

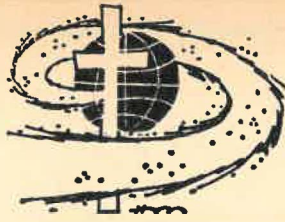
The Living Church

My prayer

Dear God thank you for my food
and for the things you have gave us.
like close and life. I am glad that I am not
a fish or somebody else just me. I am glad
that you have washed some of our sins away.
I am glad that Jesus was our savior. This is
the way I like life and I never want to
change it.

In The nam of the
father son and holy gost amen

jeannine



With the Editor

MEMO to our man in the Society for the Preservation of the Penitential Note in Liturgy: Good news from the Cleveland front. In the church notices by *The Cleveland Press* of Sept. 23 it is written:

Trinity Cathedral, 11 a.m.: Mourning Prayer.

Benjamin Epstein, national director of the Anti-Defamation League of B'nai B'rith, is worried about the effect of the "racial slurs" by Archie Bunker in the TV show "All in the Family." His New York office has received a large volume of letters and phone calls from people who are offended by the program. Most say that they think the show is funny but that they resent Archie's anti-Semitic and racist remarks.

Mr. Epstein fears that Archie "has become a national folk hero. He epitomizes something called the lovable bigot." Many of those complaining about it express the fear that Archie is making his nasty slurs attractive to children.

He may be right. He is an expert in this sensitive area and I am only another concerned citizen. But I feel that Archie Bunker has not really become a national folk hero and that most people see him, not as a lovable bigot, but as just a bigot and an extraordinarily stupid one at that.

I have only watched the show five or six times at the most. I don't find it very funny, and when I do laugh it's at Archie. This puts me in the wrong. Laughing at somebody ill becomes a Christian. He's pathetic. A better Christian than I must weep for him. I don't expect most people to do that, but I do expect most people not to make a hero out of him either. Of course, if as many as six people in all the world lionize Archie Bunker that is six too many and we should pray for their healing. And if it is true that any number of our children, however few, are making a hero of him, we may have a generation of neo-fascists on the rise.

However, it doesn't seem so to me, and I'm sure Mr. Epstein shares my hope that I am right. Let's leave Archie Bunker alone. He's a devastating argument against himself.

John Ciardi, poet and critic, has been having his troubles, but in his characteristic funning way, with sincere people in the art world. In *World* of Oct. 24 he tells of a game he has been playing with

his friends. The object is to invent an art form so intrinsically ridiculous that just to describe it is to get it laughed out of court. For example, Ciardi told his fellow discussants about an art student who would take dressmakers' dummies, cut open their navels and insert coffee cans thereinto. Inside the coffee cans ("the metallic wombs of this Machine Age") the wondrously creative artist inserted dolls' heads sprayed a bright red. He explained that his work was highly symbolic.

Ciardi did his ingenious best, but no matter what lunacy he came up with his friends would ask: "How can it be called ridiculous, if the artist is sincere?" Ah, how? How do you answer a question like that? It is as if these people were saying of sincerity what Matthew Arnold said of Shakespeare: "Others abide our question. Thou art free." Wisdom, intelligence, knowledge, prudence, courage, temperance, chastity, charity — all these abide our question. Not sincerity. Any bloke what has that comes home free.

In art, said Oscar Wilde, "a little sincerity is a dangerous thing, and a great deal of it is absolutely fatal." Of course

one never knows just how seriously to take Oscar on such subjects. Ciardi is more specific. He distrusts sincerity "as a means of perception" and argues that "if there is to be art, it must be founded on something more relevant than sincerity."

I will take it from there and say that if there is to be wisdom and sanity in life — indeed, if a man is to be trusted loose in the world — there must be a more solid foundation than sincerity. Henry Mencken pointed out, in his essay on Bryan, that all this talk about the sincerity of Bryan and some others is fatiguing at best and obfuscating at worst, and he reminds us that the man who shot McKinley was sincere. The same might be said of the men who shot the Kennedy brothers, Martin Luther King, Jr., and George Wallace. If, as Edith Cavell said, patriotism is not enough, may it not be added that neither is sincerity enough?

Sincerity is a virtue, but it is not an omniscient one, and the belief that it is leads to its misuse, which is overuse. For some reason it is commonly assumed that if a person has sincerity (and it's not nearly as common as is supposed) this virtue will do duty for several others, such as intelligence, prudence, ability to perform, even charity.

Since offering my support to the view of the late Dr. Richard Cabot about Episcopalians who recite the Creed without meaning what they say (in *TLC* of Oct. 22) I have been asked by some irate readers: How dare I question the honesty of sincere people who recite the Creed "in their own way"?

I'll question it by saying that sincerity is no valid substitute for simple honesty, and, indeed, the existence of sincerity in a person does not guarantee the coexistence in him of simple honesty. Here we may be moving into depths beyond range of mortal ken, on "the edges of language"; but I have an uneasy feeling that somehow, in the untidy realm of things as they are, a person can be sincere and also less than simply honest.

Can people in simple honesty say "I believe A" when what they mean is "I believe non-A, or B"? I don't see how. But who am I to challenge their sincerity? "How can it be called ridiculous if the artist is sincere?"

"Another Opinion" on this week's editorial page is from the pen of the Rev. R. J. Bunday, rector of St. Andrew's Church, Emporia, Kans.

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Letters to the Editor

Ordination of Women

I wonder if I am still "in communion" with my friends in the ACU? For their declaration that a significant change in the requirements for ordination can only take place with the joint approval of Anglican, Orthodox, and Roman authorities would seem to suggest that when the Church of England decided to permit the ordination of married men, or men who intended to marry, since this was done without such a consultation, all of us in that category are in outer darkness. As at least some of the clergy members of the ACU are not celibate, then they too would appear to be out of communion.

Seriously, does Canon DuBois really believe that if the Roman Catholic Church or, less likely, the Orthodox churches, decided to ordain women they would wait for each other's approval or that of Canterbury?

The real issue is vocation. The church has always taught that people are called to a particular office and ministry. For practical reasons, however, it has attempted to "guess God's mind," by adopting rules based on the assumption that God would not call certain types of people to certain ministries. Some of these assumptions make sense, the requirement that a candidate be certified by a psychiatrist as not being a psychotic, and that he present some evidence in the form of testimonials that he is not an immoral person or holds heretical views. But there have been other exclusions that have been less rational. At times the church has excluded all married men, or at least "digamists," (a person who remarried after the death of his wife). Illegitimate children have from time to time also been excluded.

To assume in the 20th century that God would not call a woman to be a priest simply doesn't make sense. I have met several of the gals who are now preparing for the priesthood, and I am convinced that they are as sure of the reality of their call as any male candidates I have encountered. To deny the Holy Spirit the power to call them to serve as priests in his church seems to me to be absurd and blasphemous. The opposition resembles the attitude of certain members of the early church who were disturbed to hear that Peter extended holy baptism to Cornelius and other Gentiles. (One finds no record of Peter's waiting for an ecumenical conference before he acted.) At least on that occasion he was alert enough to recognize the Holy Spirit already at work.

Lastly, there is the case of one of the greatest theologians of the early church, Origen. By canon law he should not have been ordained, since he no longer was considered "macho." But a bishop had the courage to recognize that the Holy Spirit was calling Origen to the priesthood and ordained him. While I certainly hope that

The Cover

The "peraer" on this week's cover was written by Jeannine, age 8, who is a member of St. Dunstan's Church in Madison, Wis.

the next General Convention will amend our canons to remove the barriers to the ordination of women, I would find it hard to criticize any bishop who followed the precedent of the Origen case.

(The Rev.) F. SANFORD CUTLER
Rector of the Church of the Redeemer
Morristown, N.J.

Wuz We Nodding?

Re "We Wuz Nodding" [TLC, Oct. 1]—for my money, keep on nodding. I'm no professional scholar, but have studied four or five languages, and think I have a little sensitivity to words and structures. No native speaker of English ever *spontaneously* said "It is I," much less "It is we" or worse, "It are we." This is an artificial pedantry concocted by some shallow devotee of Latin grammar. But English is not Latin; it is English. (Even in Latin, you can't say "*Ego est*," you must say "*Ego sum*.") To take a pertinent analogy from another language: try saying "*C'est je*" in French class, and see how far you get! "Me" in English is obviously from "*moi*" in French.

Authentic speakers of English who have not been browbeaten by schoolmarms do say, and will continue to say "It's me." Take courage!

(The Rev.) WILLIAM R. BROWN
Farmington, N.M.

Extending the Priesthood

Fr. Porter's proposal [TLC, Oct. 15] to resurrect old Canon 36 to allow those protestant ministers who so desire to receive priestly ordination from a bishop of the Episcopal Church while remaining functioning clergy in their own churches represents an honest effort to deal creatively with a difficult situation. If the proposal is to win acceptance, however, it must come to grips with what to my mind are serious objections.

In traditional catholic thought, the bishop functions as the personal focal point of the life of the local church. He represents the local church before God and God before the local church. Christians of one local church are in communion with Christians of another local church, not directly, but through the communion existing between their respective bishops.

When the bishop ordains a man to the priesthood he does not ordain him to an isolated ministry but to a share in the ministry of the Church Universal as concretized in the particular local church. The grace of the priesthood thus involves a continuing relationship both to the universal college of bishops and to an individual bishop. Without this relationship the priest is a man without a ministry because he is a man without a church.

The problem that I see with Fr. Porter's proposal, at least as stated, is that it does not seem capable of demonstrating the existence of this continuing relationship. Indeed, the proposal seems to fall victim to a long-standing but defective tendency in ecumenical work, the tendency to view the ministry apart from its context within the church. The proposal seems to view the ministry in

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terms of what some Roman Catholic theologians have called "black-box" theology, *i.e.*, in terms of isolated powers given to the ordinand in ordination and at his disposal from thence forward. Lacking the powers of priestly ordination, protestant ministers can make good their deficiencies through episcopal ordination. Once so ordained they can take their new powers back to the communities from whence they came.

It seems to me that Fr. Porter's proposal marks a theological retrogression from COCU's original view that ordained ministry could be properly viewed only in its context within the whole church and is brought forth as an unwitting escape from the harsh reality that COCU has failed to reach a true theological consensus.

That such a true theological consensus is not impossible is amply demonstrated by the success of the North India/Pakistan plan of union which deals with the ordained ministry as an integral part of the church and not as a thing apart.

JOHN M. FLYNN

Baltimore

Executive Council

The Executive Council [TLC, Oct. 22] seems to go along its pre-ordained path of self-determination unresponsive to other influences. The PB spoke of "freedom" as it exists in "this church" compared to "the suffering and pain of people dispossessed by heartless, self-serving power structures" in Russia, where he recently visited, which parenthetically sounds very descriptive of our own church power structure. As well, is it not paradoxical that we all abhor the withholding of money by parishioners to show their disapproval of "815," but sanction the threat of withholding money from corporations to enforce the social-action will of the council?

We should all thank TLC for the clear reporting without which we would not know that we are not truly represented beyond our own parish. Fortunately, "Letters to the Editor" offer an opportunity to readers to express the layman's opinion, however small its influence on a most obdurate Executive Council.

LEONARD O. HARTMANN

Evanston, Ill.

No Fault Insurance

I believe I detect a fallacy in the editorial regarding no-fault auto insurance [TLC, Oct. 15].

If I should fall asleep while writing this letter, and the ashes from my pipe, through this carelessness, should set me and my house on fire, and these facts should be established beyond all doubt, it is my understanding that, despite my carelessness, both the life insurance and fire insurance companies would honor the claims. The fact that the death and fire were due to my negligence would not invalidate the contracts.

The inference that no-fault insurance would encourage carelessness in driving and in living seems to me without foundation. I am no more eager to be involved in an accident now than I was before my state adopted this form of insurance.

I understand that in Massachusetts the number of court cases, along with the insurance premiums, has been drastically reduced

since the adoption of this type of insurance in that state. The possibility occurs to me that perhaps a certain measure of false testimony regarding bodily injury and material damage may have tinged some of the lawsuits under the previous insurance plans with a bit of larceny and perjury. On balance, in this respect, perhaps no-fault insurance will be the lesser of the moral evils.

(*The Rev.*) WARREN H. STEELE
Point Washington, Fla.

Prayer Book Revision

Along comes Charlotte Cox [TLC, Sept. 10] filled with love of it all — every kind of liturgy, every kind of translation of the Bible, every kind of churchmanship. She says it's time "we stopped arguing and let God speak to each of us in his way. There's a time and place for each type of service."

Then along comes Howard Cammack [TLC, Oct. 8] and he wants the editor to nail Ms. Cox's letter to the church door, so to speak, for a couple of months to stop "the dreary repetition of the now-tired pleas both pro and con liturgical revision." He calls for a cessation of "petulance" in dealing with what he then dubs "important issues of our church." He says we should be "generous" with both traditionalists and revisionists and he winds up by urging "Dear Editor" especially to shut up on the important (*sic*) subjects.

In my opinion, these two letters have only the virtue of brevity to commend them. They seem to demonstrate that you don't have to be long-winded to wander from reason's path (although frequently it helps).

All praise to TLC for continuing to print what people are saying and thinking about matters of vital concern to all churchmen. By all means keep the line open for new thinking on the preservation of the Book of Common Prayer, the priesting of women, and other matters which surely will be hotly debated if not acted upon at next year's General Convention.

I strive to be as all-loving as Ms. Cox and as generous as Mr. Cammack even when challenged by those liturgical revisionists whose haste to change everything 'round appalls and frightens me, but I'm afraid I lack the confidence Ms. Cox proclaims when she stoutly asserts, "There's a time and place for each type of service." I don't want the traditionalists to be driven underground with the BCP.

My conclusion here may not be entirely "new" but I think it bears saying in so many words: we are not ready for *any* changes in the BCP in '73 because many people are now being told that the whole BCP is about to be replaced by the Green Book.

All that the revisionists have demonstrated to date is that much, much more trial usage must be undertaken before changes can be made decently in what we have enshrined in the BCP. The '73 GC should make provision for further study and, to avoid total disruption of those with good church habits, provision must be made to insure that in every parish there can be a continuation of the steady offering of traditional worship by the church while the revisionists experiment with ways to build a better mousetrap to entice the unchurched — or whatever it is that they are so all-fired anxious to accomplish.

RICHARD S. HART, JR.

Riverside, Conn.

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THE KALENDAR

November

- 19. Pentecost XXVI
- 23. Thanksgiving Day
- 26. Christ the King

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The Living Church

November 19, 1972
Pentecost XXVI (Trinity XXV)

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ANGLICANS — ROMAN CATHOLICS

Closer Fellowship Urged

Britain's entry into the European Economic Community on Jan. 1, should be coupled with a new Fellowship between the Churches of England and Rome, according to the Bishop of Ripon. The Rt. Rev. John Moorman was the senior Anglican observer throughout Vatican II.

Bp. Moorman made the comment while preaching at St. Wilfred's Day sermon at Harrogate. He recalled that for 900 years the English church was united with the rest of Europe and added: "In 1534 this connection was broken and the church in England became separate from the rest of Christendom. I believe that what we need is another St. Wilfred to help us to get back again to where we once were."

(St. Wilfred, who died in 709, served as abbot of a monastery in Ripon and as Bishop of York. In the conflict between advocates of Celtic church customs and those who adhered to Roman forms, he supported Rome. He was largely responsible for the decision at the historic Synod of Whitby (664) to accept the Roman calendar and its method of dating Easter.)

Bp. Moorman said he believes the Church of England is being called into a fellowship which would not have been dreamed of 10 years ago.

"During these 10 years," he said, "Rome has entered the ecumenical field at every level. At parish level there is a new fellowship, trust, and understanding which would have been unthinkable 10 years ago."

He cited the recent remarks of Jan Cardinal Willebrands, president of the Vatican Secretariat for Promoting Christian Unity. During a visit to the Archbishop of Canterbury in London, Cardinal Willebrands, he said, "assured us that unity did not mean either uniformity or a single organization, or the larger body trying to absorb the smaller body and mould it to its own requirements."

NEW HAMPSHIRE

Virginia Suffragan Accepts Coadjutor Election

The Rt. Rev. Philip A. Smith, Suffragan Bishop of Virginia, has accepted election as Coadjutor Bishop of New Hampshire, effective Jan. 1. His decision ended two weeks of speculation over whether he would leave Virginia. He was

elected at a special convention held in Manchester, N.H., Oct. 7.

Bp. Smith was rector of Christ Church, Exeter, N.H., 1952-59, at which time he went to the Virginia Theological Seminary in Alexandria. He was consecrated in January 1970.

The bishop will serve as coadjutor until April when the Rt. Rev. Charles F. Hall plans to retire.

BRAZIL

Primate Elected

The Rt. Rev. Arthur R. Kratz, Bishop of Southern Brazil since 1971, has been elected the second Primate of the Episcopal Church of Brazil (Igreja Episcopal do Brasil). He succeeds the late Rt. Rev. Egmont Machado Krischke.

Bp. Kratz, 50, a graduate of Pelotense College and the seminary in Porto Alegre, R.S., was ordained to the priesthood in 1948.

During his ministry as a priest, he was curate and rector of churches in São Paulo, Santa Rita, Ararangua, Rosario, and Porto Alegre. For a time he was principal editor of *Estadarte Cristao*, the newspaper of the national church. He is a priest associate of the Order of the Holy Cross.

Bp. Kratz is married to the former Maria Rodrigues and they have two daughters.

ORTHODOX

"Unique" Need of Man Cited by Scientist

Human beings have a "unique, spiritual need" which, in the modern world, can be satisfied only by synthesis of religion, science, and esthetics, a famed biologist told an international conference of Orthodox theologians meeting in Tuckahoe, N.Y.

Dr. Theodosius Dobzhansky, who has taught at many leading universities since coming to the U.S. from Russia in 1927, addressed a gathering sponsored by the Orthodox Theological Society in America.

His appeal for dialogue between religion and the modern culture contrasted with many presentations which stressed traditional theology and criticized the ecumenical movement for involvement in secular concerns. The conference was held at St. Vladimir's Orthodox Theological Seminary.

Dr. Dobzhansky is a well-known pro-

ponent of a religious understanding of evolution and has done much to popularize the thought of the late Teilhard de Chardin, a Jesuit.

He told the 250 delegates to the conference that the traditional religious view of mankind's role on earth is not acceptable to many modern people. But he discussed at length the "spiritual malaise" in which more and more people experience life as meaningless. Of all living forms, only mankind has a need for meaning, according to the scientist. He attributed this need to two "spiritual abilities" identified as "self-awareness and death-awareness." The combination of these two awarenesses, he continued, can lead to the experience of no meaning apart from religion.

"Every religion, and Christianity in particular, asserts that man, though his stay in this world, is so limited in duration, is here to work on the enterprise of Creation willed by God, his heavenly Father," said Dr. Dobzhansky, adding:

"Man's existence is not meaningless; man passes away, but God's enterprise endures. The participation in this enterprise makes the mortal man a part of God's eternal design."

In order to overcome the doubts of those who see no purpose in taking part in God's enterprise, the speaker advocated a synthesis involving religious wisdom, scientific knowledge, and esthetic experience.

Of all the great thinkers, Dr. Dobzhansky said, Teilhard de Chardin came closest to achieving such a synthesis. In summing up Teilhardian beliefs which, he feels, will have lasting significance, the biologist cited "the conviction that the evolution of the world is the expression of the divine in the temporal order, and that mankind is the vanguard in this process. It is in and through man that the continuing divine incarnation is taking place. Mankind is irreplaceable. If it were to become extinct, which could happen through its folly, the enterprise of creation would be frustrated. Only through religious faith can one gain assurance that the evolution of the universe will not be in vain."

St. Vladimir's conferred an honorary doctoral degree on Dr. Dobzhansky during the conference which explored the theme, "Catholicity and the Church."

Participants came from Greece, Turkey, Roumania, Yugoslavia, Poland, Finland, and countries in Western Europe as well as North America.

The Rev. John Meyendorff presided at the meetings. A member of the faculties of St. Vladimir's and Fordham University, he is chairman of the Faith and Order Commission of the World Council of Churches.

World Is "Tired" of Church Proclamations

Ecumenical Patriarch Demetrius I, spiritual leader of Eastern Orthodoxy, said in Istanbul that churches should stop issuing proclamations and calls for peace because the "world is tired of such statements and no longer pays attention to them."

He told a group of American church people that the world might listen to church calls for peace if Christians can convince the world "through concrete events" that they "live in peace with Christ."

The patriarch said the world expects to see Christians actually working for peace instead of issuing statements and holding demonstrations.

He gave an audience to 11 Americans on a Journey for Peace Symposium, organized by the American Baptist Convention. Members of the group were Protestants, Orthodox, and Roman Catholics.

The patriarch responded to a number of questions that symposium members had submitted in advance. In reply to one, he said, "We do not have ready-made prescriptions for political impasses that might lead to peace," adding that the modern dilemma "is partly due to the absence of man's peace with God."

He declined to discuss specific political issues. "As a matter of principle, having no political ties whatsoever, we do not stress opinions contrary or in favor, in situations where there are political factors involved," he stated.

AUSTRALIA

ARC Consensus Rapped by Prelate

The Archbishop of Sydney, the Most Rev. Marcus Loane, has criticized an Anglican-Roman Catholic dialogue group's consensus statement on the Eucharist as lacking in clarity and containing "deliberate ambiguities."

The statement in question, "An Agreed Statement on Eucharistic Doctrine," unanimously adopted by the Anglican-Roman Catholic International Theological Commission over a year ago, has been approved for "study and discussion" by the Archbishop of Canterbury and by Pope Paul VI.

Dr. Loane, observing that "lack of clarity is no service to the cause of truth," said that the statement contains "deliberate ambiguities" that, he said, are bound to result when the parties on each

side are inclined to soft-pedal traditional dogma in their search for a mutually acceptable formula."

He made his comments in his address at the opening of the Anglican Synod in Sydney. In his address, the archbishop said: "The Lord's Supper ought to unite all true believers in true fellowship with each other and with the Lord himself. It too is our lasting reproach that it has so often proved to be the focal point of controversy and the stumbling block of separation."

(In August of last year Abp. Loane declined an invitation to attend the service of installation for the Roman Catholic Archbishop of Sydney, saying that he was unable "to participate in a service which centers around the Mass." He also refused to join Pope Paul in an ecumenical service when the pontiff visited Australia in 1970. That action provoked some criticism from other Australian Anglican bishops who have taken a more favorable view of ecumenical worship.)

Summarizing the divergent viewpoint of Roman Catholic and Reformed doctrines on the sacrament, Dr. Loane emphasized, "Controversy need not be negative nor unworthy—it may be a rigorous discipline in the continuing pursuit of truth."

He said the consensus statement "affords great encouragement to biblically minded Roman Catholics and Anglicans alike. But," he added, "the statement contains sections which agree with Reformed theology and, therefore, must threaten some of the long-cherished dogmas of Rome."

Other sections of the statement call for "caution," he said. Citing the document which affirms that "Christ's body and blood become really present and are really given," he declared: "Reformed theology totally rejects the view that there is any change in the inner reality of the bread and wine."

Asserting that the Roman Catholic doctrine and practice are "rooted in the concept of transubstantiation," and that the document embodies "no change in this doctrine," the prelate explained what he called the Anglican view.

"It is the Lord's table to which we come," he said. "It is the Lord's Supper we receive. There is no need for a ministerial priest or a sacrificial altar for a valid New Testament sacrament. Jesus is Lord on that table and Host at that meal. No other mediator can stand between him and his guests."

NCC

Dr. Wedel on Abortion, Glossolalia

Abortion should be decided by the woman and a doctor and it is not a matter to be handled by criminal law or the courts, said Dr. Cynthia Wedel in an interview held in Detroit.

The president of the National Council of Churches also said that the length of time before the abortion should not be handled by law. "This is just not a criminal situation," she added.

Dr. Wedel pointed out that the NCC has taken no position on the issue. The council reflects not only the divisions between liberal and conservative churches but also divisions within the churches, she said.

Asked about the charismatic movement and such phenomena as glossolalia (speaking in tongues), Dr. Wedel said: "This is not my particular cup of tea, but I am not one to say it is not a real thing for those who find it useful. It is a valid experience, but dangerous if they try to universalize it."

Dr. Wedel, who was in Detroit to speak at the annual banquet of the Metropolitan Detroit Council of Churches, told representatives of 950 congregations in the area: "We hear the ecumenical movement is dead or dying or in a bad way and some say the churches are dying, but I think we are in the midst of a tremendous revival."

She also said the NCC is in the process of working out organizational changes to take account of the changing situation. "In the past, all assumed that the top brass and leaders made the decisions," she said. "Now we are in a time when all want to make up their own minds and do not care about the national leadership."

WASHINGTON

Lintel Over West Door Dedicated

In a noon-time ceremony at Washington Cathedral the lintel stones over the Great Doors were set into place thus bounding the cathedral at the west end.

The service was part of the cathedral's annual open house—an all-day celebration of worship, music, drama, and exhibits and demonstrations of the building program and various aspects of the cathedral's life and mission.

In the afternoon, the cathedral was bounded at its four points by music: a consort of medieval music in the crossing; the Cathedral Choral Society in Handel's "Lift up your heads, ye Mighty Gates" from the Great Choir; the Cathedral School glee clubs singing Palestrina from the south gallery; the Navarasa Karnata Sangita Ensemble in the music of South India from the north transept; and African ngoma drums from the West Door, climaxed by the "Hallelujah Chorus," in which the overflow congregation of some 4,000 joined. The recessional was led by the Scottish pipers and drummers of the St. Andrew's Society.

For the noon ceremony, cathedral clergy and choir processed around the building singing a plainsong *Te Deum*. At the

West Door, the Rt. Rev. William F. Creighton, Bishop of Washington, and the Very Rev. Francis B. Sayre, dean, donned the hard hats required of all who enter this part of the construction and climbed the scaffolding to the platform over the door; behind them and above, were the unfinished pillars and vaulting of the nave still open to the sky.

The dean remarked that, like Solomon's Temple, the cathedral is being built "not because God needs it, but because the people need it—as a witness to all the people of the earth that the Lord is God." He went on to say that "in like manner we make a feast of joy and gladness today, in the bounding of this house of prayer begun 65 years ago: first Bethlehem Chapel and the Great Choir at the east end, then the north and south transepts, and the Gloria in Excelsis Tower, and now, the setting of the lintel (2½ tons of stone) at what will be the West Door, thus making the perimeter complete."

Psalm 24 was read ". . . and be ye lift up, ye everlasting doors, and the King of Glory shall come in. . . ." The two stones were blessed and lowered into place, choir and assembled people sang the Doxology, and the dean declared the cathedral bounded: "All is now level—the stone is set."

CHURCH AND STATE

IRS Accused of Favoritism in "Tax-Exempt" Judgments

The Internal Revenue Service is playing favorites among church-related organizations in deciding which ones are to be allowed tax-exempt status and which ones are not, it is charged by some religious leaders.

A survey of the confused situation in this field as it now stands has been prepared by Barry Newman, a staff reporter of *The Wall Street Journal*, and published in the Oct. 24 issue of that paper.

Among the church-related organizations now being audited by the IRS to determine whether it qualifies for tax exemption is the Interreligious Foundation for Community Organization (IFCO). This investigation has been going on since 1969, when the foundation was accused by a Los Angeles policeman of funneling church money to subversive groups.

The Episcopal Church was one of several churches which gave financial support to IFCO from the beginning. It was set up ostensibly to act as a clearing house for church grants to community action groups among the poor. IFCO's books are still being audited. IRS investigators have examined the records of about half of the 100 community groups funded by IFCO, and have more recently applied the lens to the personal incomes of the foundation's board members, its public relations director, and its chief executive—Baptist minister Lucius Walker.

Leaders of several liberal-leaning protestant bodies and representatives of the National Council of Churches complain that their churches and church-related organizations are being badgered by the IRS. The primary reason for this, they say, is that they have taken stands on public issues, notably that of the Vietnam war, which are against the Nixon administration.

Some protestant leaders charge also that because Mr. Nixon is seeking Roman Catholic votes in this election year the tax men are leaving that massive church strictly alone, despite the highly publicized lobbying by Roman Catholic bishops against liberalized abortion laws and for public aid to parochial schools.

This charge is warmly denied by Johnnie M. Walters, commissioner of the Internal Revenue Service. "Any church that feels the IRS is harassing them ought to put together the evidence and get it right to us," he says. "We have a strict policy against harassment."

Mr. Walters calls the churches "the least-checked group in America as far as IRS is concerned." But he adds: "I'd like to emphasize that in my opinion any organization in this country that is so favored as to be tax exempt has a responsibility to live up to that advantage. They should be willing to put their cards on the table."

In the last three years at least a dozen church organizations have either been asked by IRS to show their hands or have been warned that their tax-exempt status was in jeopardy. Among these is the National Council of Churches, an amalgam of 33 Protestant, Anglican, and Eastern Orthodox bodies whose memberships total more than 42 million.

SOUTHEAST FLORIDA

Bereaved Parents Hear Englishman

"Why does God take children? There is no easy answer, but it is not the length of life that is important but the quality," said the Rev. Simon Stephens of Coventry Cathedral, England.

He was in the United States to visit cities, among them Miami, Fla., to determine the need of bereaved parents. He met with 40 people in Miami who represented 24 deceased children, to tell them of the Society of the Compassionate Friends in England. He explained how grief can be a positive force by helping others and how to organize the first chapter of the society in this country.

The society's first purpose is not to hold onto bereaved people, but help them work through grief, Fr. Stephens explained. The English society, which he formed three years ago with a few people, met weekly and set up a telephone service for calls days and nights from bereaved parents.

The 40 people in Miami formed a chapter of the society hoping that the group can help others as occasions arise.

"If in one year, you can help five families toward readjustment, this meeting will have been worthwhile," Fr. Stephens said.

LOS ANGELES

Suffragan Elected Coadjutor

The Rt. Rev. Robert C. Rusack, Suffragan Bishop of Los Angeles, was elected coadjutor of the diocese at the recent special session of the 77th diocesan convention, Oct. 20. Election came on the first ballot with Bp. Rusack receiving 141 clerical votes and 335 lay votes.

The official slate presented to the convention included, in addition to Bp. Rusack, the Rt. Rev. Frederick W. Putnam, the Rev. Kenneth W. Cary, the Rev. Nicholas Kouletsis, and the Very Rev. Ogden Hoffman, Jr.

Nominated from the floor were the Rev. Harold Hultgren, the Rev. Jorge Rivera, the Rev. Lawrence, Carter, and the Rt. Rev. John Burt.

Bp. Rusack, 46, will succeed the Rt. Rev. Francis Eric Bloy, who plans to retire late next year.

CHURCH OF ENGLAND

Lambeth Palace Space to House Asians

The Archbishop of Canterbury will accommodate an Asian family expelled from Uganda within the "precincts" of Lambeth Palace, his official London residence. The accommodation was offered by Dr. Ramsey after consultation with the Church Commissioners. Thus, he is following the lead of the Archbishop of York, who, several weeks ago, offered to house some of the expelled Asians in his Bishopthorpe Palace outside York.

The Church Commissioners are also making available to Uganda Asians six unfurnished apartments of varying sizes on an estate in west London.

Meanwhile, as the flow of Ugandan refugees into Britain builds up into thousands weekly, Christian Aid—the relief service arm of the British Council of Churches—announced it is making further monetary allocations to Uganda although the British government has announced a halt to official aid.

The Christian Aid money is for church-backed development programs which the agency has been supporting for a number of years.

A Christian Aid consultant said that the church in Uganda is facing increasing difficulties which now threaten efforts to provide aid and justice to the poor. "Some church leaders feel besieged," he continued, "and fear retribution by openly opposing the expulsion of Asians."

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	285	4.00			907	8.50		422B	6.50		
	219K	4.00			912	15.00		423B	6.50		
	224K	4.00			913	15.00					
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DIOCESAN CONVENTIONS

North Dakota

The annual convention of the Diocese of North Dakota was held in Fargo as part of the centennial of the Episcopal Church in the Fargo-Moorhead area. Gethsemane Cathedral was host parish.

In his opening address, the Rt. Rev. George Masuda, diocesan, made several specific recommendations which were later enacted as resolutions. These included weekday use of church buildings for the community and sufficient financial support to enable Icimamipi, an Indian youth caravan, to share the Indian music, culture, and religious values with other areas of the church.

Bp. Masuda also proposed the return to the summer conference program at the Episcopal camp grounds after four years of cooperating in an ecumenical summer conference program "unsuccessfully."

The Presiding Bishop was the guest speaker at the convention dinner and also the preacher at the closing convention Eucharist.

Among resolutions adopted by delegates were those favoring legislation requiring strip miners to replace ground cover after mining; and proportional representation at General Convention.

A budget of \$199,751 for 1973 was approved—the diocese has only a single budget. The national church quota of \$19,811 was accepted in accordance with criteria of Coalition 14, to which the diocese belongs. The coalition also requires its members not to pledge to the Faith Budget in as much as substantial financial aid is received from the general church.

House communions have been a part of the diocesan convention for the past three years. In addition to the Eucharist, a topic of general interest is presented for discussion.

The 1973 convention will be held in Oakes, where the mission congregation of St. Mark's Church includes 48 communicants. The delegates and visitors from Oakes extended the invitation after a lively floor demonstration complete with bells, horns, banners, balloons, and campaign buttons.

Eau Claire

The 44th annual convention of the Diocese of Eau Claire voted "no" to a proposal to merge with the Diocese of Milwaukee, by a vote of 54-20. However, endorsement was given to a request to the Diocese of Milwaukee to cede the western part of that diocese to Eau Claire by a vote of 63-17. (Both of these actions were turned down by the Diocese of Milwaukee meeting at the same time.)

By a vote of 54-12, the convention

agreed to ask the neighboring dioceses to join Eau Claire in setting up a mini province with "common budget, common staff, and common goals; with the *episkopē* in commission among the present bishops, and with an elected episcopal president."

In other actions a resolution against the ordination of women to the priesthood was endorsed by a large majority as was a resolution calling for a special General Convention for Prayer Book revision; membership in Coalition 14 was approved; and a budget of \$126,000 was approved.

San Joaquin

In a strongly-worded resolution, delegates attending the annual convention of the Diocese of San Joaquin, voted by a wide margin to call for withdrawal of the Episcopal Church from the Consultation on Church Union (COCU), at the 1973 General Convention. However, increased ecumenical dialogue with all Christian bodies was approved in a companion resolution.

"The fatherly concept of priesthood vested only in the male sex" was supported in a memorial to General Convention by a vote of 81-53.

Clergy wives brought to the floor a statement against ordination of women to the priesthood, which had been approved at a seminar held some time prior to convention.

Other memorials to General Convention included the request that there be a special session of convention solely for debate and action on the revision of the Book of Common Prayer; and a request for the reactivation of the Joint Commission on Marriage to revise the marriage canons and produce a comprehensive "theology of Christian marriage."

In his charge, the Rt. Rev. Victor M. Rivera, Bishop of San Joaquin, called for a diocesan program of evangelism. He also spoke of the success of the DISC stewardship program borrowed from the Presbyterians, which increased giving in the participating parishes by an average 17%.

The diocesan budget of \$345,000 as presented is contingent on the success of Coalition 14 negotiations and providing full payment of the national church quota.

Special guests at convention included the Rev. Enrico Molnar and Mrs. Molnar, who have established St. Michael's Priory at Dunmavin, which is within the Diocese of San Joaquin; and Frs. Gill and Swayne, OHC, of Mount Calvary Retreat House, Santa Barbara.

Mrs. William Lyles and Mr. Harry Tow received the diocesan Churchmen of the Year Awards for their services to the church.

St. Peter's Church, Visalia, was host parish to convention.

Chicago

Delegates attending the annual convention of the Diocese of Chicago at St. James Cathedral voted to adopt a budget of \$1,070,100 for 1973. It is based primarily on actual figures for the current year.

There were some cuts in the 1972 expenditures, notably in the amount pledged to the national church from \$150,000 in 1972 to \$145,000 in 1973. Other cuts were in the support of rural missions (—\$1,000); administration (—\$1,000); and church extension (—\$1,000).

Increases in the budget are found in the areas of the episcopate (+\$17,000); metropolitan affairs (+\$15,000); and communications (+\$1,500).

The tone of the convention was set by the Rt. Rev. James Montgomery in his charge in which he called for "a stress on the utter uniqueness of Christ" and warned against shaping the church in "an accommodating, worldly wise stance."

His call for a spiritual approach to the church's problems concluded: "The early church went to the pagan world and said, 'He is the way.' It didn't modify that. It did not try to make it easier for people to accept it by saying, 'Christ is one of the ways, one among many; you can choose which one suits you best; we think this is a good way and for us it is the best way, but there are other ways; take your choice.' The church did not say that.

"The church, when it has been at its noblest and strongest, has always said that Jesus Christ is the Way, and all other ways, to the degree to which they find God, are somehow caught up in this way, thus making Christianity not an option, not something you can take or leave, but something which you decide against to your peril."

During the Eucharist on the second day of convention, the Very Rev. James E. Carroll was installed as dean of the cathedral.

In business sessions, delegates approved, among others, a resolution expressing concern over displacement of black educators and administrators in schools where integration has been achieved; and defeated a statement of disapproval of purchase of Rhodesia's chrome by the U.S.

In addition, delegates voted to table a resolution supporting a boycott of iceberg lettuce.

Presiding officers were Bp. Montgomery and the Rt. Rev. Quintin E. Primo, Jr., Chicago's new suffragan bishop.

A LIFE OF ORTHODOXY AND

“AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And

in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.”

—*St. Luke 10:1-11*

By WALTER D. DENNIS

IT is a very glad occasion that draws us together. We are here to participate in the Service of Life Profession of someone whom we greatly admire and in whom we have great faith and trust. I have known Gatewood, now Brother William, for the past 11 years and count him among my closest friends. I am sure that everyone here prays that the future will be joyous for him as well as for the community of which he is a part.

Brother William, you begin your life profession at a time in history which is analogous to an event of a previous age from which we might tear a page. You will recall that after the invasion of the barbarians, the civilized Latin western church had to decide as Christians either to preserve their Latin ways and let the barbarians go to hell or make a Christian witness to them by using barbarian tongues and art forms in order that the barbarians might accept Christianity. They were confronted with holding on to their aesthetic preferences or curing souls.

At that time, as it is today, there were godly Christians who said, “this is the faith as I have received it and this is the

faith that I will practice until my dying day.” They probably had the last rites in Latin.

In the meantime, the church which was supposed to be dying was being replenished by the upstarts from the monastery at Iona, who with the barbarian tongue went into Germany and the lost parts of France and recovered a whole generation of Christians who began to fill the calendar with utterly unpronounceable names of saints. Hence, the barbarians were effectively converted and they de-Latinized the calendar for quite some time.

The dilemma of those early Christians is your dilemma. It is your task to minister to the “neo-barbarians” of our own day. I use that term in its best sense. You must bring your enlightenment to them in such ways as you can.

In doing this, you must bypass some of the treasures which are dear to you and to this community. You already know something of this dilemma for you are called into a “life of contemplation in a world of action” (to quote the title of Thomas Merton’s book which should be required reading for every monk). The vows which you undertake demand that you engage in “worldly unworldliness.” You have to affirm piety while denying piety’s Victorian form. You must, with the rest of your brothers, help this order to recover the strengths of monasticism without the necessity of creating again the medieval climate of thought and life.

You must learn to be completely orthodox while using a secular language to ex-

press Christian truth. There is a tendency among some forward-looking monks and nuns to decry or to damn the present forms of church life. They point out institutional error and demand reform and this stands in the best tradition of monasticism. However, no monk should forget that he is a monk, under obedience to reconcile and conserve as well as to correct and build. Only those who know and love the Catholic Church, who live under the obedience to the teaching of the apostles and who live in rapport with their brothers can safely lead the church to its new patterns in the future.

I repeat, Brother William, you are a part of a community. At times, your mission will seem impossible but your directions will not self-destruct in five minutes. Neither your superior nor your brothers will be able to disavow themselves from your action! If you are to keep the faith while riding the tides of a revolutionary age, you must be rigorously sure of what that faith is and take all the necessary steps to preserve it.

The more adventurous the monk, the more flexible his words and ways. The more absolute is the demand upon him for an uncompromising orthodoxy of faith and life. So you are called to flexibility and orthodoxy.

IT would be a great tragedy for the church and for the world if in these times the conservative monks, the sacramentalists, and the orthodox should be identified with the old order and only the angry and impatient thinkers identified with the emerging world.

The sacramentalists misunderstand the nature of prayer if they are not propelled by the Eucharist to an engagement with the world. The sociologically and technologically minded will gain the world and lose their own souls if they do not develop a prayer life and a spiritual discipline. So you are called to a life of orthodoxy and flexibility!

In addition to the vows you take here today, you have a unique task—that of being guestmaster. I would be remiss if I did not say a word about this role.

May I urge you to make this place a motel for pilgrims. The pilgrim through life is the person who has left his own home and is on his way to some other place. He is a commuter, a person who is continuously on the road. We need

The Rev. Walter D. Dennis is canon residentiary of the Cathedral of St. John the Divine in New York City. This sermon was preached by him at the life profession in the Order of the Holy Cross, West Park, N.Y., of Brother William, OHC.

FLEXIBILITY

places on the road where pilgrims are fed and helped and made to feel at home; where they can talk and gain inspiration and in turn raise the hopes of other people.

To think of the monastery as a place in which people come and live (apart from the community) and are always there is both idealistic and wrong. It is tremendous to have a place where people simply pass through and get what they may call "an uplifting experience" and are sent back to the road, or to their work, or to their homes. The sense of continuity in the work of a monastery is secondary. It is not the continuity which is the important thing. It is the celebration. It is the event.

I don't know how your lives differ from mine but in my life I live on about five experiences a year at the most. That conference, that service, that play, that conversation, that moment. The rest of life's continuous demands I take in my stride. I go from event to event. The monastery can provide those high moments or events when it is a motel for pilgrims.

The other thing that a monastery can be is a place of the vicarious feasts. This is the function of the whole community. We have far too few celebrations in our life today. We do not know how to celebrate birthdays anymore these days. We really do not know how to celebrate the great Christian feasts anymore. It has all become pretty dull. I believe monasteries are especially suited for celebration.

When I first came to the New York cathedral from Southern Virginia, I was ten times more low church than I am now. I thought that all those funny golden vestments and all those bishop's staffs and things and all those little boys in robes were in the end mere religiosity. I have repented. If I have ever said that anywhere, I will never say it again.

What we need is more golden robes, what we need is more festive congregations that can transcend the dullness and dreariness of their existence by tremendous feasts. If the monastery is known as a place where you can really celebrate, you have done the job!

Finally, let me state that it is most appropriate that he who is taking vows today is a layman. A few years ago the average applicant to this order was a priest and now it is a layman.

Whenever I talk about priest and lay-

man, I always think about the two Old Testament characters, Ezra and Nehemiah. Ezra was a priest and Nehemiah was a layman. After the Exile when Ezra saw a Jew marry a foreigner, he tore out his hair (Ezra 9:3) but Nehemiah's reaction to the same event was to tear out the hair of those who were involved in the mixed marriages (Nehemiah 13:25).

I have always felt that this was an apt description of the contrast between priests and laymen. As I was preparing this sermon I tried to think if it would be different if Brother William were a priest instead of a layman and the answer is that it would be the same. The truth of the matter is that in the Body of Christ there are in the strict sense of the word no laity at all.

The layman is not the logical contradiction of the ordained priest of the church; rather the layman is gathered by his baptism into the first grade of the church's priesthood. Only because the whole church is priestly by nature is it possible to call out priests from the ranks to function in the ordained ministry. Christ alone is the Priest in the absolute sense of the word.

BROTHER WILLIAM, on this day, may you continue in the name of Christian orthodoxy to expose and repudiate the

fairy-tale Jesus of the Sunday-school books, to banish the ridiculous Jesus fashioned after the manner of the white Anglo-Saxon Protestant; may you renounce the well-behaved Jesus, innocent of scandal and controversy; may you denounce the Jesus of superstition memorialized in dashboard statuettes and lucky charms; may you condemn the fanciful, ineffectual, effeminate, effete Jesus of the movies whom the multitudes find so attractive; may you expel the unapproachable Jesus captive in tabernacles, the shiny, fragrant Jesus of snow-white raiment unspoiled by sweat or blood or the smell of fish, the religious Jesus, an ascetic too esoteric for this world.

Instead, may you behold the Jesus who was born of Mary at Bethlehem, who grew to manhood in Galilee, who preached in the wilderness around Jordan, who perished in Jerusalem during the government of Pontius Pilate and rose miraculously from the dead, who is the Lord of History and the Master of the Cosmos, the Agent of Creation and the Architect of the Kingdom, the Light of human existence and the substance of human hope.

May you behold and emulate Jesus Christ as the one whom God has shown Christ to be in this world and may he bless you in all that you undertake in his name. *Amen.*

This Lonely Sea

The earth is still tonight.
No leaf stirs on the plum trees
near my window.
No fruit drops to ground.

The moon seems resting
for the shadows fall
edged in unchanging patterns
on the grass.

God's Dove has spread his wings
above the world.

O Holy Spirit,
move upon this sea . . .
the neap-tides, spring-tides,
rip-tides in our souls. . . .

Portia Martin

A MEDITATION IN A WAITING ROOM

By GEORGE C. L. ROSS

RECENTLY I was in the waiting room of my dentist and decided to redeem the time by paging through the magazines that I found there. (This marks a new and undoubtedly not-to-be-praised development in my spiritual life. Whereas, in years past, I would have regarded a trip to the dentist as being the opportunity to offer the tension and pain suffered in the dental chair as an act of intercessory prayer that others might be spared some anguish, now I am seeking the guidance of the Holy Spirit whilst thumbing through *Redbook* and *Look* magazines! A small odyssey towards the Secular City, perhaps?)

God does not leave himself without a witness, however, even in dental waiting rooms. It occurred to me as I looked at the advertisements in the magazines that something was far from right in his world of people. The whole focus and thrust of these advertisements was on Youth. Golden, vibrant youth smiled out at me from the pages, sylph-like adolescents gamboled through diaphanous mists, ageless gods and goddesses rose effortlessly from the sea. Not only were the models young, unwrinkled and unblemished but the underlying message of the advertisements was to promise the user continued youth or, at least, the illusion of youth in either the consumer himself or to those who beheld him. The commodity thus being purveyed was youth itself for in many cases the target consumer group was clearly identified as being other than young people.

The interesting (but not surprising)

The Rev. George C. L. Ross is rector of St. Mark's Church in Milwaukee.

thing about these advertisements is the exceptionally faithful way that they reflect our enchantment with and longing after youth. Synonymous with and exemplifying this halcyon state is slimness of body, freedom from restraint, happiness, certainty of direction, competence, and success at work and unalloyed pleasure at play. A whole philosophy of life is built upon our feelings about youth. We feel that life is a tenuous and temporary condition and our experience of it something like an elliptical curve. It begins somewhere amid the mists of childhood and rises steeply during adolescence to a peak in the middle twenties through the early thirties. It then begins a slow decline that accelerates quickly at age forty and then plunges rapidly through the traumas of illness, debility, and senescence into the final and cataclysmic disaster of death. If there is life beyond this experience, it is so remote and unimaginable as to be practically irrelevant. According to this view, health and youth are the unimpaired powers of experiencing life while illness and age are disabilities which, to the extent they are present, inhibit, deny, or dilute this experience.

But we have not so learned Christ! If, as we Christians believe, life is a gift of God, given to and creating us out of the depths of his creative and redemptive love, then such an understanding of youth or age is completely wide of the mark. If life is God's gift, then health is the capacity to know fully the direction from which the gift proceeds and the purpose with which the Giver has endowed it. The well-functioning or malfunctioning of the various powers of the personality

can, with equal power, contribute to or detract from this capacity. We have all experienced this. The presence of a good appetite (usually regarded as symptomatic of physical well being) can, on its own, lead me to a meditation on the splendor of the presence of God or to the succulent attraction of a pork chop. It is the same with physical or emotional illness. It can lead me to know and serve my Lord better or to a minute examination of my sinuses or guilty feelings.

It is also the same with youth and age (and the whole range of circumstances and experiences between). If life is God's gift, then in each circumstance in which we find ourselves a variety of experience is available to us to explore the potential dimension of knowledge of him. If life is God's gift, then what we have learned of God in Christ will tell us that he does not give temporarily or whimsically. This means that death is not the ending to life nor is it, in any sense, a punitive thing. On the contrary, like all the other experiences which we are offered, such as youth and age, it is a further opportunity to love and serve God. But we Christians should not be surprised at this. We have known all along and have had both the example and power of our Lord to help us realize that the prayer, "Into thy hands I commend my spirit" is a prayer of great joy and release and freedom.

A great contemporary saint, Father Sakurai of the Japanese branch of the Society of Saint John the Evangelist, was quoted recently upon his entrance into a nursing home: "The room is as big as a monastic cell and very quiet. 'Here will I dwell' and 'rest in peace' till the last call comes from above. Everybody is very kind and I am well taken care of. The room is next to the woods at the east end of the building, and I feel as if I live next to nature. Birds' 'Kyries' in the morning wake me at 4 A.M."

It struck me as I compared his words with the theme of so much of our present life that here was a direction for all of us, both young and old. A direction that would be immensely more liberating and more penetrating and more productive of sheer gusto than any desperate grasping for youth that is promised or sought for by our culture. What kind of a man enjoys life? A man who can say, "Here will I dwell till the last call comes from above"!

Thanksgiving

Never

Simply
Giving

Always
And only
Returning

Simply
To the
Source.

J. Barrie Shepherd

EDITORIALS

Another Opinion

IT is a pity that THE LIVING CHURCH has given space to a doubtless sincere but very narrow party-line interpretation of the situation in Ireland [*Ulster Commentary* in TLC, Oct. 22]. One does not have to be an Irishman to detect serious deficiencies in the Rev. D. C. Johnston's article.

The Unionist Party, to whose pamphlet the author gives pride of place in his report, ruled Northern Ireland with more determination than intelligence for 50 years. Within the past year, its incompetence having been demonstrated to the whole world, the British government relieved it of responsibility. Does the reverend gentleman really think his party's stance is justified, or can be productive in the future?

"The decision of the majority of people in Northern Ireland to remain British has been indorsed by an impressive majority of votes at every general election. . . ." When the Six Counties were set apart in 1920 there was no plebiscite. Two of the six, Tyrone and Fermanagh, were included against the sentiment of a majority of their inhabitants, while a third, Derry, could have been Unionist by only a slim margin. Unjustly constituted, Northern Ireland had within it from its inception the seeds of unrest and rebellion. If they sowed the wind, can they be surprised at reaping the whirlwind?

The Unionist Party's control remains, as in the past, valid only in three counties, in effect in an enclave made up of Belfast and its hinterland. The question is not whether the Republic of Ireland is prosperous. The question is whether a city can be viable in our times separated from its own country and from the rest of the world. Geography is a stubborn fact. Belfast is not and cannot be a part of Great Britain; it is Irish and a part of Ireland. The British neither need it nor want it; it is one colossal headache to their government. In time the city must come to terms with its own country. There is no other way.

Of all the complex problems confronting Northern Ireland, the socio-economic one is the most pressing. Though Mr. Johnston dwells mostly on the comparative wealth of the Six Counties, he says a mouthful, thus: ". . . I am struck by the similarity of your black-white problem to ours." For to put it vulgarly, the Roman Catholic workman is the nigger of Northern Ireland. Not only is he segregated in housing, but he is the last to be hired and the first to be fired. We know the pattern. His chances of penetrating the cadres of management are just about nil. I see no reason why any Anglican anywhere should countenance that sort of oppression.

". . . Ulster Protestants are justified in sustaining a political system which clearly protects their very existence: an all-Ireland Republic, for which the IRA campaigns, would spell decimation for the Ulster Protestant. . . ." This is a most remarkable statement. The author absurdly links the IRA with its bitter enemy, the government of the Republic of Ireland. In fact, a united Ireland would surely be the answer to snuffing out the IRA, for they would have no more *raison d'être*,

there would be no more border for them to skip across, and I do not think that Mr. Johnston and his friends would be voting to seat IRA men in an all-Ireland parliament.

I wish I knew what he means by *decimation*. If every tenth Protestant were obliterated by the blood-thirsty Dublin government ("aggressive and unstable southern neighbors") surely there would remain nine to carry on with their wonted conviction and zeal?

Actually, in this troubled world, the government of the Republic of Ireland has emerged as one of the most benign and civilized to be found. But Mr. Johnston prefers to hark back to ancient hatreds: "bombs, outrages, incendiarism, murder, and the destruction of . . . property." Has he heard or not of Vatican II? There is every indication that the Dublin government, with the tacit approval of the Roman Catholic hierarchy, is prepared to negotiate the integration of the Six Counties into the republic on very generous terms, with adequate safeguards against what might be termed Roman Catholic interference in their social or religious life. I am afraid the more difficult problem is whether the Northerners will be willing to insure civil rights to their Roman Catholic citizens; but this they must do in time, willy-nilly, either by joining their own country or by submitting to British justice. A nice dilemma, and it serves them right, I say.

These are not the only bones I have to pick with my Irish fellow priest. Why does he call the Six Counties *Ulster* when he knows perfectly well that three counties of Ulster—Donegal, Monaghan, and Cavan—are safely inside the Irish Republic? As for De Valera's having been born "of Spanish parents," his mother was Kate Coll from County Limerick. Despite his baptism, Yeats was not "an Irish Episcopalian" any longer than he could help. He was a pagan.

Nor am I touched by the fact—if it is a fact—that "one-quarter of the Presidents of the United States" (none of them, I think, Episcopalians) have sprung from "Ulster . . . stock." One hundred percent of all the Presidents we've had since 1960 have sprung from southern Irish stock. So what?

R. J. BUNDAY

To a Saint

I do not know why
God turned us loose
To do what we wish
To one another.

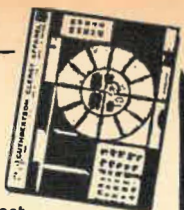
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Liberty to bless,
It was one of his
Deeds most appropriate

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And mighty love.
May he bless you
As you have blest.

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Book Reviews

THE POETIC JESUS. By Andrew Young.
Harper & Row Pp. 88. \$3.95.

The Poetic Jesus is a delightful little book but also a little precious. In a day when all Christian people are struggling with the bitter and tragic facts of history, Andrew Young presents the teachings of Jesus more as a philosophy of escapism than a way of life with the cross and the resurrection at the center of all history.

(*The Rt. Rev.*) THOMAS A. FRASER, D.D.
Bishop of North Carolina

THE CHRISTIAN PRIEST TODAY. By Michael Ramsey. Morehouse-Barlow. Pp. 100. \$2.95 paper.

This volume is a collection of charges and other addresses made by Dr. Michael Ramsey over the years to men about to be ordained to the priesthood. If one were to try to answer the question, "What would you expect the Archbishop of Canterbury to say publicly on such an occasion," one could no doubt accurately anticipate both the content and even the structure of *The Christian Priest Today*. It contains no surprises.

Those who have heard Dr. Ramsey undoubtedly will be reminded of the warmth and the strength and the humor of the man—characteristics which are his forte in personal communication. Unfortunately, most of this gets lost in the transcription, and we are left with a rather unexciting, although always lucid, collection of essays on "the priestly life."

(*The Rev.*) DAVID E. BABIN
Seabury-Western Seminary

GREECE WITHOUT COLUMNS. By David Holden. Lippincott. Pp. 336. \$7.50.

David Holden, a foreign correspondent of *The London Sunday Times*, certainly knows contemporary Greece as well as any non-Greek can be expected to know it. But knowing Greece has evidently not meant loving or admiring it, for him.

He is unquestionably right in saying that most Westerners, especially those educated in the classical tradition, have held absurdly romantic views and estimates of the Greeks. If anybody imagines that the Greece of the present junta of colonels and the Greece of Pericles have much of anything in common except their common locus in a barren land, reading this book should disabuse him right cruelly.

It may be that Mr. Holden's report on the Greeks as they really are, and have been in modern times, is entirely factual. He knows his subject. But it is a well-established truth that love is essential to understanding of anybody, and it is hard to believe that he loves the Greeks.

Nevertheless, if you want to familiarize yourself with the complex and often tragic story of how the Greece of today came into being, you will find *Greece Without Columns* a tremendously helpful and informative book.

DIRECTORY OF EPISCOPAL CHURCH SCHOOLS 1972-73. Published by the National Association of Episcopal Schools, 815 Second Ave., NYC 10017. Pp. 83 paper. \$1.

There are now nearly 1,000 Episcopal Church-related elementary and preparatory schools in the U.S. *The Directory of Episcopal Church Schools* is the official annual directory. About any such school it will give you the address, the name of the official to whom you can apply for further information, the age and class range, and the current enrollment.

TRUE RESURRECTION. By H. A. Williams. Holt, Rinehart & Winston. Pp. 182. \$6.95.

H. A. Williams has become in recent years one of the Church of England's best-known theologians. An earlier reviewer has called *True Resurrection* "a fine example of the way in which a thoughtful modern churchman can reinterpret old doctrines without emasculating them." The present reviewer must disagree with that verdict. The "old doctrine" of resurrection which, like any old doctrine, needs reinterpreting in every age, is the doctrine that because Christ is risen we may be raised with him and in him, from death in all its forms (which include sin and every kind of incompleteness in life) to the true life which Christ has to give.

Fr. Williams virtually ignores the "old doctrine" after a cursory, yet illuminating, treatment of it in the opening chapter. What he does talk about throughout the book is important—the experience of "resurrection" in the spheres of body and mind in life. Thus, a person entering into the full enjoyment of his own bodily capacity for joy experiences a genuine resurrection of the body. And the treatment of resurrection through the free and full use of the power of imagination is splendid.

What is disappointing, to this reader at any rate, is the failure to deal more consistently with the "old doctrine" as the abidingly true substance for reinterpretation. The much-needed book on this subject still needs to be written.

A GOD WITHIN. By René Dubos. Charles Scribner's Sons. Pp. viii, 325. \$8.95.

That René Dubos's new book, *A God Within*, has a unique relevance for us today is proved by the interest and dis-

cussion it has caused. It is characterized by its positive affirmations of the value of life.

Whitehead tells us in *Science and the Modern World* that as science has advanced religion has declined. Since, as he thinks, religion is grounded in the belief in the reality of values, he is alarmed — as is the ecologist René Dubos. The metaphysical solution of the two men is not identical but Dubos indicates that Whitehead is the philosopher of whom he most approves.

Dubos thinks that our skepticism about values in human life and nature helps in our spoilation of nature and of human life. He thinks that we shall destroy the capacity of nature to support a life of high moral and aesthetic worth if we continue to exploit man and nature as we are now doing.

Dubos's ecology is excellent, as is his recognition of the uniqueness of life and his repudiation of behaviorism and an undue stress on environment in animal and human conduct. He does not handle his philosophical and theological problems with like skill. Dubos does not accept either monotheism or polytheism but seeks a conception that transcends them both. What he needs is a view more

like Aristotle's transcendent God on the one hand and Whitehead's God immanent in the universe on the other.

JOHN S. MARSHALL, Ph.D.
The University of the South



TRYING TO BE A CHRISTIAN. By W. Norman Pittenger. Pilgrim Press. Pp. 125. \$4.95.

Norman Pittenger's latest book, *Trying to Be a Christian*, is a worthy little volume. One wonders why he didn't entitle it, "Trying to *Become* a Christian," because one of his main thrusts in the book is to account for the fact that life is process and being Christian is not a static type of attainment. The reader has the feeling that while the book travels most familiar ground, the author has novel enough things to say about Christian meanings that one is led into some genuine re-thinking.

Pittenger has come up with some good new ways to explain and express the faith's assertions, which while novel, are not radically rejecting past accepted understandings. Surely, he would claim though some corrective emphasis. The most interesting in this vein are his chapters discussing God's nature as love,

process and love, human sexuality, and our understanding of the end of life and the after-life. The book is closely reasoned, yet the ideas are expressed simply. The main argument is not lost sight of, but carried forward with widening implication. The final chapter is a sufficient summarization to complete the conversation. It's regrettable that Pilgrim Press has priced the work at four cents per page, which will prohibit many from obtaining this provocative examination of "trying to become Christian" in today's context.

(The Rev.) DONALD N. HUNGERFORD
St. John's, Odessa, Texas

Booknotes

By Karl G. Layer

HE LIVES. By Austin Pardue. Forward Movement Publications. Pp. 127. Paper. Bishop Pardue is the retired diocesan of Pittsburgh; he is deeply concerned with prayer and the devotional life, and in this book he expresses his concern for those who are berieved and those who are troubled. Particular emphasis is given to the subjects of life after death, suffering, mental illness, and angeleology.

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THE LIVING CHURCH

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH.**

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. John D. Barker, r
Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 8, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; C Sat by appt

WASHINGTON, D.C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15; Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as anno; C Sat 4:30

PUNTA GORDA, FLA.

GOOD SHEPHERD 322 Cross St.
The Rev. Robert Caldwell, r
Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S); Tues HC 6; Thurs HC 9:30

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily as anno, C Sat 5

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benedictin; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BOSTON, MASS.

ALL SAINTS At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

KANSAS CITY, MO.

ALL SAINTS 9201 Wornall Road
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk N.
The Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9 & 11; Thurs 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.

Sun HC 8, Family Eu 9:30 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wklys HC 7:15, Ev 5:15. Tours 11, 12 & 2 wklys, Sun 12:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r

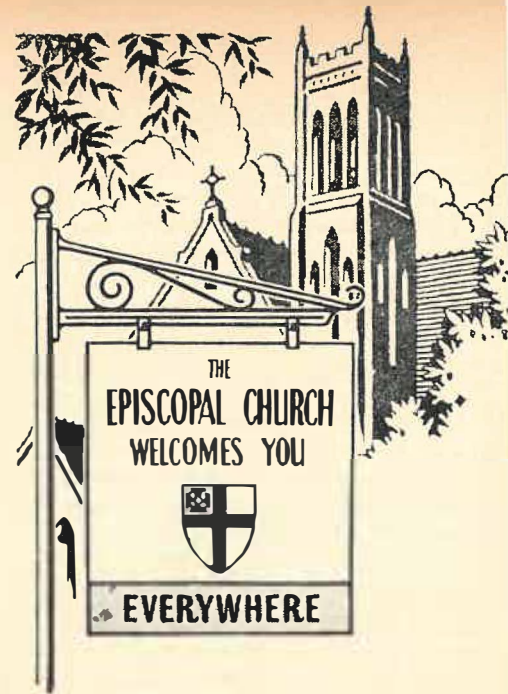
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 8.

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.

Sun 11. All services and sermons in French.



CHRIST CHURCH
LAS VEGAS, NEV.



NEW YORK, N.Y. (Cont'd)

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r
Sun HC 8. Cho Eu 11

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer;
the Rev. S. J. Atkinson, O.H.C.

Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL Kennedy Airport
The Rev. Marlin L. Bowman, chaplain
Serving Protestant, Anglican, and Orthodox
Sun 12:15 noon, H Eu

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.

Sun H Eu 8, 9:15 Sung Eu & Ch S, 11:15 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11 & 5-5:30

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10, EP 5:30. Church open daily to 11:30

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isaksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wklys HC anno

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