

The **+** WITNESS

MARCH 23, 1967

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Story of the Week

No Changes Needed to Welcome All Baptized to Communion

★ Admission of all baptized Christians to celebrations of Holy Communion in Episcopal churches was recommended by a report of the joint commission on ecumenical relations.

The report, to be submitted to the House of Bishops when it meets during the Church's General Convention in Seattle next September, states that no "rubrical or canonical changes" would be required to institute the policy of open communion in Episcopal churches.

"The normative condition of the Church is union in one fellowship, at once of faith, sacramental practice, personal relations, and Church order; and this is, therefore, the situation which the services and rules of the Prayer Book embody," the statement declares.

"The anomalous situation of Christian division requires us to accept at the heart of our Christian experience the pain of divisions which the present ecumenical renewal of the Church is beginning to overcome. Yet all who have been baptized in the name of the Father, the Son and Holy Spirit have been made members of the body of Christ.

"Those who in other Christian traditions than ours have by personal profession of faith

and personal commitment affirmed their status as members of the body, may on occasion be led by their Christian obedience to wish to receive communion in our Church.

"We believe that they may properly do so where the discipline of their own Church permits, not only at special occasions of ecumenical gatherings specifically looking toward Church unity, but also in circumstances of individual spiritual need. . ."

Episcopal churches have traditionally restricted the sacrament of holy communion to baptized communicant members. However, in recent years an increasing number of parishes—particularly those in the inner city — have tended to honor this policy more in the breach than in the observance.

For a number of years the Church has permitted inter-communion at ecumenical gatherings. At the New Delhi assembly of the World Council of Churches in 1961, Episcopal clergy from the United States joined with other Anglican priests from around the world in conducting a massive service of Holy Communion, to which all delegates and visitors to the assembly were invited.

A resolution calling for opening of Episcopal communion

services to baptized communicant members of all Christian Churches was proposed by the House of Bishops at the 1964 General Convention.

When the House of Deputies, made up of clergy and laymen, failed to agree, a substitute resolution, asking for study by the joint commission, was adopted by the bishops.

The report of the commission adds that "such recognition (i.e., inter-communion) of the deep significance of our basic fellowship and baptism will help to speed the day when all the children of God will be able to join in one fellowship around the table of the Lord."

LIBBY APPOINTED TO RADIO-TV JOB

★ The Rev. Robert M. G. Libby, rector of St. Catherine's, Jacksonville, Fla., who has been active in the communications field, was named executive secretary for radio and television in the department of communication of the executive council.

In his new post he will supervise all radio and television operations for the Church.

Libby has been chairman of the Florida council of Churches press, radio and tv department since 1965. He also has served as chairman of the Florida diocese's communications department.

He is a former canon of the Cathedral of St. Philip in Atlanta, Ga., and has been rector at St. Catherine's since 1960.

Results Encouraging as Vatican WCC Study Mixed Marriages

By Fr. Robert A. Graham

Religious News Service

Special Correspondent

★ Mixed marriages, a thorn in the side of ecumenists, were aired in a four-day meeting near Rome, March 1 to 4 by an authorized group of Roman Catholics, Protestants and Orthodox with positive and encouraging results.

A communique issued at the close of the discussions held at a Catholic institution in the town of Nemi said simply that "a fertile exchange of views took place" and that "both sides gained considerable understanding from the meeting."

Participants, however, are reported convinced that the beginnings of a solution to this vexing obstacle to the Church unity movement had been found.

The closed and unannounced meeting brought together eight representatives of the World Council of Churches and ten Catholic representatives. Co-chairmen were Bishop Jan Wilibrands, secretary of the secretariat for promoting Christian unity and Lukas Vischer, director of the faith and order secretariat of the WCC.

Study of the question was undertaken on the direction of a joint interreligious working group established at a meeting in northern Italy a few months ago. This group in turn arose out of the historic meeting last year between Pope Paul and Archbishop Arthur Ramsey of Canterbury.

At the Nemi meeting, discussants had before them a study document prepared earlier by the WCC, entitled "Marriage and the division among the Churches," 1967. Four Catholic experts presented papers from the viewpoint of scripture, the-

ology, canon law and pastoral practice. Texts of these four documents were not immediately available.

Although the meeting was called to discuss the doctrine of marriage generally as well as mixed marriages, this latter, more practical bar to good interreligious relations reportedly occupied the lion's share of attention. Opinion among Catholics in Rome, both experts and those in authority, seems increasingly in favor of general discontinuance of any formal and explicit prior pledge on the part of the non-Catholic party in regard to the Catholic upbringing of children.

The view is gaining ground that the Catholic party should instead be instructed on his or her duty to raise the children as Catholics. At the same time, more concern, it is thought, should be given to the unity and peace of the family and the claims of the non-Catholic party's conscience.

This line of thought was expressed, almost in so many words, in the papal decree on mixed marriages issued on March 18, 1966. But the Pope left individual decisions to local bishops. Where the bishops, in given cases, did not feel sufficient justification to waive the pledge, they were invited to refer the matter to the sacred congregation for the doctrine of the faith. Reportedly, this Vatican curial organ has accepted the recommendations of the bishops.

What the overall practice of the bishops has been since the decree is not known. The bishops of Germany have issued forms to their pastors which indicate reluctance to dispense from the customary prenuptial

pledge or even to refer the matter to the holy see. The English bishops, rightly or wrongly, are believed to be unsympathetic to any relaxation of current discipline. The bishops of the United States are not believed to have any strong ideas one way or the other and are reportedly ready to comply with any general decision which may be reached in Rome.

It is speculated in Rome that the question of mixed marriages, which occurs so commonly in the daily experience of nearly every bishop in the world, may be included in the agenda of the synod of bishops which meets for its first session next September.

ARCHBISHOP IAKOVOS ON MARRIAGE

Archbishop Iakovos said that he expected Eastern Orthodoxy to "reciprocate" within a month to the Roman Catholic easing of rules governing Catholic-Orthodox marriages.

He called the Vatican's new rules on Catholic-Orthodox marriages "a very positive move toward better understanding and gradual validation of all the sacraments" between the two Church bodies.

He said he expected Ecumenical Patriarch Athenagoras to issue a decree, after consultation with other Orthodox leaders, which would set forth the rules to be followed by members of the Orthodox Churches.

PLANNING TOGETHER IN NEW YORK AREA

★ Representatives of ten Protestant denominations and of councils of Churches in the New York metropolitan area have formed a regional plan commission that hopes to influence the future plans of Churches in 31 counties of New York, New Jersey and Connecticut

"Minimal hopes" for the new agency were stated by the commission's newly-elected president, Duane L. Day, as he accepted his new post: "That we might learn to plan more effectively for the ministries which we mount; that we might begin the important process of communication of aims and programs and results across denominational lines, and that we might discover some areas in which we can jointly administer our mission in this part of God's world."

Day, formerly a member of the faculty of Crozier Theological Seminary in Chester, Pa., and the General Motors institute in Flint, Mich., is chief executive officer for the United Church of Christ in New Jersey.

Denominations represented at the organizational meeting were the Methodist, United Presbyterian, American Lutheran and Episcopal Churches; Christian Churches (Disciples of Christ); United Church of Christ; Reformed Church in America; American Baptist Convention; Southern Baptist Convention; and Lutheran Church-Missouri Synod.

Representatives were also present from state councils of Churches in New York, Connecticut and New Jersey; the Protestant Council of the city of New York; and county councils in the greater metropolitan area.

A spokesman for the organization said the door remained open for additional participation by Protestant, Roman Catholic or Eastern Orthodox groups.

Some 3,500 churches in an area of about 7,000 square miles are represented in the commission.

The cooperative planning venture was praised by a layman who addressed the group. William B. Shore, information director of the regional plan as-

sociation, declared: "Not only are you among the first Church groups to look ahead broadly, but you are the first major institution of our region planning from a regional point of view for your own institutions."

Parliament Awaits WCC Report On a Fixed Date for Easter

★ A decision on a fixed date for Easter has been deferred by the British government until after the World Council of Churches' Assembly in 1968.

The matter was raised in the House of Lords by Lord Merthyr who urged adoption of a fixed date. He said that legislation, the Easter act of 1928, paved the way for this reform, but no action has been taken in 39 years.

Replying for the government, Lord Bowles noted that Christian Churches have been invited to consider a fixed date for Easter and that their views might be known by the time of the WCC Assembly.

"We must await the outcome of that meeting and will then consider, in the light of it, what action we should take," Lord Bowles replied.

The WCC will meet in Uppsala, Sweden, July 4-20, 1968. It has been conducting a survey among its member Churches on their opinions on a fixed date for Easter. A report on that survey may be made at the Assembly.

The British Easter act of 1928 recommended that Easter fall always on the first Sunday after the second Saturday in April. Several British Church bodies have approved this date, including the Church of England and the Methodist Church in England.

In urging that Parliament

Ulysses B. Blakeley, associate synod executive of the Presbytery of Newark, was elected first vice-president and Bishop J. Stuart Wetmore of New York was named second vice-president.

decide on the Easter reform, Lord Merthyr said that the British home secretary in 1928 was to act on the Easter act. But, he added, "I do not know if the then home secretary completed the negotiations. What I am asking today is whether the present home secretary has completed the negotiations."

Lord Merthyr observed that everyone seems to be waiting for the other person to act before a final decision is taken.

Bishop Oliver Tomkins of Bristol commented that the question had been intermittently discussed for 1,303 years, since it had been fairly decisively settled at the synod of Whitby in northeast England.

A fixed date for Easter was endorsed by the Vatican Council in 1963, provided that "those whom it may concern, especially the brethren who are not in communion with the apostolic see, give their consent."

Since the first council of Nicaea in 325, Catholics — and later most Protestants — have observed Easter according to the Gregorian calendar on the first Sunday after the Spring equinox. In practice, this has meant that Easter Sunday falls between March 22 and April 25.

Most Eastern Orthodox, however, adhere to the Julian calendar and consequently celebrate Easter on a different date,

except in the infrequent years when the Eastern and Western Easters coincide.

This year the Eastern Easter falls on April 30 and the Western on March 26. Last year both Easters were observed on April 10. This common observance will not occur again until 1974, when Easter will be on April 14.

NIEMOELLER REPORTS A DIVIDED WORLD

★ A noted German clergyman said in Toledo, Ohio that the North Vietnamese will never go to the negotiation table with Americans.

Martin Niemoeller, one of the six presidents of the World Council of Churches, reported that following an interview he had with North Vietnam leader Ho Chi Minh in Hanoi he doubted if negotiations would ever be achieved.

When he asked Ho how long the war would last, Niemoeller said, Ho commented that the North Vietnamese have no war with Americans, but that Americans "make war against us."

Niemoeller said that from his Hanoi interview he felt that there will be peace when either America wants peace or when the last Vietnamese is killed.

According to the German churchman, Ho Chi Minh, now 78, is unlike China's Mao Tse-tung.

Ho Chi Minh is "a civil man who does not pretend to be anything, and who is not concerned about who his successor will be," according to Niemoeller.

Communist China will not join the United Nations even if it is invited, Dr. Niemoeller said. He asserted that a gap is developing between the white and non-white peoples of the world.

Dr. Niemoeller expressed belief that the Russians have already decided they will have to

share the fate of the white race, so now they consider it better to live with other whites who are not Communists.

When asked about his own views of the Vietnam war, Niemoeller replied: "Would Jesus say 'yes' to what your government is doing there? Would Jesus fight the Vietcong?"

The German clergyman commented that this is not a post-Christian era, as has been suggested, but a pre-Christian era. He said Christians are beginning to realize that they must live their faith in the service of neighbors while giving up preoccupation with Church doctrine.

People should live with each other instead of against each other, he added.

Niemoeller said that West Germany has a greater percentage of atheists than Russia today. He added that Christians should not find it impossible to love everyone, holding it was not the Christian's duty to combat communism.

"Jesus died for Communists as well as for capitalists," he concluded.

BISHOP ENDORSES CLERGY IN POLITICS

★ Participation by clergymen in politics was supported by an Anglican bishop. Bishop Oliver Tomkins of Bristol said he approved the service of one of his priests, the Rev. Vyvyan Jones, as lord mayor of this city of 500,000.

"If you want to get things done by political means," Bishop Tomkins writes, "you have to reckon with the realities of the political scene."

"Politics is concerned with people," he continued, "and therefore I see no objection, in principle, to a parson who cares about housing or education

taking an active part in politics to get desirable changes. The conflict arises, of course, over what is 'desirable.'"

Jones, rector of St. Michael on the Mount Church, also is a city alderman. He has long been active in local politics.

"We must be careful not to confuse an objection to politics with an objection to party," Bishop Tomkin wrote, although he agreed that holding an office such as mayor by a clergyman raises problems of principle and practice.

Dr. Tomkins concluded that while Jones was mayor of Bristol for the next year, he would be lifted out of the conflict of party politics into a position of great demand on time and strength. However, he said, the clergyman should conduct Sunday and morning services, and his other duties should be shared among other clergy who volunteer to help him.

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EDITORIAL

Challenge of Easter

THERE ARE three mighty contributing causes to the triumphs of Easter. Jesus believed in himself as a child of God; he tied up with the fundamental spiritual forces of the universe; and he dared to adventure for what he believed to be right and true.

Does not this analysis make the path clear for us? Surely our Easter celebrations are hollow and vain if they are only a tribute to something which happened centuries ago in Palestine. Jesus has shown us the way to victory: the path he trod is the one we must follow.

We, too, are children of God. While we cannot hope to realize this so completely as Jesus did, still we ought to understand that the deeper that fact is driven into our consciousness, so that it directs our goings, the more sure will our victory be.

We need a higher opinion of ourselves in order to purify and exalt our common life. We are not just dirty animals that can find satisfaction in unbridled indulgence. We are not purposeless bits of scum tossed up for a moment on the surface of a meaningless universe.

We are children of God: our destiny is to grow up into the likeness of Christ. To be sure, we have an animal inheritance; but deeper than that is our inheritance from the living God. Let's believe that and seek to live by it. In spite of the sordidness and strife around us, in the face of the pettiness and the lying and the cruelty that sometimes break our hearts, let's dare to live by the highest we know: by love, by loyalty, by kindness in word and deed, by simple goodness and self-control.

Secondly, we need to tie up with the fundamental spiritual forces of the universe. In the face of all the injustice and misfortune and disaster of the world, it is hard to believe that a loving spirit is at the heart of things. It was hard for Jesus; but it ought to be easier for us than for him; it ought to be easier for us because of him. He did that thing and won his victory. We have called him Lord and Saviour and given him perfunctory worship; but we have not really followed him because we have not shared his faith. It ought not to be hard to do that. Back of St. Paul's Cathedral, London, is

Sir Christopher Wren; back of the plays of Shakespeare is a brain capable of producing them; back of Jesus Christ is a universe capable of producing him. Love and goodness and truth are at the heart of things; and therefore the fundamental spiritual laws of the universe.

There is no chance of ultimate victory until and unless we tie up with them! We have witnessed and are witnessing today the consequences of our practical denial of them. Because we have lived by our hates and prejudices, because we have been ruled by greed and selfishness, because we have sought to make our way by deception and intrigue, we find our ship of civilization floundering in dangerous shoals. And if we are not careful we shall wreck it altogether.

We have been trying to buck the moral law of the universe; and it can't be done with impunity. There's a pole-star in the firmament: the Lord Christ who points us the way to the haven where we would be. He tied up with God—and so must we.

In the third place, we must do some adventuring. We are so pitifully prudent! We follow Christ only where it seems safe. We are unwilling to venture beyond those tried places into paths where danger lurks. We say "yes" to many customs and practices, when we should say "no" because we are afraid of cross-bearing.

We shall never build for triumph that way. Do you recall what Christ had to say about this sort of conduct? He drew a picture of a man in hell — what had he done? Looked at the beggar at his gate and done nothing. He told a parable of a wicked slothful servant — what had he done with his talent? Nothing. He drew another picture of the last judgment, where some were sent away into darkness forever. What had they done? "In as much as ye did it not." That was the sentence.

These great principles of the living God are not automatic in the application. They require human agents. They wait for children of God who are possessed by something of the courage and sincerity and determination and daring of the Lord Christ to put them to work in the world. Peace waits for Christian nations that will dare to make the principle of brotherhood shape their dealings with other peoples. Permanent prosperity waits for Christian business

men and working men who will dare to build up their industry on the basis of sharing. The well-being of our civilization waits for the application of the principles of integrity and honor and friendliness in every walk of life.

Of course, such conduct is hazardous — it was for Christ. But we have lost far more by too much carefulness than ever we have by too

much adventure. And if we believe in ourselves as children of God; if we place our reliance in the fact that this is God's world, and then boldly set out to walk in Christ's way, we have a reasonable certainty that the ultimate victory will be ours. The universe is behind us. God is with us. The future belongs to us. And our efforts will not be in vain.

WHAT IS IT REALLY TO BELIEVE IN GOD?

By George F. Tittmann

Rector of St. Mark's, Berkeley, California

WHAT EASTER MEANS IS THE BASIC AND FINAL HOPE ON WHICH TRUE FAITH DEPENDS

IF YOU WILL FORGIVE the monumental presumption of perspective and wisdom in this word I will feel better about sharing it with you. It has to do with the limits of faith, with steps in religious belief, how a beginner's faith comes to maturity. And the presumption that I know what a mature faith is — that is the item for which your indulgence, if not forgiveness is required before I start.

Faith in God begins with a general feeling that there is something around like what most people seem to mean by "God".

The description of this God is very, very vague: Supreme Being, Man Upstairs, Changeless behind all Change, First Principle, The Deity, The Creator, — of course all descriptions may not do justice to what's being described; the notion may be more clear, but the picture very blurred.

And the quality of the faith is a sort of "Uhuh", a non-committal assent to a proposition or idea — like virtue is good, or "Sure there's a North Pole". — Of course, again, there may be far more confidence in that kind of faith, more actual trust, than we on the outside of a person can see demonstrated in any given moment. Faith may be operating on a degree we may not see enacted at any given time.

This first level of faith has so many illustrations in people that it would be a waste of time to cite them. From the individual lives of people we know, it can be identified by the sheer lack of talk about God, faith, religion in

conversations; from the national scene, it can be identified by the empty, formal awkward ceremoniousness of religious reference on public occasions or debate. But again, that caution: what it looks like on the outside may not do justice to what's really working underneath — and might come out in personal trial or collective attack.

A Felt Need

THEN FAITH in God moves on to where it becomes the expression of a felt need. A felt need, when it is expressed, always arises from some degree of actual confidence that the need can be met — so here, faith, in the sense of trustfulness has begun. This is not just "Uhuh", but "It better be so".

In the personal realm, there will be all kinds of needs which I may feel are in some measure being answered: some assurance about the acceptability of death; some confidence that every possible danger lurking within every moment of the day is not imminent; some support to the whole enterprise of simply getting up in the morning to go through another day; something which sustains my raw, human self-confidence as a human being with some identity and integrity.

In the collective realm, there is the confidence that the nation is not just another fortuitous grouping of human beings for self-defense, but a needed, bona fide contributor to the world of nations; that somehow all the groups from which we draw security and strength are proper

in their time and place and belong in some larger scheme of things, even in their transitoriness and brevity. We have some "place in the sun"; "it is good for us to be what we are" — at least for here and now. This confidence can be properly celebrated in religious moods by patriotic hymns, and solemn references to the hand of God in our origins and progress over the years.

Need for the Church

NEXT FAITH grows more certain, and becomes more vocal. Evidences accumulate in a man's life that someone is in charge. From dozens and hundreds of escapes, blessings, healings, successes, pleasures we collect what amount to proofs — to our personal satisfaction at least — that God is love, God cares, God has power. If you want a most hauntingly lovely testimony of this in non-religious language, you might listen again to Joan Baez' recording of *There But For Fortune*. Everyone has such testimonies. Most of us are ready to share them in the proper mood and time — some more openly than others. This stage of faith usually brings people into some kind of churchly gathering. But it is not always so, as we can see in many deeply religious, non-church acquaintances.

At the social level, this kind of certain faith finds its proofs in a devout reading of history. Religion is seen as an adhesive in the face of anarchy, as forming brotherliness among men in the face of suspicious and fearful disintegrations of all kinds. Faith is tied up with morality; it is believed that without it little common consent is possible on which to found the common goals and values which make human community out of individualistic splinterings all over the planet. The Church is regarded as having played an important or even key role in the development of civilization, and is needed for any kind of true order, peace or unity.

Shock to Faith

AT THE NEXT STEP in faith, the shadows begin to fall. Confusions arise. Doubts go to work. Confidence is challenged. Questions begin. The shock stage has been entered.

In the personal realm, this is triggered by the occurrence of accidents, illness, misfortunes, unhappiness, death. These of course might not have happened for the first time; it is just that their impact, their significance, gets felt in a deeper way — though it may be that some stunning experience of evil does cause the shock.

"Given all that I thought God was, and faith did, how could this have happened?", we say. Perhaps we do not say it, just think it, day and night. "If God is really caring and powerful, where was he . . ." — when Jane died so early in life, or my pure motives got so misunderstood, or I fell on my face in the real test, or it proved to be cancer after all?

In the wider areas, the shock to faith may come from the sheer facts of history, faced for the first time. We look at the human record and have to admit the dark side of religion, the crimes of faith, the outrages of piety — all of which we rather selectively omitted before. It is not always certain by any means that belief in God makes for social stability and moral consensus; in fact it often breeds violence, wars, vendettas, and begets disputes which fragment a people's values and lead to general moral collapse. The record of religion, the Christian religion, even our own cherished kind of Christian faith, is not all lovely by a long shot.

It is true that we do not know how much worse men might have been without their faith, but it is also true that even with it societies have connived in monstrous behavior. You can fill in the data on that from the Christian orthodox torturing the Christian heretics, to Anglicans persecuting dissenters, to a nation filled with Christians dropping atomic bombs on civilian cities. It does no good to defend by arguing the complexities of conditions and alternatives. These things did and do happen.

No Neat Package

NOW FAITH is in its grownup quandary. It steps off to the side of the road, uncertain of its direction, shaking its head, puzzled and anxious. Its confidence has been eroded by the ugly exceptions to its proofs. Doubts loom up like some monster from the depths coming to the surface. Clouds gather and the sun grows dim. This is a very painful moment for faith. God is not so clear, his ways not so tidy as before. That equation, "God equals my good" that has so far been hidden from awareness, perhaps, but so operative all along, is scrambled. Success, wealth and happiness — even at the 51% level, just barely over the line — don't connect with religiousness as they once did. The atheists have a point. Perhaps it was a matter of what I was taught and nothing more. Did I merely project my own wishes into the beyond and call it all "God"? Things were once pretty neat and packaged, but no longer. For

every proof of God and religion, there are disproofs — at least as many, and they are very alluring and unsettling indeed.

If I am not mistaken, this is where countless Church people are these days. I would even go so far as to say that this is the subliminally prevailing mood of the thoughtful Christian in our time. One reaction is to doubt the accuracy of these threatening observations, put them aside, and join in Churches which close the mind and endure by sheer incantation. Another reaction is to retreat into a kind of tolerant relativism: God is all right for those who want him. Religion is a fact of life, but binding on no one.

Let God be God

LAST — and just see the pretentiousness in this kind of talk! But I have warned you that you must be forgiving — there can come the break-through. Faith can come into its maturity. The moment comes when faith realizes that when it speaks of "God", it means just that: "God", and not me, or us, or ours. Faith in God means nothing less than letting God be God. All those earlier steps in the growth of faith were meant, by a kindly providence, to lead us just to that. But such is the depth of self-caring, our fears, our self-preoccupation, that without the earlier steps we could never have even paid attention to God at all.

We have to give children rewards for being good — until the day we hope they will be good for goodness' own sake and by their own free choice. That is not the whole story, but it is something like the maturing of faith. God says to us, "Believe in me, and here are lots of goodies for doing so. But believe in me, not the goodies." Without the goodies we wouldn't even leave our little ego-homes to peek out for him, and when we do, we fasten on the goodies, and think of him as the way to get and keep and add to them. When we do that, our faith is clearly not in him, but in the goodies, or, more properly, in the one who gets the goodies, namely, me. Faith in God has vanished.

So we chase the goodies — longer life, pleasures, nice feelings, safety for us and ours, or, a stable nation, a "Christian civilization", a mounting gross national product, a well-behaved younger generation. And where is God? Only the means to our ends. Where is faith? Only the gimmick of self-satisfactions.

The great message of the Old Testament is very simple, and its people taught it to the

world while scarcely learning it themselves: Let God be God. We will worship him, let all hang on him, whatever happens — and about everything did that could! His ways are not our ways. Our hopes may not be his, nor our plans, pleasures, goals and loves. Nevertheless, let God be God.

Meaning of Easter

AND THE GREAT message of the New Testament is exactly the same. Faith was further tested right down to the loss in death of the most precious thing men could pin their ultimate hopes on, Jesus, the Christ. But in the New Testament, faith in God alone is vindicated by Easter and the resurrection. It was justified — great central word — not by some humanly cherished pay-off, but by the evidence and promise of a resurrection-victory for all who bet their lives only and supremely on God. The Easter hope is ahead for all creation. See that in what happened to Jesus the Christ. That alone is the guarantee, the promise, the reward of faith. It offers no other evidence or proof. What Easter means is the basic and final hope on which true faith depends.

Nothing in this life will prove the trustworthiness of God absolutely. Nothing in human experience will finally and undoubtedly confirm faith. Many evidences can get faith started, but only so that it can come to rest in God alone. And only in the depths of reality, only in the far ends of God's purposes, will faith be vindicated, justified. Easter is its clue, and hope is its ground.

Is He Risen?

By George W. Wickersham II

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WHAT IS the significance of the enigmatic nature of the resurrection accounts? There are five principal biblical sources of our knowledge of the resurrection of Jesus of Nazareth. They are, of course, the four Gospels and the first letter of St. Paul to the Corinthians. These accounts of that cataclysmic event are, in themselves, of extraordinary interest.

First of all one notes similarities which run through some, if not all, of them: the third day, the women, the empty tomb, the angels, the limited number of witnesses, the discontinuous

nature of the experience. Even more notable, however, are the differences. Places, times, personalities, statements — there is much disagreement with regards to all of these in the five accounts, so much so that it is impossible to synchronize them even in the most hypothetical manner. The fact that much of Mark's account is obviously missing is of no significance in the face of such irreconcilable testimony as that which we already possess.

I often wonder what strict fundamentalists do with the resurrection narratives. Did he ascend in Galilee, as Matthew states, or, as Luke asserts, in Bethany? Did the women see a young man in the tomb, as Mark tells us, or was Matthew correct when he wrote that they saw an angel seated outside on the stone?

How foolish to see in these discrepancies anything but sincere reporting! They represent exactly what we would expect of any group telling of any exciting event. Have you ever taken testimony in the case of an accident? Further: the testimony concerning the resurrection was written years after the event.

If the New Testament accounts of Jesus' resurrection agreed at all points, we would have every reason to suspect collusion.

I have long felt that there is much more to the discrepancies in the resurrection accounts than simply normal lapses of human memory.

We must always bear in mind that language is based on experience. When I describe to you a particularly dramatic sunrise, I can do so with a measure of success because you have seen other sunrises. When I enthuse over a certain church service, you can understand my enthusiasm because you have been involved in just such an occasion. On the other hand, there is hardly a soldier or a sailor who does not know how futile it is to try to portray combat to a raw civilian. In the same category are the frustrations of a peace corps veteran who endeavors to describe his life in Ethiopia to polite society. The effectiveness of words depends largely upon experience.

Words are Inadequate

THE RESURRECTION stands alone in history. Nothing like it had ever happened before. It was not merely the restoring of human life to a person, as in the cases of Jairus' daughter, the son from Nain and Lazarus. It was a unique event. There was, therefore, no language with which its witnesses could convey their experience of it.

If Jesus rose from the dead, inadequate descriptions of the phenomenon would be precisely what we would expect.

Let us press this point a bit further. Witnessing the resurrection was apparently a very personal experience. There are three tell-tale words in this regard in Matthew's account of Jesus' appearance to the eleven in Galilee. He writes, "And when they saw him they worshipped him . . ." Simple enough. But then he adds, "But some doubted." Obviously, recognizing the risen Lord was not quite like recognizing a friend at the corner. This removes the resurrection experience even further from the realm of matter of fact language.

One more item: this, the supreme experience in the lives of Jesus' original followers, is the one which receives the briefest accounts in their ultimate writings: one chapter in each of the synoptic Gospels, two in John's. To me this item, along with the others which we have examined, speaks volumes.

Agreements, disagreements, inadequate descriptions, obscurity, brevity. These characterize the resurrection accounts. What do they indicate?

The Bible speaks through its various writers, but its various writers also speak through the Bible. The combined testimony of many writers produces chords which no single author could strike. Here is exactly such a case. What does the Bible say about the resurrection?

Is it not this? After following Jesus through Galilee to Jerusalem, through Jerusalem to Gethsemane, through Gethsemane to the trials, through the trials to the cross — if, after this, you cannot see that Jesus is of God, all the resurrection details in the world are not going to make you.

Anyone can write a miracle story. Who can even imagine the teachings, the life, the death, the person of Jesus of Nazareth?

Belief in Jesus is not to be based on the miracle of the resurrection. Belief in the resurrection is to be based on the miracle of Jesus himself.

Maybe there was one young man at the tomb, maybe two. Maybe there was an angel, maybe two angels. Maybe the disciples saw the risen Jesus during forty days, maybe during but one. Maybe Jesus appeared in Galilee, maybe in Jerusalem. Maybe the lost ending of Mark's Gospel said one thing, maybe it said another.

But he is risen. The Lord is risen indeed.

KNOWING THE RISEN CHRIST

By Kenneth E. Clarke

Rector of St. Thomas, Terrace Park, Ohio

WE COME TOGETHER NOT TO TALK ABOUT THE EMPTY TOMB BUT TO REJOICE IN HIS PRESENCE

AN EMPTY TOMB — does this explain our presence in church at Easter? For some perhaps, but I suspect that for many it is more of a stumbling block than a help. These people are willing to listen to the Easter story and participate in the celebration because they regard all this as harmless window dressing. Basically their association with the Church rests on the conviction that it has a good influence on their lives and on society in general. It is as simple as that.

I have no quarrel with these folks. Indeed I have considerable respect for their conviction and their determined effort to live up to it. Some might call it dishonest or hypocritical, but I don't. It is, in fact, typical of the kind of pragmatic approach we often adopt toward politics. We may not, for example, accept all the myths associated with democracy and its establishment but we identify with it as a form of government because when all is said and done it works better than anything else we know. The same thing could be said of capitalism, psychiatry, education and many other areas of life.

As applied to religion, though, the main trouble with this approach is that it misses so much. It is like taking a journey through the mountains when four out of eight cylinders are missing. You may be able to hang back and hang on but you don't have the power to pass. There are times when this is crucial.

Furthermore, when we take a hard look at everything that is said about the resurrection in the New Testament and don't get side-tracked by the empty tomb, two basic and undeniable truths stand out. First, it is clear that those who were there had an experience that assured them of a continuing relationship with Christ. Secondly, it is equally apparent that as a result of this experience they had a new sense of inner

power. Apart from these facts, one can not account for the creation of the first Christian community and the zeal which motivated it.

Encounter with Christ

THUS ST. PAUL in his letter to the Philippians speaks of the surpassing worth of knowing Christ and the power of his resurrection. How was this? In what sense did he know Christ, and what was the nature of the power he received? I raise these questions with regard to St. Paul because, like us, he did not share in the events of that first Easter morning. He never speaks of the empty tomb, yet he obviously felt that his Damascus road conversion was an authentic encounter with the risen Christ. As scholars point out, if it had been so totally different from the experience of the other Apostles, St. Paul would not have been counted among them.

Let us endeavor to see, then, what happened on the Damascus road. Breathing threats and murder against the disciples Saul was planning to arrest as many of them as he could find and bring them back to Jerusalem. But suddenly he fell to the ground, lights seemed to be flashing around him and he heard a voice saying: "Saul, Saul, why do you persecute me?" At the same time he was struck blind and was led helpless into the city. After three days his sight was restored, and he began to bear witness to Christ immediately.

What we have here, as those who are schooled in the psychology of religion readily recognize, is the description of a deep and moving mystical experience. Later on when he spoke of it, St. Paul said he didn't know whether he was in the body or out of the body. This again is typical of the euphoric, weightless and unitive feeling that is known to sometimes be a part of such experiences. There is no physical manifestation. It is rather the communion of spirit with spirit.

Spiritual Meeting

NOW WHILE in some of the post-resurrection stories the risen Christ is depicted as engaging in physical acts, it is plain that he was free from bodily limitations. Like many others, I am inclined to think that the materializations are either accretions or misreadings of the original accounts. In the story of the two disciples on the way to Emmaus, for instance, there is nothing that requires a literal interpretation of the events. Indeed, their failure to recognize him at first, the nature of his departure and the reaction they had to his having been with them all point once again to a spiritual rather than a physical meeting. "Did not our hearts burn within us," they said, "while he talked with us on the road, while he opened to us the scriptures?" Neither his talking to them nor his being made known in the breaking of the bread necessitates a physical explanation except for those whose concept of reality is limited to the material.

What all this says to me is that the risen Christ was made known in a way which is within the scope of both our comprehension and our experience. Belief, therefore, in his risen presence and power does not require abandoning all reason. Quite the contrary, it means that communion with him is open to us as it was to the disciples. Should we, then, expect to duplicate their experience? Not at all, but neither let us make the mistake of thinking that what happened then was so unique as to be totally beyond our understanding or personal knowing. He can be and is known today as he was then in the breaking of bread and in mystic communion.

But such assurance is not to be sought for its own sake, nor should it be associated with some supposed bent for spirituality. Rather, it comes most often in the midst of the life and death struggles of daily existence. When we have been driven to the point of surrender and are forced to crucify our own ego and die to its claims, we are then ready for meeting him who said: "I am the resurrection and the life." In the case of St. Paul, for example, his conversion was but the climactic culmination of a long and painful process of dying to the pride, bigotry, selfish ambition and hatred which caused him

to torment himself and persecute his fellows. Similarly the unknown disciples on the road to Emmaus had to die to their hope of a military victory for Israel before they could know the true nature of the victory Christ won. He could not reveal himself to them in the breaking of the bread — the sacrament of communion between all men and God — until their understanding had been opened and they could accept his servant Messiahship as the fulfilment of the ancient prophecies.

Need for Surrender

BUT ONCE he was known to them they made their way back to Jerusalem. Like St. Paul they were infused with inner power.

In the case of both St. Paul and the two unknown disciples, then, their meeting with the risen Christ was preceeded by surrender. They let go of many of their old concepts of the way they thought things are or ought to be, came face to face with their selfish striving and in faith were willing to let their future remain open to his guiding influence. As a result, duty gave way to devotion. St. Paul, Alfred Starrett says, might well have described his own response and the nature of the new power at work in him in this way: "I only know that every imaginable good, all the love of God, shone forth in that man's life on earth, and after his death I stood in the presence of that same love. More than that, this love entered into me and made me one with him forever. The life I now live, I live in Christ. Whatever this poor body of mine can do to bring light to the darkness of men's hearts is done because Christ lives in me. This is what I offer you, my friends, his life—the life of the living Christ — the life of God in you."

So it is that we come together Easter morn not to talk about the empty tomb but to rejoice in his presence in and among us. For us the crucifixion and resurrection are not merely events in history, but the very pattern of our lives. Not once, but over and over again we find we must die to self and self's hopes, yet we live in the confidence that God in Christ is at work in us and in all things for good. Our assurance that this is so comes from the fellowship we have with him and with one another in the Spirit. And this is not a Spirit of fear but of power, and of love and of a sound mind.

Easter Power

By John S. Higgins

The Bishop of Rhode Island

MEN OF SCIENCE tell us we and our ancestors have grown from simpler forms of living matter. If so this holds no problem for a Christian's Easter faith and joy, because human origins are important but they are not nearly as important as is our destination. Where we are going is of more consequence than our ancestry.

Ever since "civilized" man appeared he considered himself to be something more than a thinking animal; and he reasoned there was something in him worth preserving after his human life was ended. He often expressed this in simple ways, as with the careful embalming and burial of people in ancient Egypt; and the point is not the simplicity or complexity of what was done, but the reason for it, which was the belief that human survival after death was not only true but also right and desirable.

Was this mere wishful thinking then, and is a similar belief mere wishful thinking now? Are our desires and hopes, even if they are our noblest desires and hopes, necessarily true? Whatever we may think, it does seem to be true that all ideas have a corresponding reality, and this holds true in many areas of our experience. The idea of human love can become a blessed reality with some people. Lord Ismay, speaking of his marriage, says, "And I have been giving thanks always ever since." Marconi verified an idea that radio waves existed by a series of experiments, and Dirac, the Cambridge physicist, drew a blueprint of a positive electron long before its discovery in 1932. Our best hopes and our genuine ideas meet a surprising measure of correspondence and actuality even in this imperfect world. Indeed, it would seem that no true and noble thought of man but has its correlated actuality, somewhere in the universe of God.

"The unattainable beauty

The thought of which was pain

That flickered on eyes and lips,

And vanished again;

That fugitive beauty

Thou shalt attain."

We are not persuaded that human beings are merely a collection of cells and sensory perceptions, brought together accidentally and destined

to dissolve finally at death. We are rather persuaded that "something" or "someone" inhabits, controls, and directs this collection of cells and sensory perceptions we call the human body and that this "something" or "someone" is potentially capable of living long after the dissolution of its material habiliments.

Right here is the point of the Easter message, where God steps in to tell us that our best hopes are not false, that our earnest expectations are not without foundation, that the hunger for resurrection can be satisfied. The overwhelming and yet perfectly logical fact of Easter is that Jesus Christ did rise from the dead and "has become the very first to rise of all who sleep the sleep of death."

Christ Jesus had little to say about man's origin but a lot to say about his possible direction and destination, and he forecast our latent future for us when he rose from Joseph's tomb in the grey dawning of Easter day. By this act he assures us that:

"Wish and fulfilment can severed be ne'er

Nor the thing prayed for come short of the prayer".

By this act of rising he "lifts the ceiling" from human possibilities and opens the way to the unrestricted growth of those who believe in him and love him both now and in the life to come. This faith once turned twelve terrified Jews into a victorious minority that gave a new lease on life to a very sick world. His rising has not lost its Easter power, for this identical faith can change anyone who will meet its conditions.

Sharing His Love

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

THE PASSION of our Lord in its deepest meaning must ever elude our human efforts to explain or describe.

Perhaps this is true of all acute feeling whether of pain or of joy. Involving as it does the emotions, we have difficulty putting it into words or organizing it into mental concepts. The poet comes nearest to doing this through words, but even he confesses there are times when nothing serves to describe what he sees,

or communicate what he feels. This is, I am sure, what we all mean when on occasion we repeat the old cliché: "I just can't tell you what it means to me".

Jesus was confronted with this same inarticulateness in the hours of his passion. His feeling was too deep for words; so he spoke but few of them. To neither friend nor foe did he try to express what was going on inside him. Mostly, he was silent with a pain too poignant for words, too meaningful to attempt description; too profound and therefore too simple to be understood. Even his actions tell us little because there was none beyond that required by his captors. There are no tears mentioned, no doubled fists, no striking out at his insulters; nor is there any physical evidence of cowardice.

If you will examine the records of his trial and death with what I have just said in mind, you will be amazed at how little he says and how little he does — and yet he dominates the narrative more completely than any garrulous "lead" in Shakespeare. But the curious thing is that even the narrators of his passion give us little or no insight as to their feelings about it, nor make any attempt to explain it or in-

terpret it. None of the great theological doctrines centered in the cross is explicitly spelled out. All they know is that "He was crucified under Pontius Pilate; suffered; and was buried", just as the creeds state it so bluntly and simply.

Yet, that story grips men as no other story in history. It arouses our sympathy, captivates our loyalty, and makes us think more truly than the words of any philosopher or poet could ever do. In fact, all the sublime teaching of Jesus in discourse or parable comes clear and becomes the authority for our lives only when we see these in the light of Calvary.

For here is no cheap melodrama, no wallowing in self-pity, no self-contrived appeal of the moment to the sympathies of others; but something so profound as to rise above all such evidences of human passion as to strike at and capture man at the deepest levels of his being.

In his passion as in everything else Jesus had only the love of God and man as his concern. We can never suffer as he suffered because we cannot love as he loved. Yet, in so far as we can share his love, we too can know the meaning of suffering and be more than conquerors through him that loved us.

Discuss Vietnam War Before Large Crowd of Churchmen

★ Senator Eugene McCarthy, speaking under the auspices of Protestant and Roman Catholic churches, proposed that the U.S. withdraw or "disengage" from an area of Vietnam as a test to determine whether the Vietcong would halt terrorism and conflict.

The Minnesota Democrat said the U.S. may have to give up seeking negotiations and try an almost unilateral disengagement — "to see what happens."

He and Minnesota's other U.S. Senator, Walter Mondale, also a Democrat, and Rep. Clark MacGregor, Minnesota Republican, discussed the Vietnam conflict and what is being done to end it at a forum at-

tended by 1,300 persons in Edina.

Rep. MacGregor said he believed that the non-military program of aid to South Vietnam, if continued at its present level for the next two years, could break the back of the Vietcong strength and its appeal to the populace.

Sen. Mondale broadened the discussion to call for greater understanding of Asia, more trust in the "powerful force" of nationalism and at lessening of tensions with Communist countries.

In developing his proposal, Sen. McCarthy said he found justification for the U.S. commitment in Vietnam in helping

the people of that nation preserve their independence from a "tyrannical government."

But he said it is "becoming increasingly difficult" to conclude that this objective justifies the rising measure of death and destruction.

His conclusion, he said, was that since there was no indication that the U.S. is reaching its goal, it ought to look "very strongly" at some other action on its own, with other nations or through the United Nations.

Sen. McCarthy made it clear he was not suggesting that the U.S. should "cut and run," but that it could ease its effort by withdrawing from an area to see if the Vietcong would stop terrorizing the heads of villages and hamlets and allow stabilization.

Then, he said, the United Nations could send in supervisory

teams to observe what was happening.

Until now, Sen. McCarthy said, the only suggestions for improving the situation have been for "more violence and destruction on both sides."

He said the U.S. as a religious and Christian nation, "ought to be in a position to be somewhat more trustful than to be excessively concerned with the use of violence and force."

The Senator was asked by someone in the audience whether the Vietcong would give up terrorism in view of their refusal to negotiate despite the fact American forces had halted bombing over North Vietnam during three periods.

Sen. McCarthy said not much had been gained from the bombing halts and said this was why he was proposing "something else."

"I am not sure it would work," he said, "but if not, we could move out in strength again, particularly since we are not capturing territory."

The proposed "area for pacification," he said, could be a testing of goodwill on both sides without any form of negotiations or without settlement.

PARISH TWICE SIZE OF BRITISH ISLES

★ Contact, an interdenominational newspaper published in Bristol, England, has launched an appeal for funds to buy an airplane for an Australian rector whose parish is twice the size of the British Isles.

During a recent visit to Bristol, the Rev. Bernard Buckland described some of the problems of serving a parish of 234,000 square miles. He can hold services in some regions of his parish of Murchison in North West Australia only four times a year, because there are so

many scattered small communities.

Some parishioners are so isolated that he must drive five days over rough trails through the bush to reach them. Often he conducts funeral services after the burial because he cannot arrive in time.

Buckland is convinced that a plane would increase his effectiveness and be cheaper to operate than an automobile.

He has his eye on a small, second-hand plane, up for sale in a hanger in South Australia. And he promised that if he got the plane he would make it available to neighboring Roman Catholic and Methodist churches who have the same problems he faces.

Bristol has a particular interest in Murchison because Bishop Howell Witt of North West Australia worked on the staff of a parish in the city a few years ago and also wrote for Contact.

VISSER 'T HOOFT IS HONORED

★ W. A. Visser 't Hooft, the first general secretary of the World Council of Churches, has been made an honorary citizen of both the city and canton of Geneva, where he has lived and worked for the past 23 years.

The honor, which carries with it the same rights as naturalization, has been bestowed on only one other foreigner in the last 50 years, according to Andre Chevanne, president of the grand council, who made the presentation.

Visser 't Hooft, a native of the Netherlands, was succeeded as head of the World Council last year by Eugene Carson Blake. He continues to make his home in Geneva and acts as a consultant to the Council.

The Dutch government has permitted a special dispensa-

tion that will allow him to maintain his citizenship in the Netherlands.

NOTABLES TO ATTEND PEACE MEETING

★ An international investment trust will underwrite most of the expenses of a four-day world peace convocation in Geneva, Switzerland.

Harry S. Ashmore, former newspaper editor and chairman of the conference, announced that the investors overseas services foundation will pay most of the costs of Pacem in Terris II, sponsored by the Center for the Study of Democratic Institutions, Santa Barbara, Calif. The conference, named for the encyclical issued by Pope John, will begin May 28.

Ashmore, executive vice-president of the Santa Barbara center, said the convocation's agenda would include the Vietnam war, German problems and co-existence between east and west.

U.N. Secretary General U Thant will be a major speaker at the convocation. Sen. J. William Fulbright, chairman of the Senate Foreign Relations Committee, will attend as a participant.

Some 300 public officials and private leaders from many countries are expected to attend the convention.

Among those invited to attend are representatives from the Republic of Vietnam (South Vietnam), the Democratic Republic of Vietnam (North Vietnam), the South Vietnam National Liberation Front (Vietcong), the U.S., Russia and the People's Republic of China. (Communist China).

POPE WAS NOT INVITED TO WCC ASSEMBLY

★ The Roman Catholic Church will be represented at the assembly of the World Council of

Churches next year by a number of "observer consultants," but Pope Paul has not been invited.

Eugene Carson Blake, general secretary, speaking at a press conference contradicted reports that the Pope would attend the assembly which will be held in Uppsala, Sweden.

Discussing the cordial relations that have developed between the WCC and the Vatican, Blake pointed out that the ecumenical advance would be reflected in the use of the term, "observer consultants" to designate Catholics attending the meeting. At the assembly in New Delhi in 1961, they were merely called "observers."

"Unity is a key word in the ecumenical vocabulary, but it is not unity as an end in itself," Dr. Blake said. "This unity must be reflected in mission, in service. It comes only by renewal. This thought is borne out in the theme of the Assembly: 'Behold, I Make All Things New'."

Renewal, "at the least," he said, "means a new engagement of the Church in the economic and social problems in the world. Some people may think we commit ourselves too much outside our real 'spiritual' domain. But Christianity is, in a way, the most materialistic religion. We may not forget that his kingdom is here and now, when we discuss the obligations that rich countries have in the world today."

TRINITY COLLEGE BAN PROTESTED

★ Board members of Trinity College in Dublin and Roman Catholic teachers on its faculty have protested the hierarchy's action in banning attendance by Catholic students.

The ban on Catholic attendance at the university—founded by Queen Elizabeth I of Eng-

land—is a long-standing tradition of Irish Catholicism but one frequently ignored. Approximately 27 per cent of its faculty and 24 per cent of its student body are Catholic.

Trinity has a divinity school affiliated with the Church of Ireland (Anglican) but has offered similar arrangements to other Churches, including the Catholic Church.

Archbishop John C. McQuaid

of Dublin recently announced that the centuries-old ban of Catholic attendance is still in effect.

Sixty-one of Trinity's 90 Catholic faculty members issued a statement saying that, from their personal experience, they cannot agree with Archbishop McQuaid's statement that Trinity constitutes a "unique danger" to the faith of Catholic students.

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The board of Trinity College, in its statement, affirmed that policies of non-discrimination have been in effect since 1873. It noted that about 90 faculty members, about 880 students and seven of the college's fellows are Catholics, "as is also the highest official of the university, the chancellor."

--- BACKFIRE ---

L. D. Pederson

Layman of Eugene, Oregon

The General Convention and Triennial Meeting plan to sponsor again at the coming convention a "Feed the Hungry Dinner." Mrs. B. Franklin Miller, assistant presiding officer of the Triennial Meeting and the signer who is chairman of the general division of laymen's work are co-chairman for the dinner.

When Episcopalians come together for Convention we eat more than we need and pay top prices for meals. In view of world need for food and money, one way the delegates can help is to designate one meal when nothing will be served but soup, crackers, cake and a beverage.

The cost of this meal will be \$5.00 to the delegates. The cost of the meal is to be kept to \$1.00. The \$4.00 difference will go the Presiding Bishop's Fund for World Relief.

This dinner will be on Wednesday night, September 20th, immediately preceding the United Thank Offering service, the time: 5:30-7:00 p.m., in the exhibition hall about a block away from the Coliseum where the United Thank Offering service will be held.

In St. Louis this dinner netted the Presiding Bishop's

Fund \$3,200. This was the first dinner of its kind to be held at Convention. The money collected in St. Louis made possible the shipment of 900,000 pounds of food through the Presiding Bishop's Fund for World Relief in cooperation with Church World Service.

We would appreciate having some publicity given to the dinner in the Witness in the earliest possible issue. We hope the forthcoming dinner will bring the fund an even larger contribution than the first dinner and your cooperation would be very helpful.

David M. Figart

Layman of Briarcliff Manor, N. Y.

Since none of the Vietnam antagonists have any prospect of enforcing their own terms of settlement, some basis is needed which all can accept with honor and profit.

The first step is recognition by the United States and Saigon governments of the National Liberation Front as an effective political organization. Such recognition is inevitable; and it had better come quickly to halt this senseless slaughter in pursuit of an unattainable goal.

Subject to a general ceasefire, the National Liberation Front should agree to return its members to their villages, under amnesty, to participate in free elections to be held under international supervision.

All parties should agree to co-operate in a reconstruction and development program. In this, the United States, because of its power and wealth, should take the lead — subject, of course, to the will of the local populations. It has 400,000 trained men in Vietnam, with vast stores of equipment. Instead of a "humiliating" withdrawal from the country, we should instead be prepared to transfer to an international au-

thority such portion of this manpower and equipment as may be needed to repair war damage and carry out — with speed and efficiency — the great development programs envisaged by President Johnson.

This would be an honorable termination to our adventure there, in keeping with the real spirit of America.

William B. Gray

Editor of Virginia Churchman

In your March 9 issue, you reported the possibility that the diocese of California may eliminate the Pacific Churchman in an effort to balance the budget, and that the diocese of Missouri is eliminating three issues of its diocesan paper.

Although I do not know of the thinking that went into these decisions, and I presume that the decisions were painful, I cannot help but wonder if philosophically and practically the financial problems which beset the whole Church can be solved by cutting the lines of communication.

I may have a vested interest in this, as editor of the Virginia Churchman. This diocese stopped sending the publication to all of its communicants during the depression and only last September began again an attempt to communicate with its people in this way by changing format and increasing circulation from 4,000 to 25,000.

It seems to me that communication of the work of the Church, and of its institutional as well as missionary needs, is of primary concern if the Church is to continue as institution. It is likely that not enough attention is paid by our dioceses to their publications; that they are not doing the job because they are not considered to be important.

One of our problems is that in a mobile society, the diocese

is dependent on leadership from people who are not long-time residents. They are committed Christians, Episcopalians, who will probably live and work in a number of dioceses providing leadership wherever they are.

How can we communicate to this mobile society, within the diocese, if not through publications going into their homes? Of course the parish clergy play a big role in this communication, but it is probably physically impossible for them to carry the burden of doing the kind of job that is necessary. It would be asking too much of them.

By pooling resources, we can do it on a diocesan level.

It seems to me that the Episcopal Church has never really utilized the communication media the way it could — that we are not willing to make our diocesan publications what they could be.

Readership is a matter of habit, as well as of interest, and cutting down on frequency of publication destroys the habit and makes the infrequent publications less effective. We have no weekly diocesan publications. The Roman Catholics and many Protestant denominations are getting information into the homes of their members weekly.

This year we're going to print 12 issues of the *Virginia Churchman* because we want at least to build up a habit of monthly readership. We know that during the summer our readers may travel, they may not attend church regularly, but they will at least have an opportunity to keep up with what is going on in the Church.

It seems to me that we need to work on more communication on a diocesan level. We've got communication experts in our churches and we should ask them to help, to show us how we can really do a job. We've got a program to sell: mission, outreach, concern, love—a gos-

pel which appeals to all men.

If we cut out media, or destroy reading habits by decreasing frequency, we're going to have a difficult time building any interest at all in the institution. There is good reason to take a new look at the institution, to restructure it where needed, to renew it, but it seems to me that it has reason for being and it should be the very best we can offer to God for his use. We're all a part of it and we all should have the opportunity to know more, not less, about it and about each other as we work within it.

David H. Pardoe

Staff of Emmanuel, Baltimore, Md.

I would like to offer a loud "amen" to the article by Frederick M. Morris in the February 16, 1967 issue of the *Witness*. His troubled spirit will, I hope, find much company among those who also are disturbed by a seemingly implied infallibility on the part of the national Church structure; as I also hope that he will find much company in his frustration as to how "an individual can get a modicum of attention" with the "growing bureaucracy".

But at the same time I feel impelled to defend the bureaucracy because I believe its Christian service implications are not sufficiently recognized, and are, in fact, often seriously misunderstood. Granted that one gets the impression that there is great waste and duplication, that very large amounts of money are spent to accomplish very little, and that tons of printed material are sent out only to be deposited in the circular file. Granted that this is true and would tend to give one the impression that all of this is gross waste, inefficiency, and a sinful use of God's providence. But I believe that such a view misses the good purpose and Christian service of the bureaucracy.

For example think of the service of employment. The writing, printing, and distribution of printed materials not only offers jobs to those in 815 but also to paper manufacturers — especially those who provide pink, yellow, green, and other assorted colors — to printers — including particularly those who make bulletin board posters — to ink supply companies, and delivery people. Are we not to be concerned for these people? Are we to put them out of work? No, of course not. Our Christian concern requires us to help alleviate poverty and to increase employment opportunities.

Of course it could then be said that having recognized our duty to help with employment it would still make more sense to dispose of the material at 815 rather than requiring each clergyman to dispose of his portion. But this would be shirking our duty. New York has enough financial problems without the Episcopal Church requiring an increase in the number of trucks in the sanitation department. No, our Christian concern for New York demands that this material be distributed throughout the country — thus providing more jobs for postal workers — and then disposed of in individual waste baskets so that it will not be a burden on the economy of New York.

Obviously this viewpoint of bureaucracy could be continued in regard to other aspects of the work — e.g. traveling, which helps transportation and hotel people including not just executives and stock holders but also janitors and dishwashers — but I believe the point is clear, namely that through the seeming waste and inefficiency of bureaucracy we are waging a war against poverty, unemployment, the temptation toward crime, and God only knows what else.

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