

The **+** WITNESS

JULY 7, 1966

10¢

Editorial

Stable Foundations

Articles

A Spiritual Exercise for Prayer Groups

Joseph Wittkofski

For Brutus is an Honorable Man

Wm. B. Spofford Jr.

Hawthorne Revisited

W. B. Murdock

NEWS: ---- Trinity Parish Clergyman Starts
Ministry to Wall Streeters. Episcopal Lawyers
Study Church Property Taxation

SERVICES

In Leading Churches

NEW YORK CITY THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9 10, Morning Prayer, Holy Communion and Sermon. 11; Organ Recital, 3:15 and sermon, 4.

Morning Prayer and Holy Communion 7:15
(and 10 Wed.); Evening Prayer, 3.

THE PARISH OF TRINITY CHURCH

TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D.,
Acting Rector

Sun. MP. 8:40, 10:30, HC 8, 9, 10, 11.
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 8:00, MP & HC Ser. 10; Weekdays
MP & HC 8:00, HC 12:05 ex. Sat., (also
7:15 and 1:05 Holy Days); Int. 1:05 ex.
Sat.; EP 5:10 (ex. Sat., 1:30); C Fri. 4:30-
5:30 & by appt.; Organ Recital Wednesdays
12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Leslie J. A. Lang, Vicar

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

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar

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

ST. AUGUSTINE'S CHAPEL

292 Henry Street

Reverend William W. Reed, Vicar

Reverend Jeffrey T. Cuffee (Priest-in-Charge)
Sundays: 8:00 a.m. HC, 9 a.m. Sung Mass,
10:45 a.m. MP, 11:00 a.m. Solemn Bi-
Lingual Mass; 4th Sunday: 10:00 a.m. Mass
in Spanish; Weekdays: 7:30 and 9:30 a.m.
HC, 9:15 a.m. MP, 5:15 p.m. EP

ST. CHRISTOPHER'S CHAPEL

48 Henry Street

Reverend William W. Reed, Vicar

Reverend James L. Miller (Priest-in-Charge)
Sundays: 7:30 a.m. HC, 9:00 a.m. Sung
Mass, 11:15 a.m. Mass in Spanish, 5:15
p.m. EP Weekdays: Monday and Wednesday,
8:00 a.m. HC; Tuesday, Friday, Saturday
9:00 a.m. HC, MP before each Mass, 5:15
p.m. EP

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near New York Memorial Hospitals

Hugh McCandless, Alanson Houghton, Clergy
Lee Belford, Charles Patterson, Christopher
Senyonjo, Associates

Sundays: 8 a.m. HC; 9:30 Family (HC) 3S)
Thurs. HC 11 a.m.

One of New York's
most beautiful public buildings.

The Witness

For Christ and His Church

EDITORIAL BOARD

JOHN MCGILL KRUMM, Chairman

W. B. SPOFFORD SR., Managing Editor

EDWARD J. MOHR, Editorial Assistant

O. SYDNEY BARR; LEE A. BELFORD; ROSCOE
T. FOUST; RICHARD E. GARY; GORDON C.
GRAHAM; DAVID JOHNSON; HAROLD R. LAN-
DON; LESLIE J. A. LANG; BENJAMIN MINIFIE;
W. NORMAN PITTENGER; WILLIAM STRING-
FELLOW.



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

CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN;
GARDINER M. DAY; JOSEPH F. FLETCHER;
FREDERICK C. GRANT; HELEN GRANT; COR-
WIN C. ROACHE; BARRARA ST. CLAIRE; MAS-
SEY H. SHEPHERD JR.; W. B. SPOFFORD JR.



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



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

Write us for

Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

SHARING

Christian Healing in the Church

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

This paper is recommended by many
Bishops and Clergy.

Address:

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

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.

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.

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

The Rev. Ronald D. Weaver, Canon

The Ven. Frederick McDonald,

Canon Chaplain

NEW YORK CITY

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion 9:30 and
11 a.m. Church School. 11 a.m. Morn-
ing Service and Sermon. 4 p.m. Even-
song. Special Music.

Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints Day,
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

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.

Daily Morning Prayer and Holy Commu-
ion, 7.

(7:30 Saturdays and holidays)
Daily Choral Evensong, 6.

ST. THOMAS

5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.) MP 11;
Ep Cho 4. Daily ex. Sat. HC 8:15, HC 11;
Tues. 12:10, Wed., 5:30.

Noted for boy choir; great reredos
and windows.

Story of the Week

Trinity Parish Clergyman Starts Ministry to Wall Streeters

★ A tall, 34-year-old clergyman, who frequently mingles, wearing collar-and-tie and carrying a briefcase, among the brokers and bankers on Wall Street, has become the Episcopal Church's newest priest-worker in New York.

He is the Rev. Francis C. Huntington of the staff of Trinity Parish. After eighteen months of research and thoughtful surveying, over luncheon tables and in brokerage offices, Huntington and an ecumenical 18-member committee are launching a new independent Wall Street ministry.

By next January, Huntington and a clergyman not yet appointed from another communion will have formed a WSM team to seek to "bring the churches and the financial community into dialogue."

The ministry will take some of its cues from the highly successful five-man Detroit industrial mission, headed by the Rev. Hugh C. White Jr., also an Episcopalian, and a dozen other industrial missions across the country.

But it will have its own style, sophistication and response based on the real, day-to-day problems confronting the men and women who pour into New York's financial district, and

empty out to the suburbs, at the rate of 400,000 a day.

Nestled in the midst of their lower Broadway skyscraper offices is prestigious Trinity, whose satellite chapels have done much work among the poor of the lower east side but less, in so direct a way, among businessmen.

The newest project was initiated by Huntington at the behest of Canon Bernard C. Newman, Trinity's acting rector. When the organization is completed, Huntington will "go to work for the Wall Street ministry, not Trinity church" and the experiment will draw its financial support from several communions.

It is already ecumenical, Huntington said in an interview, in that the ministry committee which is structuring the project has named to its board the Rev. Eugene O'Neil, S. J., a vice-president of Fordham University.

To be able to speak the language of Wall Street, Huntington took a three months training course with Goodbody & Co., brokerage firm, from May to July last year. He preceded his arrival at Trinity by three months of study at Episcopal Theological School. He also took a close-up look at the Detroit and other industrial missions.

He was led into the work, he

said, because he wanted to find out the other side of the lives of the commuting businessmen and professional people in the congregation of Trinity church, Princeton, N. J., where he served from 1957 until coming to New York.

"This is a thoroughly neglected side of the ministry," he observed. "If the church doesn't begin to reach these men, we might as well not be in business at all . . . These men are leaders. If the church only speaks to them about anti-poverty and doesn't speak to them about some of the problems they have in their own lives, we're not going to get very far."

In a paper he has discussed widely with brokers and financiers, Huntington has outlined reasons for a Wall Street ministry and asked for their advice and criticism of his views. The statement notes that the commuting church member's life is "quite compartmentalized," adding:

"Wherever he goes he carries with him certain styles of life, but the styles learned in one place are not likely to fit another unless they are examined, talked about and reworked.

"It is the business of the churches to be helping people examine their styles of life and to be ever making connections between the things they believe in and the things they do.

"Jesus could do this only be-

cause he was present with the fishing fleets and in the market-places."

What can an industry-centered non-parochial ministry achieve?

From the church's point of view, according to Huntington, it would:

- help bridge the clergy-laity gap
- add to the churches theology "the knowledge of how God is acting in the business world"
- help churches clarify their links with the economic world
- spur laymen to think and discuss their role as churchmen who can be "agents for change" in the world
- put churches directly in contact with business people's "thought forms and value systems."

On the other side, Huntington suggests these advantages to business from the proposed Wall Street ministry:

- a new perspective on the limitations of the "economic" man and how he thinks
- assistance in working out broad issues having moral content
- aid in understanding "the meaning of work" and how a person can find "greater satisfactions" in it.

At present, Huntington is engaged in a "small survey" to gather data about and pinpoint vocational problems of men in the brokerage business. One of his newest goals is to conduct discussion groups for lawyers—starting with the recently formed Guild of St. Ives for attorneys of the New York diocese — to assist them in finding meaningful purposes in work problems.

Episcopal Lawyers Guild Study On Church Property Taxation

★ The Guild of St. Ives — a group of young lawyers of the 10-county Episcopal diocese of New York — has launched an unprecedented study of whether church properties should be taxed and how such levies should be calculated.

The attorneys, most of them affiliated with blue ribbon Manhattan law firms, commenced the project at a cafeteria luncheon in the office building of Trinity church in the heart of the financial district.

There they heard a report by Edmund J. Beazley, executive assistant to Bishop Horace W. B. Donegan, on the real estate holdings of the diocese.

In a further report, Canon Walter D. Dennis of the Cathedral of St. John the Divine, urged a "thorough" study of whether church property should be taxed, what constitutional issues are involved at present and what such taxes would do to church finances in the diocese.

Beazley told the attorneys that the diocese's department of missions presently owns, controls and maintains 89 buildings with an estimated insurance valuation of \$10 million. These buildings make up 38 missions and assisted parishes.

In addition, he said, the diocese has 202 self-supporting parishes with properties of great value. The diocese itself owns no hospitals or schools.

Taxes — no matter how they might be calculated — would be a "considerable drain" on the diocese, Beazley said. Yet, he noted at a later point in the discussion, "a lot of clergy feel the churches should pay taxes regardless."

Dennis cited recent instances in the New York area where religious institutions volunteered

contributions to municipalities as a gesture for services received. In one case, the Unitarian church of Montclair, N. J., donated \$1,000 to the town treasury as a protest against "the long-standing tax exemption of church property" and in recognition of Montclair's municipal services to the church.

In another, the American Jewish Congress gave the city of New York \$1,200 as a token tax on its Manhattan headquarters, the Stephen Wise Congress House.

He said the question had also been raised by two cases brought by Madalyn E. Murray O'Hair and a Mount Rainer (Md.) couple asking the Supreme Court to end, as unconstitutional, state and local tax exemptions for houses of worship on the basis that such exemptions amounted to public aid to religious institutions.

The matter has reached such grave proportions, Dennis told the lawyers, that "we ought to have some clear-cut thinking constitutionally" on "whether or not church property should be taxed, or failing that, if churches should contribute voluntarily to hard-pressed municipalities."

Dennis asked the lawyers to form a task force to study various legal and tax aspects of the issue. If it were found, he said, that churches should give voluntary contributions to municipalities, for instance, on what basis and with what formula could this be done "equitably" by the churches of, say, a diocese?

A "haphazard contribution of \$1,000 here or there is not really the solution," he suggested. "We should have worked out a uniform standard or formula if

we're really going to do it — or else not do it at all."

The issue raises some interesting legal questions, he continued, because it would be argued from both the first amendment and subsequent cases under the free exercise clause that tax exemption for churches was "an attempt to promote the free exercise of religion." Dennis observed: "Free exercise meant to see that religion ought to flourish and abound."

"The tax question is no academic one," the clergyman commented. "If church property in the diocese of New York, for instance, were to be taxed at standard rates, we would have to close up more than half the buildings we now have, and our programs would be so badly crippled that most of them would not function."

He said that little research into the problem had been done anywhere in the Episcopal Church. He had been told by a top ranking official of the Executive Council of the Church that an analysis of the question by the diocese conceivably could reach the floor of the Church's General Convention and thus receive national consideration.

Attorneys at the meeting raised a number of points concerning the proposed study before several of them volunteered to participate in it over the summer.

One, John Geer of the firm of Lowenstein, Pitcher, Hotchkiss & Parr commented that "if you make a gesture toward contribution, you are perhaps admitting you should be paying a tax and you are just trying to stave it off."

"If you do tax," said another, Robert Gibson, of the firm of Cadwalader, Wickersham & Taft, "you have a tendency to reduce the real estate holdings and consolidate the church into

a few structures. This might be good."

Floyd Tomkins Jr., of the same law firm, suggested that the proposed study raises too many broad questions, among them the use to which the taxing authority might put the tax money. He said: "If the taxing authority decides it is promoting a governmental end by not taxing churches, I don't see why the church should worry about making contributions."

Dennis commented that a basic question is the meaning of free exercise "right now." It was interesting, he said, that "both liberals and right-wing extremists" presently desire taxation of churches "but for different reasons." He said that "those in the right wing wish the taxation of religious institutions and magazines because they believe the clergy are involved in politics."

NCC DELTA MINISTRY HANDS OUT FOOD

★ Response to a widespread food appeal for hungry Mississippians has doubled expectations, with about 100 tons of canned goods and staples contributed by churchgoers in 40 cities, Delta Ministry officials reported.

The ministry was distributing the food at five Delta sites — Cleveland, Tutwiler, Greenville, Sunflower City and Edwards.

The Rev. A. Garnett Day, an official of the Christian Churches in Indianapolis, Ind., headed the drive and reported that cities from Boston to Des Moines, Iowa, and including three Southern communities — Roanoke, Va., Louisville, Ky., and Nashville, Tenn. — took part.

In addition to doubling the 50-ton goal of the effort, Day commented that many participants "reported this was one of the best experiences in ecumenical sharing they've ever

had."

"A few Roman Catholic churches served as collection centers," he said, "and we had Jewish support, too."

Delta Ministry officials, who pointed out that at least two Mississippi Negroes in one county alone died of starvation last winter, called attention to the approaching end of a government-sponsored surplus commodities distribution program.

It was noted that the program — stimulated by Negro live-in at the deactivated Greenville air force base — now reaches some 500,000 people, one-fourth of the state's population, but that distribution is scheduled to end in August.

Praise for the commodity program, but also criticism of its limitations, was voiced recently in a statement issued by the medical committee for human rights in Jackson. The group said: "Many people in the rural Delta, especially on the plantations, scarcely eat anything but the foods provided by the commodity program. These foods were meant to supplement the diet only. Fresh fruit, vegetables and milk are not provided.

"As a result, dietary and other illnesses still occur with as much frequency as before. Anemic malnutrition, bad teeth and a low resistance to infectious diseases are still widespread problems.

"Combined with poor sanitation and environment, poor diets and the lack of transportation and money for health needs, the physical condition of the Delta Negro is as wretched as ever. The death rate for Negroes in Bolivar county for example, is six to eight times higher than for whites in connection with stomach disorders, pneumonia and influenza. And the rate is even worse in other counties."

BISHOP SHERMAN INSTITUTED

★ Bishop Jonathan Sherman was instituted as the diocesan of the diocese of Long Island in a vivid, televised ceremony at the Cathedral of the Incarnation attended by two Roman Catholic bishops, a Greek Orthodox primate and scores of visiting clergy.

During the event, witnessed by some 1,000 persons, the new bishop of the burgeoning four-county diocese was charged by Presiding Bishop John E. Hines to guide his flock firmly into the future at a time when Christianity is being challenged on all sides.

He noted that the office of bishop is a pivotal point in church unity talks at present. He said that the face of Christianity is always turned toward the future, adding: "The trial we face is to out-dream the visionaries, to out-work the fanatics, to out-dare the voices of reaction and despair within human society and in our day."

At a press conference prior to the institution, Bishop Sherman said the participation of Catholics in the sanctuary was a "first" at the Episcopal cathedral and indicated "a change of atmosphere" in religious amity at the local level.

His suburban diocese, he said, was growing at such a rate that a realignment of manpower and financial resources was receiving serious consideration by his staff.

AUSTRALIAN LIKELY AS ARCHBISHOP

★ It now seems certain that an Australian will be elected as the new Archbishop of Sydney to succeed Hugh R. Gough, an Englishman, who resigned in May because of ill health.

Preference for an Australian would be in the spirit of the new autonomy of the Anglican Church in Australia, according

to members of the Sydney synod, a 650-member body which is to meet July 13 to receive nominations.

Nominations, it was noted, may be made by any two members of the synod with or without the consent of the nominee. For the first time, the new archbishop will be elected by preferential voting rather than by an exhaustive balloting system.

The nominees are expected to include Coadjutor Bishop Marcus L. Loane of Sydney, who is now administrating the see; Bishop Ronald C. Kerle of Armidale; and S. Barton Babage, former dean of both Sydney and Melbourne, who is now in the United States.

MINISTERS BACK OHIO MARCH

★ Six Protestant ministers left Cleveland, with some 100 marchers on the first leg of a 140-mile "walk" to Columbus—a demonstration urging increased relief payments to 100 per cent of the state-set minimum standard.

The number of marchers was reduced to 50 by the day's end and only two ministers, the Rev. Paul Younger, director of the Protestant ministry to poverty, and the Rev. Dewey Fagerburg, pastor of East Cleveland Congregational church, were to walk all the way to the state capital.

In Columbus, a rally of several thousand persons — many of them on relief — concluded with an appeal to Gov. James Rhodes to increase welfare allotments. At the present time, some 250,000 persons — including 140,000 children — are receiving relief payments at 70 per cent parity of what the state declared was a minimum standard in 1959.

The Welfare Federation of Cleveland, while not sponsoring the march, has been trying to encourage higher payments,

pointing out that Ohioans on relief must raise children on 67 cents a day. If the payments were at full parity, it would rise to \$1.04, the federation pointed out.

The committee for adequate welfare announced that Ohio, sixth richest state in the U.S., has a surplus of \$30 million in the treasury but will not increase relief payments.

Many religious groups, including the Council of Churches of Greater Cleveland, representing more than 350 Protestant churches, supported the walk. A group of Catholic priests — the bishop's inner-city committee — endorsed the drive for 100 per cent relief, while taking no stand on the march itself.

Along the way to Columbus, the marchers slept in YMCA's, churches, and private homes.

CHURCH STRUCTURES HURT UNITY

★ An Eastern Orthodox theologian told delegates to the third national workshop on unity that the Holy Spirit is being neglected in these ecumenical times.

Dean Alexander Schmemmann of St. Vladimir's Greek Orthodox Seminary, Yonkers, N. Y., said that "we have all become representatives of some group and we have so many departments and commissions that we have neglected the Holy Spirit."

Common social action by church members must supplement theological dialogue if the ecumenical movement is to make effective progress, John T. Middaugh of Baltimore told the delegates.

"I don't believe you can separate ecumenism from ecumenical action," he said. "You can't take action without talking. There is a great ecumenical significance in common action, whether it be race, poverty or peace."

EDITORIAL

Stable Foundations

RELIGION is suffering from bewilderment at present. In that it is like the stock market. People lose their faith in all stocks because of their experience with some stocks. No one really believes that one stock is as good as another, but so many believe that one religion is as good as another, that if a person tries one religion and it fails to impress him, he discards all religion. Now, of course, if there were no clearing houses or stock exchanges, the whole financial world would be in a far worse muddle than it is, for all confidence would be gone, since the individual investor would have no way of knowing the value of his holdings. In the religious world however all one has to do is to say, "This is religion" to put it on a par with all other religions. Thus everyone judges religion as a whole by the way that this or that religion performs in or near his back yard.

The whole thing is evaluated in terms of the local pastor and his flock. Whereas the term religion covers a multitude of sins. For example there are religions based upon the satisfying of one's intellectual curiosity; and other religions which seem to gravitate chiefly around the alimentary canal of the invalid; while still others have a very direct relation to the gate receipts.

It makes no difference. If the prophet has engaging manners and can perform unusual exhibitions of rhetorical skill and can have considerable success with certain forms of diseases, then such a religion ranks high in the stock market.

We have ignored the fact that the Master cautioned us to beware of false prophets; to take heed whom we hear and to remember that the devil may clothe himself in the garb of the saint so as to deceive the very elect.

A good instance of charlatanry is that of Rasputin, the holy devil of Russia, who, some decades ago, combined the sensuality of a beast, the shrewdness of a politician and the tactics of a saint in a single personality. His power over the sick; his kindness to the poor; his courage in attacking the ungodly in high places was remarkable; but his personal habits of self indulgence were detestable. His power over the royal family of Czarist Russia was absolute and he did not hesitate to use this power for his own personal vanity and aggrandizement. He was such a mixture of good and evil that he baffles an-

alysis. Yet his influence in Russia was very bad and he was partly responsible for the chaos in which the Czar's regime ended.

What the individual needs is some standard of righteousness and of worship which is commensurate with the vital importance of the investment which he makes in religion. He must demand that worship be a dignified and reverent devotion to the King of Kings, in which he himself is permitted to participate. The kind of worship which conserves the majesty of God, such as we catch glimpses of in the Book of Revelation, is quite foreign to those congregations in which they delegate such functions to a leader who sometimes prays to God and sometimes informs omnipotence of what is going on; and sometimes informs the congregation of its needs.

To sacrifice the impressiveness of worship to the easy informality of a very casual acquaintance with God is to do irreparable damage to any sense of reverence for his holiness.

There is no trace of familiarity in the prayers which the Master offered to God. Indeed he warns his disciples of those who loved to pray in the synagogues in order to impress the congregation.

Probably the lack of reverence for sacred things in America today is largely due to the absence of reverence in such public worship, where familiarity with God in prayer has promoted an absence of reverence in life.

The seeker after truth must demand kindness and courtesy as the standards of dealing with sinners and outcasts. So many reformers have that kind of cheap courage which thunders at the sins of those without to the great self satisfaction of those within. It was not the Master's way. He always preached to the congregation in front of him, particularly if they were in danger of self righteousness. Christ dealt with heretics and sinners alike in a firm but kindly manner. He told the Samaritans that they worshipped they knew not what, but at the same time he was most considerate of the individual Samaritan. He told drunkards and harlots that they could not enter the kingdom of heaven, but he never hurled epithets at them. In his anxiety to reform the world, he never became impatient with sinners, and yet he was always severe with sin. He was sometimes indignant with his own disciples and was occasionally drastic with religious people. Somehow the modern gospel is

quite the reverse. It is an anaesthetic for the comfortably pious and an irritant to the outsider. The common people on the outside heard him gladly; those on the inside were not so eager to assimilate his sermons. It was of the prickly preachers that our Lord said, "Do men gather figs of thistles?"

The disciple of Christ must expect that the gospel is something that lays obligations upon the hearer. If we are Christians he expects us to do something besides rationalize about religion.

It is all right to have our doubts resolved and our difficulties met and our diseases cured, but what are we willing to do because of this? "You follow me for the loaves and fishes." "Except ye see signs and wonders ye will not believe." He refused his grace to those who were merely profiteers or curiosity seekers. His parables against those who refused to use their talents, to voice their gratitude or to forgive their offenders were very searching. He didn't come to patch up those who were temporarily ill for a few more years of earthly comfort, but he did cure the sick in order that they might glorify God and give a good account of their stewardship.

The temporal benefits of the Christian religion are considerable. Young men who are brought

up in the Church are much more apt to be prosperous than those reared in the gutter, but woe unto them if they think that Christ came to make them comfortable. Sick people who cultivate faith and love are much more apt to get well than those who nourish bitterness and resentment. But it is sad for them if they think that their own personal health is all there is to it. Religious people are far more apt to be thrifty than are the worldly, but they have missed the mark if they imagine that Christ is impressed with the size of their bank account.

After all there are certain fundamental principles which lie at the foundation of religion and which if we ignore, our labor is but lost in building.

These foundation walls are: Reverent worship of God. Kindly courtesy to all. A sense of obligation to Christ and a willingness to serve him.

We cannot replace these foundations with: Intellectual curiosity about God. Censorious condemnation of others. An exploitation of religion for what there is in it. And a refusal to give to others as we ourselves have received.

The heavens are still the Lord's, the earth hath he given to the children of men with hope that we may find out how to use it.

A SPIRITUAL EXERCISE FOR PRAYER GROUPS

By Joseph Wittkofski

Rector of St. Mary's, Charleroi, Pa.

THIS SPIRITUAL EXERCISE WAS DESIGNED TO BE MORE EFFECTIVE THAN LSD OR YAGE. IT WILL NOT PRODUCE THE HARMFUL SIDE-EFFECTS INDUCED BY THE DRUGS. FOR MAXIMUM BENEFIT, IT IS SUGGESTED THAT THE LEADER OF THE GROUP SLOWLY READ THE EXERCISE TO THE OTHER MEMBERS. IT MAY BE REPEATED TIME AND TIME AGAIN.

AN ADVENTURE into prayer-therapy can be as exciting as it is fruitful. Both in the light of scientific advance and in that of Christian revelation it is growing more and more evident that effective prayer requires the involvement of the whole personality. For example, the relatively new science of psychocybernetics demonstrates how the apparent fiction of faith is transformed into hard reality through the mechanics of the human mind and heart. When total human personality becomes involved in the

activity of prayer, experience indicates that prayer tends to become totally effective.

Our blessed Lord, always concerned about our well-being, sought to teach us about the therapeutic value of complete prayer. He very well realized that the many distractions of daily living intrude upon the effectiveness of prayer and worship. For this purpose, Jesus teaches us that, from time to time, we must temporarily sever our relationships to other people and other activities while we go away into the holy

mountain and devote ourselves completely to prayer. In the example of his own living, he attempts to teach us this valuable lesson.

Few people within or without the Church will question the spiritual maturity of Jesus Christ. Surely, if Jesus with his deep spiritual vision and his evident power over the things of this world found it important to go away by himself, this lesson should not be lost by people who endeavor to follow in his way. They, too, must learn to separate themselves from the hurry and anxiety of daily life if they are to gain the full benefits of prayer activity. For their own welfare, happiness, and development, they must go apart and seek a state in which they can relax and pray.

Jesus loved humanity. His desire to get away from the multitude was not prompted by any dislike of people but, rather, by the demand for full communication with his Father. Here he gave his followers an example to follow. Total prayer provides the clue for sharpening the human understanding, for strengthening will-power, and for the development of great spiritual power in personality. When all the resources of human nature are not completely committed, prayers are less than half-said.

The disorder in the world in which we now exist should help to make us conscious of our need to flee this world for a few minutes each day. Our's is not a time to tolerate half-hearted methods of prayer. God is let loose in human society through the gates of human personalities. When prayer reaches the level of true therapy, it will provide the sinews to undergird the wondrous possibilities and powers which are deeply set in our inner nature.

Bring Order Into Prayer

WHEN should we pray? Some people feel that it is good to give one hour to God each week. As one meal is better than no meal in a week, so one hour rates above no attempts at prayer at all. Neither one meal nor one hour of prayer during a week is sufficient for well-being. We must condition ourselves to pray every day. For this reason, it is wise to develop a habit of prayer by going apart and meditating before God at the same time each day. With the development of such a conditioned reflex, a good bit of order will be introduced into prayer-activity. Instead of pushing

prayer off into a corner, we should construct our daily lives around our regular period of prayer activity.

Prayer-therapy expands the limits of our consciousness. Unlike some of the drugs being used for this purpose, systematic prayer has no harmful side-effects. When circumstances at home or in the world of affairs heap anxiety upon anxiety, it is profitable to turn the eyes away from pressing problems and seek help where this may be found. Through the exercise of total prayer, each of us can find the help and understanding to cope with the experiences of human living.

Many of our potential faculties, usually quite dormant, are activated by the experience of total prayer. As we continue in this way of development, we are made more and more alive and we find ourselves capable of much which we never even imagined. The jig-saw puzzle of our existence begins to fit together. In the inner depths of our personalities, we discover higher laws or principles of action which are inborn in every human being but are seldom used because they are unrealized. With this knowledge, the fruit of the Holy Creator Spirit, we are made ready for victorious living.

When we withdraw into ourselves, making ourselves passive and relaxing in the presence of God, we become increasingly aware of the wonderful transforming power of God's Holy Spirit. Percy Dearmer beautifully sums up the truth, "The sunshine thou of God, The life of man and flower, The wisdom and the energy That fills the world with power."

God has written his laws for our development in our hearts. This heart or subconscious mind, when undefiled by selfishness, becomes an excellent contact point with the power and wisdom of God. For this reason, our Lord proclaimed that the kingdom of God is within ourselves. The Holy Spirit tells us much the same thing when he speaks through Jeremiah, "I will put my law in their inward parts, and in their heart will I write it."

Through the exercises of prayer-therapy, with the help of God, we open our personalities to the knoweldge, power, and wisdom which already exists in the depth of our unconsciousness. We have so much that we do not use because we have not learned the secret of prayer.

Flee Distractions

HOW DOES GOD intend for us to use prayer so that we may come to happier, healthier, and more successful lives? What is this valuable secret of effective prayer?

The technique of depth prayer begins with a letting-go or relaxing in the presence of God. When we flee the distractions around us, we begin to escape from that tautness which tends to paralyze our inner vision. The resulting relaxation is an acknowledgement of God's power to change our lives. With this in mind, we can sense the overtones in the words of the Psalmist, "Be still, and know that I am God."

Under the protection of a loving God, we begin to experience the comfort of so great a love. On all sides, we feel the protection and the regenerative power of the living God. We are shielded from evil by the almighty power which enfolds us. Relaxing in the everlasting arms, you find yourself with feelings of nearness to God. Your anxieties disappear and you know that you escape the clutch of every evil.

With your eyes closed, picture yourself as completely relaxed. Think relaxation into every part of your body. Let go of every distraction which might maintain physical or nervous tension.

Now make a special effort to relax the muscles of your head and of your eyes. Notice that your eyes feel cool and comfortable. Call to mind that you are relaxing in the peace and harmony of God. As St. Paul tells you, it is in this loving God in whom you have life, in whom you move, and in whom you exist. As you meditate upon your relationship to your Creator, your relaxation makes greater progress. God's power and presence provides you with growing feelings of confidence and trust.

Growing Relaxation

NEXT RELAX the other parts of your body. Be sure that you permit all tension to disappear from the muscles of your neck as you work the relaxation downward into your body. Keep your thinking upon your growing relaxation.

Bring your thoughts of relaxation down into your shoulders. Many people drive themselves so hard that they nearly force themselves out of their bodies. Remember that your body was fashioned to be a temple of the living God. Allow yourself to settle back comfortably in your resting body. Let your breathing follow

a slower rhythm. Breathe deeply, hold your breath for a few seconds, and then breathe out slowly. Command yourself to grow more and more relaxed and say to yourself, "In God's renewing presence, I am relaxed and I feel wonderfully relaxed."

Direct your attention to your extremities. Think relaxation into your hands and feet. In the field of your inner vision, see your hands and feet as completely relaxed. Encourage the relaxation to move into legs and arms. You will notice the comfortable heavy feeling developing in these members of your body as you let go of all tension. You find that you truly enjoy the calm and security which you now come to experience.

God Working in You

AS YOUR BODY grows increasingly passive, you find that outside noises lose their ability to distract you. You find that you center your thinking upon God and that it is easy for you to surrender yourself to his working in you. In the inner depth of your being, you relish a great peace and calm. From your head to your feet, you are completely relaxed. Say to yourself, "I have cast all my burdens upon him and I rest in the presence of my God."

The purpose of the exercise, thus far, has been to widen your field of awareness and to sharpen your ability for concentration. You will notice that, if distracting thoughts intrude into your mind, they will tend to disappear with very little effort on your part. As you grow fruitfully passive in the sight of God, you make yourself more receptive to the guidance of the Holy Spirit. Your sensitivity to the Spirit of God is markedly enlarged and this change, in the depths of your personality, will remain with you through the days of your life. You find yourself, following the injunction of St. Paul, putting on the mind of Christ and learning to exist in the presence of God. More and more, motivated by the love of God, your awareness of your unity with God will be bolstered — you in God and God in you!

As you strengthen your relationship with the Holy Spirit, you will soon find that the problems of life on earth grow less burdensome; you find yourself with a happiness which cannot be taken away from you; and you find your life becomes more carefree. You will discover that the Holy Spirit provides an answer for

each question which you face. Existing in the presence of God produces confidence and harmony within the inner recesses of your personality.

Now turn your thinking to some positive thoughts of renewal for your whole body. Let yourself be fully alert to the prompting of the Holy Spirit. In your relaxed state, carefully heed the words which you hear.

Radiant Through Christ

DIRECT your full attention to your head and say the following words to yourself, "God be in my head, and in my understanding." Remember that through your understanding, you come into the light of Christ who is very light from very light. This light is to shine forth in your life. You, through Jesus Christ, are to be light in the world. With your imagination, picture the radiance of the heavenly light. As Christ was transfigured upon the Holy Mount, see the same light as it shines through every region of your being. Sense the exhilarating glow from the tips of your toes to the top of your head. You are light. Think of the thermonuclear explosions on the surface of the sun. In these, the light imprisoned in matter is liberated. In the spiritual order, through the lighting of Christ, you too, become radiant.

Focus your attention upon your eyes. Please say to yourself, "God be in mine eyes, and in my looking." Recall the words of St. Matthew, "Blessed are your eyes, for they see; and blessed are your ears, for they hear." By means of the relaxation, in the first part of this exercise, you have already made your eyes free of stress and strain. When tension does not exist, you can turn your eyes to the inner vision, as you do now, and you can see "which things the angels desire to look into."

Think about the often repeated admonition of our Saviour, "If any man have ears to hear, let him hear." Through your understanding and your inner vision, your hearing has brought you into true obedience to God's commands of love. More deeply do you feel this love for God and for all your neighbors. Always, you will speak this wondrous love. Say to yourself, "God be in my mouth, and in my speaking."

As you rest in the security of God's love for you, repeat the words of the psalmist to yourself, "Create in me a clean heart, O God; and renew a right spirit within me . . . Restore

unto me the joy of thy salvation; and uphold me with thy free spirit." Your heart or your subconscious mind accepts the suggestion of strength which the Holy Spirit inspires in you. Your inner mastery will assert itself over the circumstance of your daily existence. Through your relationship with God, power is generated within the inner core of your being. When you allow this power to move out from your subconsciousness into your conscious mind, you will have greater use of the power within yourself. You find yourself securely standing above anxiety and the confusion which, in the past, may have threatened you. Slowly speak these words to yourself, "God be in my heart, and in my thinking."

Carrying Your Cross

HAVING PLACED GOD at the center of your life, you are able to escape the fetters of separate and solitary personal consciousness. You enjoy the liberty wherewith you have been made free through our Lord Jesus Christ. Through his mentality, grafted in you, with a divine vision, you are able to look upon the world. You find that you have no desire to force others to behave as you wish. When you release other people from your forcing, you gain a great peace and inner tranquility. Love for people near and dear to you requires that you have full respect for their personal freedom. Pray that they too come to God through his spirit which dwells in them.

There is great wisdom in the proverb, "He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction." With an awareness of your dwelling in God, you find a growing freedom from the urge to criticize and carry tales about others. You may count any pain you know in holding your tongue as part of the cross which, as Christian, you must carry.

As you think of your cross, give your attention to your shoulders. Our Lord has promised you that the yoke is easy and the burden light. Consider the cross you carry, as your personal promise of happiness both in this world and into eternity. Be strong in the Lord and in the power of his might which now dwells in you. Relax in the assurance that yours is the victory. In the complete renewal, which you experience, guilt is blotted out, old weaknesses are overcome, and you gain a loving and positive outlook upon the world. You can observe the

wonderful love of God as it works its way into every part of your body. You experience the confidence of faith.

Happiness is essentially a state of mind. If you believe yourself to be happy, you are indeed happy. If you think that you are unhappy, you experience unhappiness. Since you can now truthfully say, "I live now not I but Christ lives in me", you have found the necessary key to abiding happiness. With Christ at the center of your existence, the creative resources of your personality are unloosed. You discover yourself full of energy and enthusiasm. While you permit God to express himself through you, he vitalizes and renews every part of your body and each faculty of your soul. You can think more clearly and act more decisively.

Repeat to yourself, "I live now not I but Christ lives in me." Observe the response of your body to the indwelling of him through whom all things were made. While you experience the charge of new life, you find yourself

full of invigorating energy. The renewing, healing, creative, and perfecting power of Jesus Christ is yours to use for the betterment of mankind and for the development of yourself in the stature of our Lord. Nothing will ever again separate you from the regenerating and ever renewing love of God. You freely allow this love to permeate both your heart, that is your subconsciousness, and also your conscious mind.

As you come to the end of your meditation in depth, recall the promise of Jesus Christ to be with you always. By means of your lasting fellowship with him, you simply cannot be lonely, unhappy, or disturbed in any way. To develop this fellowship to its full potential, you will never neglect your prayerlife. Day-by-day, you will apply the lesson that you have learned in the therapy of prayer. As you arouse yourself now from your deep rest and relaxation, say to yourself, "I feel strong with the power of God's might." Alert now, you feel wonderfully refreshed and delightfully calm.

FOR BRUTUS IS AN HONORABLE MAN

By Wm. B. Spofford Jr.

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

THE MASK OF HONOR IS A MIGHTY ONE

THAT COVERS THE GROSSEST OF SINS

WHEN I WAS A BOY in New Jersey, our gang used to play cops-and-robbers on the estate of a man whom we knew simply as "the garbage man from New York". We often wondered how a man who collected garbage could have such a magnificent spread but, then, from having swum in the bay, we recognized that there was an awful lot of waste that was collectable. Anyway, for our town, the estate was grandiose. It featured luxurious Italian gardens, a la "La Dolce Vita", and they were ideal for escaping in — if you were a robber — or for chasing, verbal siren wide open, — if you were a cop!

The gardens were cared for by a friendly Sicilian who, occasionally, cautioned us about stepping over the flower borders but who, generally, projected a rumbling laugh which gurgled from

a belly which, I recognize now, meant too much lasagna and beer. He was the only person we ever saw around the place although I recall once, in the evening, watching a shiny black car drive up and a man and a "golden-type" woman step out. We had, amongst the "mob", an idea that there was something secretive and mysterious about the operation. But, if the friendly Sicilian didn't bother us, we decided not to bother him.

It was only a few years ago, in fact, that we discovered that the "garbage-man from New York" was the acknowledged head of the Mafia in this country. He is now, if memory is correct, exiled to his native Sicily. It is of interest to me, however, that this mobster, who presumably held many lives cheap and who pulled the strings on the grossest rackets in our country, projected

to our personal "Mafia", a sense of honor. Perfectly respectable people in our community used to kick us out of their lesser gardens regularly. He, however, apparently told his gardener that it was ok to let us play around and have fun, as long as we didn't kick over the imported garden statuary!

Mask of Honor

THE PARABLE is obvious. Two or three decades ago, a southern bishop preached an ordination sermon for a candidate who was to turn out to be one of the church's fine scholars in history and liturgics. As with most sermons, I imagine, the thoughts and ideas must have had transient interest and appeal. But one phrase did stick out, since some withered class-notes of mine, show that it was quoted by the sometime candidate and contemporary professor, Massey Shephard. The phrase was: "Remember, my son, the only people our Lord ever had any trouble with were the religious people, and they were the only ones he could never help!"

The mask of honor is a mighty one. It covers the grossest of sins. Marc Antony, in Shakespeare's Julius Caesar, avenged the slaughter of the dictator by praising Brutus' mask of honor and revealing the gross ambition and betrayal which festered underneath.

So often, the phrase — "but he is a Christian man, doing the best he can" — betrays the vitality of this mask. Most recently it was brought to mind when a very brave man — perhaps, the bravest man in our culture! — James Meredith, was shot down on that road in Mississippi. The attacker was immediately picked up by the sheriff and indicted. Friends of the attacker are quoted as saying: "But he was always a quiet, good, Christian man."

On an occasional Sunday evening, we make a practice of attending the services of the more Protestant sects in our city. Given the number of their cement-block structures, which are now turning into more affluent glass-brick-pressed board buildings, they obviously have an appeal and earn a following. We are always greeted with friendly enthusiasm and, then, get hopelessly lost in the services. The sheer emotional vitality, emphasizing individual salvation and rejection of all "non-saved" members of the human race, is tiring.

Those Who Are Saved

ONE OF THE MEMBERS of such a sect was wandering drunk in front of the cathedral office one morning. He spotted my clerical collar and

quickly fingered my lapel with the thumb of an Ancient Mariner. He wanted to talk about Salvation . . . or, being responsible in his witness, he wanted to know if I was saved. I replied that I really didn't know but that I understood it was to be a process and not an event. He would have none of it. He was saved and I was not and then, with drunken loquacity, he spent some time verbally kicking his wife around and damning the non-saved, which included all Mexicans, Negroes, members of the Council of Churches and others of that sort. We finally disengaged his thumb and got on our Honda to make some calls, and said that he didn't seem very happily saved to us and that, for ourselves, we were quite willing to wait a while for a process to work itself through. He shouted after me: "But I'm a good, Christian man!"

I don't know whether Marc Antony's soliloquy is still memorized in the freshman class of high school or not. But it was in my day. It was picked, I am sure, not for the grandeur of the language alone. It also was picked because it told us something about Brutus and Marc Antony — and about the "garbage man" and the assailant of James Meredith and the drunk in front of the cathedral office and, we must confess, the cleric whose lapel was fingered.

At the foot of the cross, we have been told, the ground was level, and standing around were all the honorable men!

Hawthorne Revisited

By W. B. Murdock

Rector of Trinity, San Jose, California

NATHANIEL HAWTHORNE in his House of Seven Gables gives us a glimpse of a decadent New England family in the 1850's, the Pyncheons. Two surviving members of this once prosperous clan, Hepzipah and Clifford, play out the last long afternoon of a life of collapsed gentility; Hepzipah behind the counter of a penny shop, while her desiccated brother blows soap bubbles and watches them float over the passers by in the street below. Clifford has the body of an old man, but for him life stands still at a period a little in advance of childhood.

One Sunday morning Clifford stands at the arched window with Hepzipah watching their neighbors as they stepped into the street on their way to church. All of them, Hawthorne

writes, however unspiritual they may have been on other days were transfigured by the Sabbath influence, so that their very garments however old and often brushed, had something of the quality of ascension-robos.

Into the street steps Phoebe, the third and last of the characters needed for our scene. Phoebe plays the role of redemptress in this little parable. She is the one who reaches our hands to this poor, elderly, cut-off couple. She passes the house and throws an upward glance and a smile to the Pyncheons in their self-imposed exile. Hawthorne describes her: "In her aspect there was a familiar gladness, and a holiness that you could play with, and yet reverence it as much as ever. She was like a prayer, offered up in the homeliest of beauty of one's mother-tongue. The girl waved her hand to Hepzipah and Clifford, and went up the street; a religion in herself, warm, simple, true, with a substance that could walk on earth and a spirit that was capable of heaven."

"Hepzipah," asked Clifford, after watching Phoebe to the corner, "do you never go to church?"

"No, Clifford!" she replied, "not these many years!"

"Were I to be there," he rejoined, "it seems to me that I could pray once more, when so many human souls were praying all around me."

And so they make hurried preparations to go, making themselves ready in their old fashioned garments quickly snatched from trunks and closets, all the while wondering, in that age of pew rents, if some kind soul would share a sitting with them. Down the staircase they come together, gaunt, sallow Hepzipah, pale, age stricken Clifford. They open the front door and their hearts begin to fail them. They feel as if they are standing in the presence of the whole world, with mankind's great and terrible eye upon them.

"It is too late," says Clifford. "We are ghosts! We have no right among human beings, no right anywhere but in this old house . . ." And so they shrink back into the dusky passage way. The old house now looks ten times more dismal, the air close and heavy. They have had a chance at freedom, but it was too much for them. They cannot flee this house. Here they are secure. Out there, who knows what indignity will come. This house is a dungeon, and as they try to make good an escape they feel the pitiless gripe of the jailer upon them.

Hawthorne asks: "What dungeon is so dark as one's heart! What jailer so inexorable as one's self!"

That house of sanctuary, call it a dungeon if you like, is a symbol that can help us to learn something about ourselves and our own times. Standing still, staying within the confines of familiar scene, a fear of going outside to face the unknown, all of these are the themes of this story. It strikes close enough to home so that it is true in one sense or another for all of us. We read much about a shattering of beliefs? Have you ever wondered about what belief it is that is so easily shattered? P. T. Forsyth tells us about people he knew who had sight, but no insight, who at physical age sixty were in much the same condition they were in at age twenty-six. Clifford blowing bubbles well past eighty is a child mentally and spiritually. It is fine to have the openness of a child. Our Lord has words of praise for such an attitude. But to be a child, and to remain a child in mind and spirit, this is to take what God has given and distort it. St. Paul tells us "Do not be childish. Be as innocent of evil as babes, but at least be grown up in your thinking."

Putting Up Walls

WHAT HAPPENS to us, to generalize, is that at some age — let's take age twenty-six since it has been suggested — we begin to put the walls around us. We find answers to life's more pressing problems. They are answers that work for us at age twenty-six. And then having found these workable solutions we begin to use them again, again, and again. We are not pleased when new problems arise that are not to be answered by our formula. The last stage of this malady comes when we withdraw into our house of seven gables. We manage to cut ourselves off with any conversation with the world. Perhaps we tell ourselves that we will pay attention to these annoying problems at a more convenient time. We may even long to open the doors of our self-imposed dungeons and make a dash for freedom. We may secretly wish to grow in mind and in spirit. But we are so secure in our old house.

Finally it gets to the point when it is too late. Like the Pyncheons, we have lived too long within our self-imposed exile. We are afraid. We who live in Christ, afraid! We have, some of us, withdrawn to something near enough to the house of seven gables to call it

that. Where it is true it is an outward and visible sign that we have had very little belief to begin with. To live in Christ is to believe that though sometimes we are fearful of the unknown, — don't be afraid to admit that — nevertheless we will dare to hope in the final outcome, we will dare to trust. We are, need you be reminded, those who are members of a kingdom whose ruler is actively engaged in the affairs of men. In this kingdom we have such an intimate relationship with the ruler that we speak in terms of his being present within. His orders are to go forth, not to withdraw to privileged sanctuaries.

Standing before the world as if mankind's great and terrible eye is upon us, we will not be spared that. Nor will we be spared perplexing questions, changed situations seeking urgent

solutions. It is safe to say, having had a sampling of the 1960's, that this will be our weekly bill of fare. But are we not told that "the power of God protects you by faith till you do inherit the salvation". God stands with us, thus we put our trust in him. If this faith is shattered, then we are lost, and it is predictable that we will run for our house of seven gables.

How to prevent this from happening? Put your trust in him daily. There is no more convenient time. Nothing is lost when there may be found men and women who are secure enough in their membership in God's kingdom that they will sally forth knowing that they are not alone. It is God's world, not some alien kingdom. His will will be done out there and we will find joy in the doing of it.

METROPOLITAN BACKS PEACE POLICIES

★ The Soviet radio broadcast a statement by Metropolitan Pimen of Krutitsky and Kolomna giving strong Russian Orthodox Church support to the government's stand on disarmament and peace policies.

Metropolitan Pimen said that with the U.S.S.R., the Russian Orthodox Church "believes that nuclear non-proliferation, complete prohibition of the manufacture of nuclear weapons and the destruction of its stockpiles are a true and effective road to peace desired by the whole of mankind."

Russia, said the metropolitan, "strives for general and complete disarmament under strict international control, stands for the triumph of the principles of friendly cooperation of the peoples and stands for peace which has no place for a military solution to outstanding issues."

Metropolitan Pimen made his statement on returning to Moscow from Geneva where he attended a meeting of the World Peace Congress. He said the congress was making a "valu-

able" contribution to world peace and its pronouncements "deserve the attention of the governments of all countries."

BISHOP ZULU REFUSED TRAVEL PERMIT

★ Bishop A. H. Zulu, suffragan of St. John's Transkei in South Africa has been refused permission to attend the World Council of Churches' conference on church and society.

The African prelate was to have been one of eight presidents of the conference slated in Geneva on July 12-26.

World Council authorities in Geneva said they received a letter from Bishop Zulu saying the only response he has received to a request for a travel permit has been the return of papers issued by his bank as a deposit guarantee, a requirement for Africans leaving the country.

PEACE CORPS GROUP THREATENED

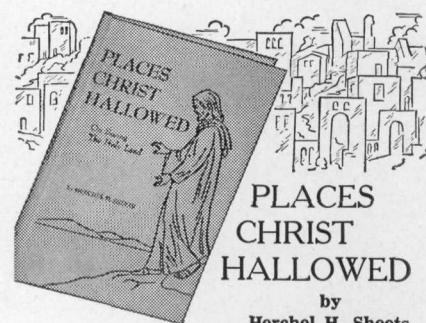
★ Members of a Methodist peace corps group from Sam Houston College at Huntsville, Texas, who were driven out of San Sebastian Tepetlaxco, Mexico, by an angry mob said that

the incident was "an unfortunate misunderstanding."

According to initial reports, the 11-member college group was met by some 200 angry villagers who carried stones, sticks and at least one pistol and shouted: "Death to Protestants and Communists."

None of the Texans was injured. State police rushed to their aid and the Roman Catholic archdiocese sent a priest to the village to calm the residents.

Led by the Rev. Glenn Poland of the college's Wesley

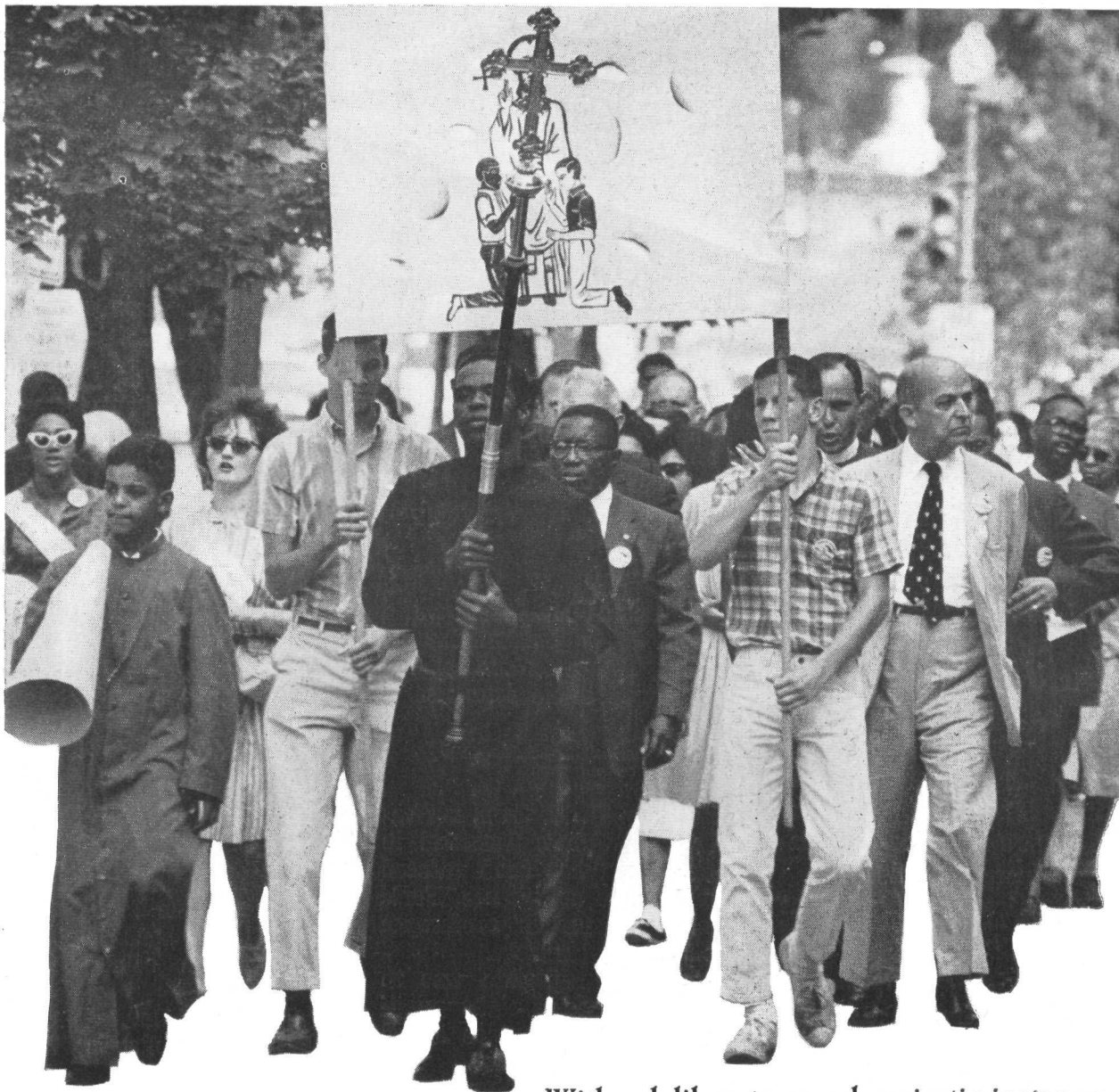


This informative devotional book will help those who read it to "walk where Jesus walked." Photographs help make real the thirteen places described.

Beautifully bound. \$1.00 each; \$10.00 per dozen, postpaid. Order From

The Upper Room

World's most widely used daily devotional guide
1908 Grand Ave. Nashville, Tenn. 37203



With...deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
"All things betray thee, who betrayest Me."

FRANCIS THOMPSON

Men are on the move in our land today, marching in response to inner stirrings which have aroused them to witness to freedom for every American citizen. Their pace is relentless. Of different races and creeds, they are united by their conviction that all Americans are destined for freedom. For them, there can be no genuine peace until this destiny is accepted and achieved. Their goal has its own "majestic instancy": the freedom they seek is NOW.

Every Church person, of every race, is involved in this American revolution. You can make your involvement count. Your gift to the Church and Race Fund helps the Church participate so that all men may benefit from this move toward freedom. Please send your contribution today.

CHURCH AND RACE FUND
Executive Council, Episcopal Church Center
815 Second Avenue, New York, N. Y. 10017

Enclosed is my contribution to the Church and Race Fund.

Name _____

Address _____

City & State _____

Please make your check payable to Lindley M. Franklin, Jr., Treasurer, and mark it "Church and Race Fund."

Foundation, the students intended to build an annex to a school, it was reported by Arthur Chaffee, a farm expert employed by the Methodist Church in Mexico.

Chaffee pointed out that the village is Roman Catholic and that "the people apparently did not understand that there was to be no religious work involved in the project."

"Certain conservative local elements apply the word 'Communists' as a label to anything they don't like," he said. "They just use it as a kind of cuss word."

DR. BLISS RETIRES FROM ANGLICAN POST

★ Dr. Kathleen Bliss, long prominent in the ecumenical movement, will retire at the end of the year from her post as general secretary of the board of education of the Church of England.

Dr. Bliss is also chairman of the World Council of Churches' division of ecumenical action, and is the first woman to serve on the WCC's central and executive committees.

A native of Kent, Dr. Bliss, who will be 56 this week, was formerly an educational missionary in India for the London missionary society. She was for a number of years editor of the Christian News Letter.

MINISTER REFUSED TO TESTIFY

★ A North Carolina law which permits a trial judge to require a clergyman to testify regarding matters told to him in confidence appears headed for a state supreme court test.

Justice R. Hunt Parker signed a writ which allows a Greensboro minister, who was jailed for contempt of court for refusing to testify in a case involving members of his congregation, to remain free under bond until the court considers his case.

The Negro clergyman, the Rev. Frank Williams, was subpoenaed by both sides in a rape case. He refused to take the oath or to testify, saying that the trial involved four members of his congregation and that to break a confidence would make him "less than their pastor..."

He served two days of a 10-day contempt sentence, then was freed on \$100 bond pending appeal to the high court.

STUDENTS URGE END OF WAR

★ Delegates to the national conference of the Methodist student movement voted "no confidence" in the government of South Vietnamese Premier Nguyen Cao Ky and appointed a committee to seek ways of influencing change of U.S. policies in Vietnam.

A resolution condemning both the Ky government and its

United States backing passed by a 48 to 5 vote, with three abstentions.

Their resolution declared: "We, the national conference of the Methodist student movement with deep indignation over the conditions of misery and repression created by the war in Vietnam, and sharing the hopes of the Vietnamese brethren in their struggle for freedom, urge all conscientious student associations in this country to join in the effort to bring an end to this brutal war."

A special ad hoc committee to develop possible strategies "which can change U.S. policies in Vietnam" was established.

ZIP! ZIP! ZIP!

Post Office Rules require all stencils to carry Zip Code on a given date. In making an address change or in renewing please add your number.

The Witness, Tunkhannock, Pa. 18657



Benefiting the whole Church

- | | | |
|--|--|--|
| <input type="checkbox"/> Life Insurance | <input type="checkbox"/> Fire Insurance | <input type="checkbox"/> Hymnals |
| <input type="checkbox"/> Lay Pensions | <input type="checkbox"/> Fidelity Bonds | <input type="checkbox"/> Prayer Books |
| <input type="checkbox"/> Group Insurance | <input type="checkbox"/> Fine Arts | <input type="checkbox"/> Prayer Book Studies |
| <input type="checkbox"/> Theft | | |
| <input type="checkbox"/> Packaged Policies | <input type="checkbox"/> Other Coverages | |

We suggest you check fields of interest and return to one of the following at: 20 Exchange Place, New York, N. Y. 10005



**INSURANCE COMPANY
AGENCY CORPORATION
LIFE INSURANCE CORPORATION
HYMNAL CORPORATION**

Subsidiaries of THE CHURCH PENSION FUND

- NEW BOOKS -

E. John Mohr
Book Editor

THE SON OF MAN IN THE SYNOPTIC TRADITION, Heinz Eduard Todt, translated by Dorothea M. Barton. Westminster Press. \$8.50

Did the Jesus of the earthly ministry believe himself to be the heavenly Son of Man of the Jewish apocalyptic tradition? Did he foresee and foretell his return to earth at a future date as that apocalyptic Son of Man? In all probability, No! This, at least, is the considered conclusion advanced by more and more biblical historians these days, and the present study is no exception.

The Son of Man sayings in Matthew, Mark, and Luke fall generally into three groups. Some (1) refer to a future Son of Man yet to come. See, for example, Lk. 12:8: "... everyone who acknowledges me before men, the Son of Man will also acknowledge before the angels of God" (cp. Mk. 8:3; Mt. 10:23, etc.). Others (2) refer to the suffering Son of Man, as in Mk. 9:31: "The Son of Man will be delivered into the hands of men, and they will kill him..." (cp. Mk. 10:45, Lk. 24:6f, etc.). Still others (3) are sayings in which Jesus speaks of various aspects of his ministry as the work of the Son of Man as, for example, in Lk. 9:58: "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head" (cp. Mk. 2:10; Lk. 7:34, etc.).

Clearly, in the last two categories Jesus and the Son of Man are one and the same. This cannot be asserted with certainty, however, about the first category. If Jesus in fact claimed to be the Son of Man, as purportedly he did in (2) and (3), then we shall assume that he is speaking of himself as the coming (a second time) Son of Man in (1). However, if we forget (2) and (3) for a moment, and look at (1) objectively, we recognize that these texts can just as easily be under-

stood as Jesus' reference to the Son of Man as one other than himself.

This, then, and much over-simplified, is the "problem" of the Son of Man sayings. And the solution — again over-simplified — to which many have come is this — that the sayings in category (1) most nearly reflect Jesus' own view. He did not, that is, identify himself with the Son of Man, but thought of his proclamation of the Kingdom as a preparation for the Son of Man whose future appearing would be the denouement of that Kingdom, and believed, moreover, that loyalty to him (Jesus) was the means by which his followers could be assured of sharing in the joy of that eschatological event.

Furthermore, form critical analysis of the texts in categories (2) and (3) suggests that they are not in their present form authentic sayings of Jesus, but, at the least, modifications of his words in which the post-resurrection church has identified him as that Son of Man of whom he spoke. In this manner, that is, the first Christians gave expression to the fact that in his life and death and resurrection they had encountered that reality of joy and threat and promise which the apocalyptic Son of Man concept had meant in pre-Christian Jewish tradition.

Such, in the main, is the conclusion of the writer of this book. We quote here Dr. Todt's own words: "Jesus had bestowed on those who followed him on earth the promise that the Son of Man would guarantee the validity of this fellowship [Jesus and his followers] before God. After Easter there sprang up in the community the Christological understanding that Jesus himself would also be the eschatological guarantor and thus the Son of Man."

This book, a translation from the second German edition of 1963, offers us the most detailed analysis of the Son of Man sayings available in English. Moreover, both in the body of the text and through its excursions it gives an excellent picture of the work of others on this problem, for example, Bultmann, Lohmeyer, Taylor, Cullmann, Higgins, etc.

The study reflects, further, that perspective of the "new quest of the historical Jesus" which recognizes that the primitive church's claims for Jesus (He is the Christ, the Son of God, the Son of Man) have their historical justification not in personal claims which Jesus may or may not have made for himself, but rather in the fact that to know this Jesus was to become aware, as never before, of those deep things about

God and man which such concepts in pre-Christian times had been struggling to express.

Dr. Todt's book is a "must" for any serious investigation of the Son of Man concept in the gospels.

O. SYDNEY BARR

Dr. Barr is Professor of New Testament, General Theological Seminary, and the author of "From the Apostles' Faith to the Apostles' Creed", Oxford.

THE CHRISTIAN DEBATE: Light from the East, by Geoffrey Par-rinder. Doubleday. \$3.95

A movement which has been called the Third Reformation — the first had to do with 16th century doings; the second, so it is claimed, was the scientific revolution and enlightenment of the 19th century — is the influx of eastern wisdom. While churches decline in attendance, paperback books about Buddhism flourish, Yoga classes attract the restless, Indian classics are included in college survey courses, and books like this one point out that the religious man can find "unexpected allies in the east."

The influx, some think, is comparable to the rediscovery of classical Renaissance, and in like manner, our thought which helped bring on the Christian theology must be adjusted to it. The vitality of religion in the east is at least equal to that of the west, perhaps superior to it at this moment of secularity-come-of-age — to paraphrase a certain over-rated expression — and Christians should welcome with enthusiasm from this venerable source all new insights and acceptable re-statements of ancient truths. In the opinion of the reviewer, acceptance of this general thesis would, at the least, provide a little color and excitement in today's ingrown, dull-as-dishwater, non-numinous, secularized church.

Comparison is made by Dr. Par-rinder, a Methodist who teaches comparative religion at the University of London, between such great concepts as God and Brahman, the soul and the Atman, the Trinity and eastern expressions of multifold personality with the ultimate divinity, the curiously similar and yet dissimilar notions of Incarnation and Avatar, Christian ideas of survival after death versus the equally classic pattern of Karma-Reincarnation-Nirvana; and other such intriguing matters. He is on solid ground especially when dealing with Brahman as the impersonal aspect of divinity, which surely does not exclude personality, as in some sense an opposite to the finite, or the Other in opposition to man. Too frequently

MONEY for your TREASURY

OVER 2,000,000
SUNFLOWER DISH CLOTHS

Were sold in 1965 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS, INC.

Established 1915 COHOES, N. Y. 12047

the assumption is made in the west that monistic Vedanta is the only Vedanta there is, whereas in fact there are many superior brands, including Ramanuja's "modified non-dualism" which is about like Christian mysticism.

Dr. Parrinder is on less solid ground — on quicksand, in fact — when he tries to apply the idea of "religionless religion" and "man-come-of-age" to Buddhism. "We are cushioned against many of the cruelties of life, and a modern Gautama would hardly be so struck with the sight of disease, crippled age and corpses that he would renounce everything to unravel the mystery of suffering." That's a Methodist talking: not a Buddhist. And we wonder if he has ever been to a funeral?

The major criticism of this little volume is illustrated by just this point. Each chapter contains a superficial description of an eastern doctrine, a superficial description of the comparable orthodox Christian doctrine, and then an analysis of what Robinson, Bonhoeffer, and Tillich have to say about it. This means that three religions are being compared at any given time, the latter of which is highly faddish and obtrusive and requires the twisting out of shape of every Christian or eastern idea to make it theoretically attractive to the secular man, who in fact could not care less.

However, any priest who ever has made out a parochial report or submitted other meaningless nonsense to a bureaucracy, will groan and rejoice alternately at the comparison of our statistically minded institutions and the sloppy, easy-going east. "Muslims, for example, have no lists of members, and often they do not know how many mosques there are in a town, let alone how many Muslims. There may be four hundred million Muslims in the world, but give or take a hundred million. Yet the power of Islam as a world religion is not diminished one jot by this absence of a vast organization such as we should impose if we were to take it over." Those who get their reports in on time, fans of COCU, bureaucrats generally: please note.

— MARION L. MATICS

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

THE SCOPE OF THEOLOGY;
edited by Daniel T. Jenkins;
World Publishing Co. \$4.95

By now, it is apparent that man's ability to come of age has forced theology to change or, at least, to look at old realities from new perspectives. The scholars in the theological fields, with such allied disciplines as psychology, ethics, biblical commentary, etc., have excitedly charged ahead, discovering new re-

sources, coining new concepts and words, stirring up new pools of insight. The rest of us, for the most part, have to plod slowly along with what we have been taught some decades ago, because we don't know the new resources, or understand the current semantics, or are drowning in the same murky pools.

This book, consisting of 13 essays by some of the best modern scholars, summarizes discoveries and positions from the current mode and greatly assists one to find out what the people in the know — that theological "metrecal for lunch bunch" — have to offer. Each essay ties the new areas solidly in with the past, which immeasurably aids in bringing a questing man up to date. As with any collection of essays by different authors, the style and preciseness varies, but, all in all, it is a book well worth reading.

— WM. B. SPOFFORD JR.

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

THE CHALLENGE TO THE CHURCH: The Niemoller-Blake Conversations, edited by Marlene Maertens. Westminster. \$1.65

The editor, a communicant of the Church of the Holy Trinity in Philadelphia, brought Martin Niemoller and Eugene Carson Blake together to discuss crucial issues before the Christian Church — those of ecumenicity and union, race relations, poverty, the Church's role in politics, and evangelism and missionary activity.

In publishing the dialogue she adds explanatory notes and comments and conveys the feeling engendered among the participants.

— LEE A. BELFORD

Dr. Belford is chairman of the Department of Religious Education of New York University

WHAT IS THIS TREASURE by James A. Pike, Harper & Row, \$3.00

Bishop Pike tells us that he wrote this small volume of less than 90 pages as a sequel to *A Time for Christian Candor*. It carries the subtitle of *The Essentials of the Christian Faith*. The author endeavors to show the man who desires to be a Christian but fears that he does not believe enough, that much of what he is required to believe by the church is not part of the essential substance of the faith, but rather "the earthen vessels" in which it is contained. The result is the advocacy of fewer beliefs but stronger faith.

With Bishop Pike's main theme I believe most thoughtful Christians will be in agreement, but I must confess that I did not find the book either well-written sylistically speak-

ing nor as convincing in its treatment of Christian belief as *A Time for Christian Candor*. Too many beliefs and doctrines are treated too sketchily. The author seems almost obsessed with the problem of the language of the New Testament and of the church through the ages, but particularly with the doctrinal expressions of the first few centuries of Christian history. Surely the bishop overestimates the number of people who are concerned about "official liturgical language," not to mention such religious jargon as "invincible ignorance" or "God's uncovenanted mercies."

The author's chief effort is to present a rationale for expressing in "viable, contemporary thought forms" the reality of the universality and uniqueness of Jesus Christ or what is normally referred to as the divinity of Christ. The book is obviously a clear answer to some of Bishop Pike's critics. One can hardly be accused of christological heresy who believes that "God could fully operate in him [Jesus] and through him. Jesus was so fully a man; hence what we see in him is God at his fullest . . . "we see obviously displayed in Jesus, namely, that God is love and that the whole man is grounded in love . . . therefore we can affirm of him — Jesus — in a genuine sense, uniqueness, and, to use a contemporary colloquialism, regard him as 'the most.' He is truly our Lord."

GARDINER M. DAY

Dr. Day is rector of Christ Church, Cambridge, Mass.

Book Notes

Daily Readings from William Temple, compiled by Hugh C. Warner. Abingdon. \$1.45

These paragraphs, with several assigned to each day, will serve a happy purpose if they introduce more readers to the writings of the great Christian, philosopher, theologian, scholar and ecumenical leader.

Happiness Can be a Habit, by James Dillet Freeman; with illustrations by Robert Kipniss. Doubleday. \$3.95

Peppy and witty inspirational material by a poet based on solid ground.

Lent with John Wesley; Selections from his writings edited by Gordon S. Wakefield. Morehouse-Barlow. \$1.75

Bishop W. J. C. Wand has prepared a foreword for these daily readings, which, though arranged for Lent, have equal pertinence at other times.

... .. Schools of the Church

NORTH WESTERN ACADEMY

LAKE GENEVA, WISCONSIN

Rev. James Howard Jacobson
Superintendent and Rector

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

164 South Lake Shore Road.

Shattuck School

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

Write

DIRECTOR OF ADMISSIONS

665 Shumway Hall

SHATTUCK SCHOOL FARIBAULT, MINN.

MEMBER: THE EPISCOPAL
SCHOOL ASSOCIATION

SOUTH KENT SCHOOL

SOUTH KENT, CONNECTICUT 06785

An Episcopal Church boarding school
for boys, grades 8-12

In addition to providing a demanding course of study leading to college training, the school aims to encourage self-reliance and self-discipline and to instill a sense of personal responsibility, with a strong belief in the basic values of simplicity and Christian teaching.

L. WYNNE WISTER, Headmaster

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

SAINT AGNES SCHOOL

Girls Episcopal Boarding (Grades 7-12)
and Country Day School (Grades K-12)

Fully accredited college preparatory and general courses. Music, Drama, Arts, all Sports. Small classes. Individual attention and guidance stressed. Established 1870. 49-acre campus. Write for catalog.

HAMILTON H. BOOKHOUT, Headmaster
SAINT AGNES SCHOOL
Box W., Albany, N. Y. 12211

STUART HALL

Virginia's Oldest

Preparatory School for Girls

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus. Charming surroundings. Catalogue.

Martha Dabney Jones, M.A.,
Headmistress

Box W, Staunton, Virginia

LENOX SCHOOL

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

REV. ROBERT L. CURRY, Headmaster
LENOX, MASSACHUSETTS

ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 8-12; day, kindergarten to college. Unique advantages National Capital area combined with 16 acre suburban campus. Individual responsibility developed through strong student gov't.

ROBERTA C. MCBRIDE, Headmistress
Alexandria, Virginia 22302

DeVeaux School

Niagara Falls, New York
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 9 thru 12. College Preparatory. Small Classes. 50 acre Campus, Resident Faculty. Dormitories for 130, School Building, Chapel, Gymnasium and Swimming Pool; 9 interscholastic sports, Music, Art.

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

SAINT ANDREW'S SCHOOL OF BOCA RATON, FLORIDA

Episcopal Boarding School for boys of all denominations. College preparatory. Enrollment 220. Grades 7-12. High academic standards. Broad curriculum. Individual attention. Work program. Olympic-size pool, all sports. Dormitories and classrooms air-cond. Healthful climate of Florida's southeastern coast. Also Summer School program.

Write for catalog.

Mr. Eugene J. Curtis, Jr., Headmaster
P.O. Box 130-W. Boca Raton, Florida

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

THE CHURCH FARM SCHOOL

GLEN LOCH, PA.

A School for Boys Dependent on One Parent

Grades — 5th through 12th

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

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

Boys Choir — Religious Training

CHARLES W. SHREINER, JR.

Headmaster

Post Office: Box S, Paoli, Pa.

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.