the saving and redeeming knowledge of God, the grace and power of God to overcome evil. It is to be found right here in the community of the people of Christ which is what the church is, in the scriptures and sacraments, the prayers and fellowship of his church. There is

healing here and salvation. There is the grace and power of God.

● Jesus saves.

● He does so, for in him we know who we are and the way in which we should go.

● In Christ we are saved from the false gods and idols to which men slavishly and divisively give their devotion.

● In Christ we can be victors in the moral struggle with the demonic power of sin, for in him is the knowledge and the power of God. Yes, we can be more than conquerors through him that loved us.

● Jesus saves.

One Woman's View

By Barbara St. Claire

The Question

"WHAT IS YOUR OPINION of death, Mr. Petulengro?" said I, as I sat down beside him." The "I" in the above is the hero of Borrow's *Lavengro* — an autobiography generously laced with phantasy. Jasper Petulengro, a gypsy, answers the question directly. Death, he says, is simply the end, but he is sorry that this seems to him so. The young hero asks him why he regrets. "Life is very sweet, brother;" he answers, "who would wish to die?"

'I would wish to die —'

'You talk like a gorgio — which is the same as talking like a fool — were you a Rommany Chal you would talk wiser. Wish to die, indeed! — A Rommany Chal would wish to live for ever!'

'In sickness, Jasper?'

'There's the sun and the stars, brother.'

'In blindness, Jasper?'

'There's the wind on the heath, brother; if I could feel that, I would gladly live for ever.'

The minor classics, such as George Borrow's *Lavengro*, have a way of shooting out odd fragments of the truth that can enrich and intensify our living. Why there is pressure upon us and our children to confine ourselves to the acknowledged great of the past escapes me. We happily eat things not cooked by an Oscar of the Waldorf; equally happily we should be able to read books

written in the nineteenth century by somebody other than Dickens. The rewards are multifaceted. Mr. Petulengro's moving affirmation of life is not easily forgotten. We need our perceptions heightened as we grow older; the glory is still around us, we just don't notice it any longer, so busy are we with living in detail.

Mr. Petulengro speaks to us. He has, on the one hand, a heightened awareness of the value of life for its own sake, and on the other, an honest recognition of the fact of death. The latter is of the essence of the former; we cannot live and deny the part of life we call dying. Physical diminishment is hard to ignore. The older generation in our household quails before the fifty mile hike, but our son is all for trying it. This is one side to be considered, but there is another sort of diminishment that is more important because it leads to its opposite — fulfillment. This is not what Mr. Petulengro was speaking about directly, although I think he glimpses it when he loses himself in his incredible awareness of life. But St. Paul goes deeper when he writes that it is in dying that we live. Examples abound in everyone's life. It takes a lot of dying to ourselves, for instance, to let our children go when we know so much better the way they should go. But this is the dying to self that gives life to them; later we get life back too, pressed down and running over. It is hard to think of anything more wonderful than watching someone we love grow.

All this isn't easy, but what comes easily should be looked at warily. What counts is what we win through to. The equilibrium born of an inner struggle with our pride is apt to be tough enough to answer to the needs of a day.

But what of the bad days, the days when we deliberately choose the sort of death Mr. Petulengro defines and grieves over. "When a man dies he is cast into the earth, and there is an end of the matter." Our wish for this sort of death, which is death indeed, seems to run concurrently with its opposite — our longing for and choice of life eternal. St. Paul's recognition of this human perversity became perhaps his deepest moment of anguish: "I can will what is right but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do Wretched man that I am! Who will deliver me from this body of death?"

The same question was asked by a blind beggar on a dusty road at the precise moment when Jesus was going by. "Lord, that I may receive

my sight." "Receive thy sight" was his answer, "thy faith hath made thee whole."

The windy heaths and dusty roads of our lives vary, but we were born to cross them and walk down them. Why? For how long? Because and for just as long as it takes us to ask the right question of the right man. Life is sweet, brother, but eternal life is sweeter.

Most Urgent Question The World Faces

By James H. Robinson

Director of Operation Crossroads Africa

CAIN'S INVIDIOUS QUESTION, "Am I my brother's keeper?" is still with us in many forms, in all places of the earth and cynically asked by modern man. His incredulous reply to the voice of God, after he had slain his brother, Abel, implied that he could live in peace, security and happiness with absolutely no regard nor responsibility to his own blood brother — let alone any brother of the wider families of the earth that were yet to be. His fate was terrible — to use his own words, "more than I can bear."

An even more terrible fate awaits us in the modern world if we cannot successfully evolve a brotherhood relationship through earnest cooperation, mutual respect and responsibility, equality and sharing. While Abel's blood cried out from the ground, ours may very well pour out from the skies and engulf 150 million casualties within the first forty-eight hours of an atomic conflict, if we do not evolve a dependable, secure and workable brotherhood relationship in this world. The only alternative is mass destruction — a possibility almost too horrible to contemplate. Wendell Wilkie was more prophetic than either he or the people of his generation knew, when he said this must ultimately become one world or it will be no world.

There were many ways Cain could have chosen to solve his problems with Abel but he chose the least desirable and the most devastating to his brother as well as to himself. It is at least obvious, if he could not live in peace and respect with one as close as his own brother that he could never have lived cooperatively and securely with the multitude of problems which flow from the larger family of the world.

Cain, of course, was not the last to kill his brother. For centuries men have been killing

their brothers in various ways and with increasingly more devastating means. But the number of acts of evil, prejudice and hatred is neither justification for their existence or for their continuation. Nor are any of our inter-personal problems and human dilemmas solved by the methods of suppression, discrimination, domination and destruction which men have relied upon in the past, much more than upon any other.

At the same time many people, for centuries, have longed for a better way to establish good inter-personal and international relationships and to put an end to prejudice, separation of man from his brother and that nightmare of civilization — the useless and wasteful carnage of war. Their longings were not matched by their efforts and sacrifices necessary to fulfill those longings.

Limited War Impossible

NO GENERATION, however, has been faced with the possibilities of such total annihilation as ours. There were times when men thought they could play with limited wars but there are no longer limited wars and even minor conflicts cannot be played with. With the terrible means of destruction at our disposal, mankind has in his power to do damage to the earth and destruction to himself far beyond the comprehension of his imagination. An urgent demand knocks at the heart and mind of every person in this world to find a way to work together with all other men for security, peace, justice, prosperity and equality for all or there will be none for any.

Mass destruction, terrible though it could be, would not nearly be so terrible as its consequent aftermath. For a century or more afterwards the world would be filled with the generations of crippled, disease-ridden and atomic poisoned multitudes. The only ultimate hope for avoidance of such a catastrophe is world brotherhood, interdependent relationships and equitable sharing of ideas, means, opportunities and mutual faith in each other on the part of all peoples.

The greatest lesson yet to be learned is the simplest but perhaps the hardest: how to live in harmony, how to share resources, how to understand and resolve our differences, how to cooperate effectively and how to love other men as our brothers and as sons of a common eternal father. It will be only in such sound and constructive inter-personal and international relations that there is any ultimate hope of real security for any of us.

Despite the tremendous advance of technology, the increased knowledge of the world and the universe, the ease and multiplicity of our means of communication, the frequency of interchange of people from all parts of the earth, and the resulting cross fertilization of ideas, the acknowledgment of our interdependency, and our awareness of the extreme precariousness of the narrow ledge separating the world from atomic suicide, there are numerous frightening conflicts in progress within cultures, nations and peoples and between small countries and big powers, almost any of which could explode into a disastrous eruption.

Things We Can Do

NEVERTHELESS OUR PLIGHT — though extremely dangerous — is not hopeless. There are resources available and things we can do for the healing of the rifts — if we have the will to do them. The place to begin is with man — ourselves, and with the full recognition of our problems and a clear understanding of the basic issues which we face honestly, although it hurts and is unpalatable to us, and a realistic desire to meet these issues squarely and to understand the total impact of their consequences.

The problems and attitudes of the strife between language groups in Belgium or the hostility and its consequential separation of Mississippi whites from their Negro brothers are the same problems in microcosm as the problems of Afrikaners against all others in the troubled land of South Africa, the frightful ideological fratricide in Vietnam, the polarization of the cold-war conflict between the United States and Soviet Russia, or the bitter and unresolved strife between Israel and the Arabs, and Pakistan and India. The former with the unfortunate status of 'no-negotiation' and the latter with only sporadic negotiations.

There are, of course, many different origins and occasions and different historical factors involved in each situation, but basically, they can all be reduced to how people, groups and nations can live on this constantly shrinking earth in respect, security, cooperation, equality and above all, mutual assistance and peace. Moreover, what happens in Belgium or Mississippi or Pretoria or Elizabethville has world-wide repercussions and international involvements.

There was a time, when we as other peoples thought, that failures of human relations and eruptions of conflicts between races could be

considered as our own responsibility and solely our private affair. This was never really true and it is less true today. Our problems are not in isolation. They have a bearing not only on our image in the world but the effectiveness with which we relate to the world. Neither we nor any other people can afford the luxury of discrimination or separation of its citizens. The whole world is affected by our local failures and the whole world is interested. We belong to the world and the world belongs to us.

Frontiers of Life

TWO OPPOSING FORCES are locked in mortal combat — on one side, the force of learning how to live in peace through respect for differences, with love and faith both in ourselves as well as others, no matter how they may differ from us, and the supreme effort to coexist in peace despite our differences and without determining that those different than us must be extinguished from the earth; and on the other side, the force of selfish husbanding of false notions of superiority and pride of difference, with their attending discrimination and separation, the right of survival without regard to others and the reliance upon brute force as the final method of permanent solutions. Louis Pasteur in his speech on the treatment of hydrophobia at the inauguration of the Pasteur Institute back in 1888 set the problem in proper context and perspective, although he was discussing a medical problem when he said; "Two opposing laws seem to me now in contest. The one, a law of blood and death, opening out each day new modes of blood and death, forces nations to be always ready for the battle. The other, a law of peace, work and health, whose only aim is to deliver man from calamities which beset him. The one seeks violent conquests, the other the relief of mankind. The one places a single life above all victories, the other sacrifices hundreds of lives to the ambition of a single individual. The law, of which we are the instruments, strives even through the carnage to cure the wounds due to the law of war. Treatment of our antiseptics methods may preserve the lives of thousands of soldiers. Which of these two laws will prevail, God only knows. But of this we may be sure, that science, in obeying the law of humanity, will always labor to enlarge the frontiers of life."

The people of our time are confronted with a similar choice — a choice that has been with us since the dawn of man's advent into the world.

It took thousands of years for men to learn to live together in family groups, for these groups to become tribes, for the tribes to overcome their fears and hostilities toward each other until they created city states out of which nations and empires emerged and many centuries more before abortive attempts at spheres of influence gave way to the League of Nations.

The United Nations

THE COALESCENCE of these little tribal families and city states into larger ethnic and political structures through the ages into federal organizations and empires was not without great difficulty, many failures, heartache, defeat and opposition both within and outside, both the local and collective entities. Two of the most important factors which made their achievement possible was their great need of survival and the imposition of preponderant power, re-enforced by the forces of some basic homogeneity.

In other words, there were enough common factors of history, culture, language, religion, ethnic relations or the experiences of togetherness of a struggle against disaster, hunger or a common foe. But these, taken altogether were never enough in themselves to bring a pluralistic society into a workable unity. Beyond all these elements, important as they are, are the elements of will to live in harmony and peace, the ability to balance survival with cooperation, the subjugation of self to others, the spiritual awareness, interdependency and the moral issue of obligation to fellowmen and the collective society as well as ourselves and our immediate social and political structure.

Finally, the best collective effort to date, though by no means a perfect instrument — the United Nations, which had averted more calamities, stifled more conflicts, educated and fed more of the world's underdeveloped and unfortunate people, given more relief and health than any other instrument yet devised by man—even though some countries refuse it full support and loyalty. More than any other creation it may yet lead us out of suspicion with confidence, out of fear into hope and security, out of discrimination into equality, dignity and respect — out of war into peace. — lack of respect and confidence of a minority of Americans notwithstanding.

Despite its weakness, and its lack of wholehearted support of all the nations, the United Nations has played a major part in reducing the danger of the nuclear war we all fear but feel so

helpless to permanently stave off. If it were not in operation or if, heaven forbid, it should be abandoned, the resulting chaos would result not only in increased tensions, defense budgets and spending would increase to the point of erasing every resource for education, health, culture, international security and civic improvement and wipe out all foreign aid to underdeveloped areas and impair the future of the world even without a nuclear conflict.

Foundation of Brotherhood

THE PLACE TO BEGIN is with respect for persons as conscious beings of value who are never to be used as a means to an end, never to be treated as a physical instrument, never to be used as a chattel or thought of as expendable to a family, a way of life, a religious group or even to a nation. Only each man himself, of his own volition, has the sole right to decide that he may surrender and sacrifice his life for what he believes is a higher end and a nobler cause, but he is never expendable by anyone else's decision.

Respect for persons is the foundation of brotherly relations for it demands treatment of others as we desire to be treated, it demands that we seek the welfare of others as vigorously as we seek the welfare of ourselves, and it also demands that we make no exceptions and escape hatches for ourselves that we refuse to make for others.

Respect for the dignity and the rights of persons, without regard to who they are, is the basis of all justice and is also the foundation of the democratic society. Justice and democracy are predicated upon the essential equality and oneness of men. From the acceptance of this idea flows not merely altruism, but moral imperatives and social responsibility.

Thus we are compelled to seek the end of discrimination and separation, and never to weary of the effort to attain understanding, cooperation and unity — no matter how long its achievement is delayed. In so doing it is necessary that we must reverse the trend of maximizing differences and minimizing the more essential similarities of the race of men. This does not mean that we need not understand or have a healthy respect for differences, but it does mean that we do not exploit them to our own advantage nor twist them out of context.

Love and Respect

BROTHERHOOD is not mechanical conformity, but spiritual oneness. It is not amalgamation or

uniformity, but transcendence of our own experience by the respect of and the sharing of the experiences of others. It is not organic unity, but cooperative sharing of ideas, resources, personalities, and that mutual aid without which no group, however culturally advanced, and no nation, however powerful, can exist in peace, security and prosperity. It, therefore, becomes a unity in diversity and we are of necessity our brother's keepers.

It is only through the spirit of love and respect of others that we ourselves may become truly integrated beings with ourselves, with our brothers and with God. We cannot effect abiding friendships, establish good relationships for the healing of the wounds of the world, cooperate in common efforts to alleviate suffering, eradicate hunger from the earth and continue the collective search for world peace, with people who hold different religious beliefs, who look different and think and act in ways foreign to ours by mere condescension or with a few charitable handouts.

We Must Work

ALTHOUGH THE GOAL of brotherhood still seems very far away and sometimes illusionary, the task of its accomplishments must continue to engage the conscience of mankind and we must never weary of the struggle. Although the human instruments we create to help us with the task are far from perfect and are often very limited we must never look upon our efforts either as too puny or in vain. Whatever we do in behalf of peace and brotherhood is preferable to the tyranny, separation, conflict, prejudice and aggression which we stand against. Just because there is no ultimate guarantee at our disposal against segregation, hostility, tyranny and war, we are, nevertheless, not prisoners of either our environments nor destiny.

We can work — and we must work indefinitely — to improve and perfect our instruments, to strengthen the communal foundation of peoples and nations, to clear channels of communication, to clear away the debris of suspicion and fear and to grapple successfully with the moral and spiritual problems of our time which help us to engage in what seems to be an impossible task, with an optimism which rises above all discouragement and pessimism.

It is not easy to find a basis for world community and brotherhood in a pluralistic society of men and nations, but neither is it impossible. The alternative is the disaster of mass destruction.

Churches Should Not be Escape Hatches to Heaven says Betts

★ Church architects were urged to design "buildings for the fashioning of soldiers" to fight a war against evil rather than "escape hatches to heaven for nice people."

The Rev. Darby Wood Betts, archdeacon of the diocese of California, said the church has been relearning that "we are at war with evil rather than distributing baskets of goodies to the hungry" and that this concept ought to be reflected in church buildings.

Betts spoke to the national conference on church architecture which is sponsored by the church architectural guild of America and the National Council of churches' department of church building and architecture.

Canon Edward N. West of the Cathedral Church of St. John the Divine in New York, also addressed the conference. Canon West appealed for religious art which is both artistically good and theologically sound.

He said that "highly stylized theological art forms" are usually "safer" than "less disciplined art forms" since they have a "quality of timelessness which makes them wear well, and each is capable of having greater meaning read into it as the individual soul grows in experience and wisdom."

Discussing "architecture and the mission of the church," Betts said that between the Reformation and the beginning of this century both the architecture and the mission of the church were hampered by the division of the church. The only thing that gave any unity to church architecture during this time, he said, was "the

worship of past greatness in style."

With the growth in the church unity movement, he continued, there has emerged a more general agreement on the nature and purpose of the church, which in turn has given architecture a new meaning.

Betts said the church building "must be the place where the allies meet, share their common life and from which they go forth to do battle with the enemy."

"For these purposes, it must be set apart from, but relate to, the world that surrounds it," he said.

"Architecture is the servant and can be an inspirer of the mission of the church, Betts said. But he declared that there is "no sacred shape, there is no sacred material, there is no sacred engineering."

"In fact there is no sacred architecture," he said. "There is only the sacred relationship between man and God that comes to an explosive climax inside the building that men have been allowed to fashion and where all things are made new and sent forth because God has returned to his world."

IRISH ANGLICANS TO MARK VOYAGE OF ST. COLUMBA

★ Plans are being made to mark the 1,400th anniversary of the arrival of St. Columba in Iona, Scotland, by following the same route he sailed across the North Channel from County Derry.

A crew of 13 will man a curragh, a small tarpaulin-covered boat dating back to ancient times, on the voyage across the choppy waters between Ireland and Scotland in June.

Five crew members have been

selected. They include two Church of Ireland (Anglican) priests, the Rev. Stephen Cave and the Rev. John Barry, who have had sailing experience.

Skipper of the frail craft will be Wallace Clark, a linen manufacturer and prominent Church of Ireland layman. Clark has engaged in an extensive study of tides and weather conditions for the crossing.

The curragh was specially constructed in County Donegal for the voyage. Scouting the craft will be a 13-ton modern vessel.

St. Columba, a native of County Donegal, arrived on the island of Iona in 563 A.D., where he established a monastery. He is known as the Apostle of Scotland.

The Seabury Book for Lent **KEY WORDS FOR LENT** George W. Barrett

Clarifies the meaning and purpose of Lent for laymen. With meditations appropriate for Holy Week and Good Friday.

"Dr. Barrett has a way of putting first things first, with clarity, insight... and common sense."

—Massey H. Shepherd, Jr.
\$2.75 case bound.



At all bookstores
New York, New York

Some Religious Precepts Better Taught in Public Schools

★ The dean of Pacific School of Religion declared in Santa Barbara that the public schools do a better job of teaching some religious precepts than the church.

Robert E. Fitch said that in America's pluralistic society "we cannot get religion into the public school. But I also think that on certain basic questions of Christian ethics the public school does a better job than the church... The public school is the one place, better than any other, in which young people from different social, racial, and religious groups are brought together."

Dean Fitch said that while religion per se cannot be taught in the schools, the "moral standards... of the public school will be those that come out of the religion of the community."

He said that Protestants, Catholics and Jews will have to accept the public school in this role and not try to "turn it into a theological seminary or a church."

Fitch made these comments in an interview with Donald McDonald, dean of the Marquette University school of journalism. It was one in a "Series of Interviews on the American Character" sponsored by the Center for the Study of Democratic Institutions, which is a non-profit educational enterprise established by the Fund for the Republic.

Appearing along with Fitch's comments in a pamphlet entitled "Religion" were interviews with Roman Catholic Bishop John J. Wright of Pittsburgh, Pa., and Rabbi Louis Finkelstein, chancellor of the Jewish Theological Seminary in New York.

All three religious leaders

identified secularism and materialism as serious threats to American democracy.

"A secular idolatry of democracy is as damnable a thing as a secular idolatry of any other kind of government," Fitch said.

"It is fundamental to the religious heritage — whether Jewish, Catholic, or Protestant — that our loyalty to God is higher than our loyalty to the government, and that the government, in some sense, stands under the criticism — not under the authority — of the supreme commandment of God."

"If we are losing that, we are heading toward some kind of totalitarianism," he warned.

Fitch said that the ethical

and moral traditions of America came out of the Judeo-Christian religious heritage and that atheists and agnostics are always parasites on the religious traditions of the culture in which they live.

"If this secular humanist minority became a majority, the culture would begin to fall apart," he predicted.

Turning to the general moral climate of the country, the dean said 1960 marked a turning point after a 40-year stretch of "relativism, of permissiveness, of a high degree of tolerance and laxity in the field of morals."

"Now I think the moral breakdown over this 40-year period has about run its course," Fitch said. "I visit college campuses, and I talk to students. I have a feeling that they are turning once again to



For Prayer and Song at Eastertide

Beautiful Prayer Books and Hymnals, and enough of them, say better than words, "Follow this prayer... SING with joy and feeling".

If you act promptly, you can fill your needs in the pew edition for Easter.

the CHURCH HYMNAL CORPORATION

Publishing subsidiary of THE CHURCH PENSION FUND
20 Exchange Place • New York 5, N. Y.

Please send me your order form giving details of available pew books (with sizes, prices, cover colors).

NAME.....

Please Print

ADDRESS.....

City and State

a regard for moral law, for standards and principles."

As an example of this "shift in temper" which "cuts across religious lines," Fitch cited President Kennedy. He said the President's attitude "contrasts with the attitude of the extentionalists who just sit back and whimper about their woes and sufferings."

"It is a temper," he said "which faces up to the tough problems of life and says, 'We'll take them on, we have to meet them, and we'll conduct ourselves like men.'"

Fitch also discussed trends within the Protestant church and the way in which Protestant leaders have faced the social issues of the time.

He said that while he favored "diversity within the framework of the Christian faith," he also applauded the movement toward "cooperation between sects which in the past had engaged in needless and ruinous competition."

On the question of the church's influence in social issues, Fitch said that Protestants are "humbly proud" of the fact that many leaders in the current movement for equal rights have come out of Negro churches. He also said the National Council of Churches "has always spoken in a boldly prophetic manner on matters of war and peace, racial discrimination, economic justice."

But he acknowledged that "bold, prophetic leadership is always a minority."

"The larger part of the church, of the government, of the university, and of the community in general will always be on the side of the status quo," Fitch said.

Dean Fitch said that, with some exceptions, Protestant theologians have not been sufficiently concerned with the problem of nuclear war.

Commenting on the problem of freedom and authority in the church and in society, he said Roman Catholics have historically "understood the importance of institutional authority while we Protestants have understood the importance of liberty." Both groups have gone too far in their respective directions at times, Fitch said.

"But perhaps these two ecclesiastical traditions can supplement each other to keep a balance between freedom and authority in America," he said.

EPISCOPALIANS AID USSR CHURCHMEN

★ Episcopalians Paul Anderson and Douglas Bushy served as interpreter and tour guide,

respectively, for the Russian Orthodox leaders who have just concluded their visit to the U.S. (see page 5).

They acted as shepherds for Archbishop Nikodim and four fellow-churchmen, one of the four groups into which the Russians were divided.

Anderson is consultant for Eastern Orthodoxy for the NCC and Bushy is press officer of our National Council.

They received gifts — Bushy gold spoons, but no report from Anderson.

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.

Rev. C. Kilmer Myers, S.T.D., Vicar

Sun. 8, 9, 11; Weekdays HC Mon. 10, Tues. 8:15, Wed. 10, 6:15, Thurs. 7, Fri. 10, Sat. 8, MP 15 minutes before HC, Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

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

292 Henry St.

Rev. Wm. W. 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

Rev. William D. Dwyer (Priest-in-charge)

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.

Write us for

Organ Information

AUSTIN ORGANS. Inc.

Hartford, Conn.

ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for FREE EPISCOPAL CIRCULAR or send 75¢ for sample postpaid.

ASHBY COMPANY • 431 STATE • ERIE, PA.

CASSOCKS

EUCHARISTIC 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.

SURPLICES — 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 Gavner 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.

- BACKFIRE -

John Howard Melish

Clergyman of Brooklyn, N. Y.

Many thanks for your calling attention to Canon John Collins, and to his message and especially to the fact that he comes at the invitation of Penn. and Ohio. This is good news.

My quarrel with the church, and its press, is that we seem to grow weary in well doing. We do not see a thing through. God speaks and it is done, but we men speak and nothing happens. Other dioceses should follow Penn. and Ohio. Every church person should be alerted to the nuclear menace.

Ever with good wishes for the Witness and its able and alive editors.

William B. Sperry

Rector of Christ Church, Detroit

For a long time I have been thinking of some people who ought to be reading the Witness and I wish you would enter a subscription for the enclosed list.

In some table conversation at a meeting the other day several of those present were singing the praises of the Witness and advising others that there were articles and material in the Witness that you simply could not get anywhere else, and it was a "darn good thing" for the church to have it published.

Best wishes to you all.

Alice S. Woodhull

Churchwoman of Buffalo, N. Y.

Just what is the reason that "Suburbia" should lately be so

scandalously maligned? Why should living here be a symptom of "increasing materialism"? Why should we be accused of "superficial ideals" just because we live in the suburbs?

Granted that worldliness, superficiality, selfishness and all the rest exist in our culture, and may be increasing for all I know. They are scarcely new in the world. The Old Testament prophets did a pretty fair job of denouncing them. All ancient civilizations were rampant with them; and it is scarcely surprising that they should run riot in the richest country in the world, after 50 to 100 years of more material progress than was made in the preceding millenium or two.

But what is there about living in the suburbs of a metropolis that makes us a target of such bitter attack? My letters are dated "Buffalo," because I am in that postal district, but I actually live in the lovely suburb of Williamsville and belong to the very much

functioning Calvary church there.

Just why should our existence be regarded as an ominous symptom? I must know the wrong people, but until recently I had supposed life was at its best among us: subject to the dangers and temptations which beset all mankind, but under rather favorable circumstances to deal with them.

Is it just that too many of us are "nice people," and we need to face the problems of the not-nice ones downtown? You'd be surprised!

SCHOOLS OF THE CHURCH

**NORTH WESTERN
MILITARY AND NAVAL
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. Envable year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue,

164 South Lake Shore Road.

STUART HALL

**VIRGINIA'S OLDEST PREPARATORY
SCHOOL FOR GIRLS**

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, *Headmistress*
Box W Staunton, Virginia

The Family Service **By Massey H. Shepherd Jr.**

The foremost liturgical scholar of the Church explains this service which is being increasingly used.

25c a copy \$2 for ten

THE WITNESS
TUNKHANNOCK PENNSYLVANIA

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

*** ADDRESS CHANGE ***
Please send your old as well
as the new address
THE WITNESS
TUNKHANNOCK — PA.

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

THE BISHOP'S SCHOOL

LA JOLLA, CALIFORNIA

An Episcopal school for girls. Scholastic record is unexcelled. College preparatory. Grade 7 is day only . . . grades 8 through 12 are resident and day. Beautiful campus. Send for catalog.



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
661 Shumway Hall

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

HOLDERNESS

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

DONALD C. HAGERMAN, Headmaster
Plymouth, New Hampshire

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

THE CHURCH FARM SCHOOL

GLEN LOCHE, 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 1, Paoli, Pa.

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals 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

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.

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. SCAFFE, D.D.,
Pres. Board of Trustees

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.

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

CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

BALTIMORE 31, MARYLAND

A three year approved course of nursing.
Class enters in September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing

SAINT JAMES SCHOOL

FAIRBAULT, 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 grades. Small Classes — Individual Attention — Home Atmosphere — Thorough preparation for leading secondary schools — Athletics including Rifle and Riding — Competitive sports in football, basketball and hockey.

Summer School-Camp Combination. Grades One through Eight. June twenty-third to August second.

MARVIN W. HORSTMAN, Headmaster

VIRGINIA EPISCOPAL SCHOOL

LYNCHBURG, VA.

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to

AUSTIN P. MONTGOMERY, JR., M.A.

ST. JOHN'S MILITARY ACADEMY

A preparatory school with a "Way of Life"—to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write Director of Admissions,

St. John's Military Academy,
Box W, Delafield, Wisconsin