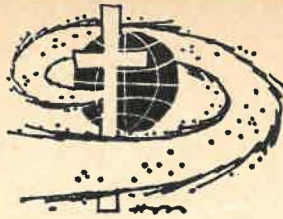




Around



& About

— With the Editor —

READER R. H. H. submits the following definition for a new edition of *The Devil's Dictionary*:

Liberal: A man who thinks all men are equal, except the Czechs, the South Vietnamese, the Palestinian Arabs, and the Ugandan Asians.

Edward A. Sovik is an architect who lives in Northfield, Minn. He is also a man who has evidently done some hard thinking about the theology of church architecture. What he says in the current issue of *Journal of the Guild for Religious Architecture* has been said many times before in our day and is in fact the prevailing philosophy on the subject—which makes it neither right or wrong, good or bad.

"We must commit ourselves wholly to the sense that these buildings which our churches own are not God-boxes," he declares. "We cannot make God-boxes; He will not be contained."

I doubt that any Christian now living, or for that matter of any time past, would actually maintain as a matter of principle the thesis which Mr. Sovik here rejects. In practice, undoubtedly, too many Christians have regarded churches as God-boxes: "the Prisoner of the Tabernacle" and all that. But I would put this question to Mr. Sovik and all who share his view: Is the antidote to this God-box heresy to be found in better church architecture or in better church teaching?

That Mr. Sovik inclines to think that better architecture is the answer seems clear from what he goes on to say: "The encounter between God and men is not limited to certain places or kinds of places," he says. And of course it isn't. "We cannot build temples or shrines or fanes (temples). And if we try to build that sort of structure, a building that implies by its shapes, materials, or details that religion is separated from the common life of men, we are asserting a heresy; God is not separated from the common life of men."

I'm afraid that in his anxiety to escape one heresy Mr. Sovik has stumbled into another one, the opposite of the first. This heresy in recent years has come to be generally known as secularism. (Secularism differs from secularity as moralism from morality, racism from race, nationalism from nationality, diverticulitis from diverticulosis.) If a church is indeed a house of prayer for all people nobody can justly say that it is "separated from the common life of men." But if it is going

to be a house of prayer for all people it must look like a house of prayer and not like anything else. Why shouldn't a church be as functional in its design as a service station or a tavern or a bank? And if its function is to be a house of prayer, that should determine the architecture.

During the '50s I served on the staff of Saint Thomas Church, on Fifth Avenue in New York City. Nobody will ever mistake that church for anything other than a church. Is it a "God-box" and nothing more? All I can say is that very many people found their way to my office for pastoral counsel and help after they had first wandered into the church from the Avenue. Most of these souls in limbo or distress or need were not pillars of this or any other church. They came into the house of prayer not really knowing what they wanted or needed. After being in it for a while they felt moved to ask to see a priest. Surely, the Gothic beauty of the church had much to do with it. Saint Thomas's is a traditional church, constructed long before somebody invented the strange notion that the last thing a church ought to resemble is a church. And people who come into it just to "get away from it all" often stay to pray.

Mr. Sovik is right in saying that a church must not be a God-box. My own theology assures me that it will not be, however you build it, since the living God who is without body, parts, or passions is also without boxability. But Mr. Sovik adds that when we build churches "we must build secular buildings, not ecclesiastical ones—as secular as the stable in Bethlehem, the hillside in Galilee, the Upper Room in Jerusalem, and the restaurant at Emmaus." He rather conspicuously omits from his list of sacred places

Post-Communion Hymn

(Tune: Hyfrydol)

Lifted to the heights of Heaven,
we have tasted life's True Bread,
drinking from his Holy Chalice,
Christ himself our souls has fed:
Given power to love and serve him
in this world for which he died,
may we each, in all our actions,
follow him, the Crucified. *Amen*

Sterling Rayburn

in the life of our Lord the synagogue at Nazareth and the temple at Jerusalem. Jesus spent a good deal of his time in those "ecclesiastical" places.

In a letter to Mrs. Beach, written Feb. 21, 1799, the Revd. Sydney Smith made the following comment on women. I don't know whether it is a liberating statement or not, but I quote it here because quoting Sydney Smith is always an excuse for reading him again.

"I have always said that the heroism and courage of men is as nothing in comparison with those qualities as they are developed in women. Women cannot face danger accompanied by noise, and smoke and hallooing; but in all kinds of serene peril and quiet horrors they have infinitely more philosophical endurance than men. Put a woman in a boat on a boisterous sea, let 6 or 7 people make as much noise as they can, and she is in a state of inconceivable agony; ask the same woman in a serene Summer's Evening, when all nature is at rest to drink a cup of poison for some good which would accrue from it to her husband and Children and she will swallow it like green tea."

There's a comment in one of my favorite biographies — Hesketh Pearson's *G. B. S.* — which may comfort others as it does me about the modern passion for iconoclasm. Said Pearson (writing in 1942, when his subject was still alive):

"Shaw had two very good reasons for attacking Shakespeare: firstly, he wished to draw attention to himself, secondly he wished to obtain a proper recognition of Ibsen's genius. He had been bowled over by Ibsen and had written a book, *The Quintessence of Ibsenism*, in order to bring Ibsen's philosophy into complete harmony with his own. Thus his reasons for smashing the idol Shakespeare were quite excusable because they were entirely personal. The enthusiastic and intelligent youths of every period like to discover their own gods and to kick the gods of their fathers, both discovery and kicking being healthy and enjoyable pursuits. Since Shaw fought for Ibsen, the younger generation has discovered Shaw and kicked Ibsen, or discovered Tchekov and kicked Shaw, or discovered someone and kicked someone else. It does not matter in the long run. The mental exercise of taking in and throwing out is thoroughly invigorating; youth grows up and achieves a more balanced view; while the immortals are all the better for the mud that has been thrown at them, because it has helped to protect them from the corrosion of time. No one today is so modern as Shakespeare, who owes a little of his freshness to Shaw's mud-sliding, which made it necessary for the succeeding age to clean him up and see what his features were really like." (Hesketh Pearson, *G.B.S.* Harper & Row. 142).

The Living Church

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December

31. Christmas I

January

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6. The Epiphany
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NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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December 31, 1972

Letters to the Editor

STU Ordinal

I am the author of a resolution passed by our last diocesan convention which memorializes the next General Convention to make what amounts to a restoration in the series of questions which are asked of all to be ordained priest or bishop in the course of

the trial ordination rites. The Ordinal in *STU* does not provide for these questions to be asked in any form or style of language which occur in the BCP as follows:

"Are you persuaded that the holy scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said scriptures, to instruct the people committed to your charge; and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the scripture? Are you ready, with all faithful diligence,

The Cover

On this week's cover is a reproduction of a 15th-century German engraving entitled "The Nativity."

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to banish and drive away from the church
all erroneous and strange doctrine contrary
to God's word; and both privately and
openly to call upon and encourage others
to the same?"

My motives in presenting this resolution
are not simply to insure that this church's
stand regarding the self-sufficiency and
priority of holy writ will not be abandoned or
downgraded by some future generation of
clergymen. My goal is to bring to the
attention of PECUSA—and our laity in
particular—that the theology of priesthood
expressed by the trial ordinal is deficient and
dangerous. Indeed, it reflects exactly the
theology expressed in *Extending the Priest-
hood* by Dr. Boone Porter [TLC, Oct. 15]
who is responsible in the main for the ordi-
nal contained in the Green Book. With all
due respect to Dr. Porter himself, his idea
of the priesthood seems to me to be flimsy
and facile.

In his article in TLC he implies that
priests are little more than sacerdotal func-
tionaries apostolically ordained to be dis-
pensing machines of sacramental grace. He
ignores the historical-mythological back-
ground, the profound theological structure,
the complex liturgical ethos, and the onto-
logical-existential dimensions of the priest-
hood. He chooses instead to take a merely
functional and highly mechanical approach.
Also, if I were among the ranks of non-
Episcopal ministers, I could hardly help but
take Dr. Porter's offer to "extend the priest-
hood" to me as both cavalier and conde-
scending.

Of course, with a strictly functional un-
derstanding of the priesthood there are little
or no problems raised by the question of
ordaining women to the upper orders of
the ministry. It isn't even a question any
more! For us who take the ontological-
existential route toward understanding the
historic ministry (and all the sacraments),
there is a lot more studying, thinking, pray-
ing, and soul searching to do on the subject.
And even Dr. John Macquarrie, who favors
"distaff ordination" (my term, not his), has
suggested that we should not take such a
major step unilaterally before a consensus
has been reached on the subject among all
the major branches of Christendom.

Fellow Episcopalians, just get out a Prayer
Book and a Green Book and compare their
respective ordination rites, especially for the
priesthood—not for style or structure or
language but only for what they say the
ministry is supposed to be as a vocation, as
a profession, as a way of life, and, yes, as
an unattainable ideal. If the comparison
doesn't scare you, I would like to know why!

(The Rev.) DAVID CLEMONS
Vicar of St. Andrew's Church
Broken Arrow, Okla.

Stir-Up Sunday

Will someone give me a good reason for
replacing the Sunday next before Advent
with its superb and ancient collect, with the
Feast of Christ the King, with its rather
indifferent one?

The fact that our fellow Christians of the
Roman Communion have done this is not
really germane, nor is the fact that we cover
up our copying by calling the Sunday "The
Last Sunday After Pentecost or the Sunday
Before Advent." To crown the Sundays after
Pentecost with the Feast of Christ the King
surely makes good sense, but it could be

done quite as well on the second Sunday
before Advent. Since we are changing things
anyway, why not change them a bit further?
But when you already have a superb thing
it seems a great pity to replace it.

The Prayer Book sequence of the Advent
collects is superb, and so are they. And what
could be more appropriate as one stands
before the threshold of another church year
than to pray that God will "stir up the wills"
of his faithful people? Or what could be
more contemporary or "relevant" in these
times of social activism?

Besides these weighty liturgical considera-
tions, however, there is the sad fact that the
reformers are attempting to rob us of "Stir-
Up Sunday." Some of my parishioners really
do begin to stir up their Christmas pudding
on that day as English housewives always
have, but others use it as a reminder to
begin to address Christmas cards and make
other preparations for Christmas. Is it not
nice to have this connection between our
secular and our spiritual life? Is it not a
good demonstration of what should charac-
terize the life of a worshiper? Besides that
it is rather charming and amusing and, God
knows, there is little enough charm and
amusement in our lives today. It is sad to
see our mother, the church, trying to take
away what there is—and at a time when our
churches are being hung with banners pro-
claiming "Joy"!

(The Rev.) R. S. S. WHITMAN
Rector of Trinity Parish
Lenox, Mass.

Happiness in Cooperation

Change and growth can go hand in hand.
We at St. Mary's, Eugene, have found
cooperation between male and female to
be a joy. We have broken many old barriers.
There are women on the vestry, one being
the senior warden, women who read the
lessons, one-half of our delegation to the
diocesan convention were women; and as a
first, we have a woman layreader. The aco-
lytes are both male and female. Our latest is
the addition of men to the altar guild—as
well as a boy to the junior altar guild.

Women's or men's lib? Whichever—we
here at St. Mary's enjoy working together.

NANCY R. BUNCH
Altar Guild Directress
St. Mary's Church
Eugene, Ore.

Why Not St. Charles?

From the article *How Saints Are Made*,
by the Rev. Enrico S. Molnar I quote:

"In England, by act of Parliament, Charles
I was canonized in 1662 and he was vener-
ated from that year till 1859, in a special
service for Jan. 30, the day of his martyr-
dom. The service was annexed to the Book
of Common Prayer by royal mandate, and
St. Charles's Day was required to be kept
as a day of fasting and humiliation. Quite
a number of Anglican churches are named
in his honor."

Isn't it *amazing* that the only saint canon-
ized by the Anglican Church is omitted by
the Standing Liturgical Commission from
any mention in any official list of saints in
the Episcopal Church?

(The Rev.) OSBORNE U. BUDD
Rector of St. John's Church
Yonkers, N.Y.

A Christmas Story

Mary Cochran

ONCE upon a time—a long, long time ago, the Great King looked troubled. He had been watching His kingdom on earth, and listening too, and what He saw and heard was not good. He loved it very much; His green trees and fields, His flowers and birds and all the beasts, the mountains and streams, rivers and oceans. He had worked hard and lovingly to prepare it all and when it seemed perfect to Him, He had given it to people whom He loved and trusted to take care of it for Him, and to enjoy it with Him; for the King walked in it sometimes.

But it was not so very long after He had called them there, that He discovered that His people were turning away from Him. At first, whenever they had had a party, they would always invite Him. And when anyone of them became sick or troubled, He would always be told about it. Now, some boys and girls preferred to tease the birds and animals, or even to kill them for sport, instead of playing with them and caring for them. The young men and women would no longer listen to their parents, and the parents themselves became hard, careless, and suspicious. They grew quarrelsome and angry. There was much hate in the world which the King had prepared with love.

And so, at last, when He could stand it no longer, He called a council meeting. When He had explained the situation, a deep silence fell over Heaven (for this is where the King lived).

"I would like to hear from you how we can bring our people back to Us," He said. "They have lost their way, and they will soon lose themselves forever unless we can find a way to bring them home." His voice was sweet and deep and all of Heaven, gathered there before Him, felt a tingle inside of themselves and could not reply until the happiness of it had quieted down to let them think again.

Then one of them stepped forward. "Let me go for You, my Lord," he said.

Even in the high courts of Heaven he was dazzling. His yellow robe shone like the red-gold sun shines just before it disappears around the edge of the earth at the end of the day, shooting out rays of light in all directions. He was very tall. Two great feathered wings stirred with a gentle constant motion, the curve of them rising over his head. They looked impatient for flight—only waiting for a command.

"I will go down to them as close as the clouds over their heads and I will call

them together with my trumpet. When they see me they will remember You; and in the light that I will pour over them, they will see how dirty they have become, in their hearts and minds and bodies, and they will be ashamed and come running home to be made clean."

The King stroked His chin in thought, and smiled fondly at His angel Gabriel. But he did not give the command, and the great wings trembled, yearning to spread themselves for the King.

Momentarily a deep purple shadow spread over the assembly as another angel glided forward to the throne. His was a dark radiance. The long robes that he wore stirred about his feet like the green-black waves on a stormy ocean. Black as the blackest velvet and as soft were the wings that opened and closed behind him like those of a great butterfly poised on a flower in the summer sun. His eyes flashed like live coals.

"If you will send me down to them, I will frighten them with a voice of thunder," he said. "I'll stand between them and the sun so they will grow cold and terrified. I'll rock the mountains and rip up the cities with my lightning sword until they remember Who is all-powerful. They will fear not to return to You."

Still the King said nothing. But He placed His hand on the dark angel's shoulder so that the smoldering eyes flamed with sudden fire, and the velvet wings were still.

Then a gentle joyous voice, which had somewhat the sound of a wood thrush's song in it, spoke close to the King's ear. "Let Me go, Father," it said. "I will go as one of them. If I am born among them and grow up on earth I can understand their temptations and I will know better what to say and do to bring them back to Us. Surely when I live among them long enough to remind them of

what You are really like, they won't be able to stay away any longer. They will turn and come back home."

The Lord looked full into His Son's eyes and then He hugged Him. "My Son," He said, "Yours is the best way."

A low, melodious sound—like the hum of a minor key touched on an organ—began in Heaven. It grew and grew until it became unbearable in its sadness and in its loudness. Imperceptibly it changed to a higher, major key, swelling and still growing until all Heaven seemed alive with wings, carried up and swirling around in eddies of sound.

When it ended the angel throngs stood silently while the Son took off His crown of stars and handed it to His Father. Then He undid the clasp of His robe, deep blue like the summer sky, edged with a rainbow, it was. He slipped off His shimmering sandals made of all the precious stones, and soon He stood before them, naked.

The King put His hands on His Son's head, and before the watching eyes of Heaven, the Son grew smaller and smaller until He became, at last, no bigger than a word—a whisper—a thought. Tenderly the Father took Him up in the palm of His hand, and gave Him to the angel Gabriel.

"Take My Son to earth," He said, "and find there a loving and gentle girl who still listens to Me. If she will, she shall bring Him into the world as her child, and care for Him until He grows into a man."

Gabriel's eager wings suddenly spread in joyful response. Powerfully they beat the air of Heaven, as He carried the Word of God away to earth. He went to the town of Nazareth in Galilee, to a girl named Mary, and he said to her, "Peace be with you! The Lord is with you for you have been greatly blessed." And Mary was at first frightened and troubled. But the Angel explained to her that she would bear God's Son and she said, "I am the Lord's servant. Be it done unto me as the Lord pleases."

And so we have Christmas.

Godsentence

God is a noun: he is not just good, he is the Good.
God is a verb: he is, he creates, he does.
God is a subject: he is the author of all.
God is a predicate: he is the complete end of all.
God is a sentence: he is independent and free.
God is a composition: he is everything.

Robert J. Aldrich

Mary Cochran is the wife of the Rev. David Cochran, director of the Dakota Training Program headquartered in Mobridge, S.D.

The Living Church

December 31, 1972
Christmas I

For 94 Years,
Its Worship, Witness, and Welfare

NCC

General Board Meets in Dallas

THE Anti-Defamation League of B'nai B'rith declined to send observers to the triennial General Assembly of the National Council of Churches in Dallas because Imamu Baraka (LeRoi Jones), described as an "anti-Semite" by the ADL, was on the official program.

Two Texas-area staff aides of the ADL had been scheduled to attend the assembly made up of delegates from 33 member churches.

ADL headquarters in New York informed Dr. R. H. Edwin Espy, NCC general secretary, prior to the meeting, that its observers would not attend because ADL could not be involved in any meeting where Mr. Baraka is a participant.

A militant black nationalist, poet, and playwright from Newark, N.J., Mr. Baraka was scheduled to speak during a program dealing with justice, liberation, and development.

An ADL spokesman told a reporter that material "showing" the anti-Semitic and anti-white sentiments of Mr. Baraka were pointed out to NCC officials.

Several communications between the ADL and the NCC followed, with the National Council deciding it would not remove Mr. Baraka from the program. The ADL spokesman stated that Dr. Espy said the poet-playwright was invited to speak on the Third World rather than the domestic scene.

An NCC news release said that Mr. Baraka, along with the Most Rev. Patrick Flores, Roman Catholic Auxiliary Bishop of San Antonio, would "address delegates on minority injustice in American society."

Mr. Baraka appeared, along with Bp. Flores, the only Mexican-American prelate in the U.S. Roman Catholic Church, at an opening NCC session on "Justice, Liberation, and Human Fulfillment," one of the main themes being considered by delegates.

In his address, Mr. Baraka charged that "too often" the church is "the most reactionary force in the world. I didn't see the church opposing Nixon," he said,

"or massing against the Vietnam war. I don't see it out on the street making changes in the social order."

Mr. Baraka, who says he is not a Christian but subscribes to ethical principles deriving from African traditions, charged that most of the church's missionary work is racism in action. He said racism, minority rule, capitalism, and imperialism must be destroyed "because they have held back all the world's people."

As an example of alleged church inaction in the face of racism, Mr. Baraka cited the controversy in Newark over an attempt by a group he leads to build a housing project, Kawaida Towers, in a white area. He said he had not seen any white ministers attempting to stop "misguided racists and bigots" opposing the project.

Bp. Flores called for the church to concern itself with problems of social injustice. "The present condition of man must be unacceptable to Christians," he said. "It is the very way we permit our social systems to rob natural resources and labor from one part of the world to benefit a tiny proportion of the world's population which is questionable."

The bishop cited areas that he said involve injustices calling for church concern: the world's economy, militarism, the current educational system, and the present governance of the mass media.

Following Mr. Baraka's address, Rabbi A. James Rudin, assistant director of the interreligious affairs department of the American Jewish Committee, and Gerald S. Strober, a Presbyterian member of the department's staff, issued a statement saying that the committee had asked that the invitation to Mr. Baraka be withdrawn.

They said they regretted that the NCC did not withdraw the invitation after they sent their objections to the NCC, and described Mr. Baraka as an anti-white racist and anti-Semite.

They also said there were numerous black leaders who might have spoken with genuine moral and social concern for the building of a just and cooperative society. Their objections, they said, should

not be interpreted as a "black-Jewish confrontation."

"Foremost this is an issue for the protestant community, which must face the question as to whether persons who are extremist and hostile to America should be given such a prominent platform with the implication that their views are being legitimized by the NCC," the statement read.

At a press conference following his speech, Mr. Baraka denied that he is anti-Semitic, though he opposed what he called Israeli seizure of land belonging to Palestinians. When excerpts from his poetry with harsh references to Jews were cited, he replied that he had also written in the same vein of "Niggers, Italians, Polacks, Anglo-Saxons, and other strange forms of life in America" in the thousands of poems he has produced since he was 12 years old.

A spokesman for the NCC said Mr. Baraka was being paid a fee of \$1,500 for his appearance, but that money for the fee would be sought from outside sources and taken from NCC funds only if that proved unsuccessful.

NCC Votes for Reorganization

The General Assembly voted itself out of existence by approving a broad reorganization of the 22-year-old NCC. The plan is designed to streamline operations of the council; the aim is to centralize the council's decision making, but at the same time have it represent a broader spectrum of its constituents.

The NCC name will be retained but the plan abolishes the large, triennial assembly of 850 voting delegates, vesting its top decision-making authority in a 350-member governing board that meets semi-annually.

Under the reorganization, power over programs and budgets is centralized in the 350-member governing board chosen under the quota system.

Delegations from each member church are to be approximately half lay, one-fourth women and one-eighth under the age of 28. They also are to represent the racial and ethnic composition of their churches.

Amnesty Supported for War Resisters

The policy-making board of the NCC strongly supported amnesty for those who have resisted military service in the Indo-China war.

By a vote of 91-16, with five abstentions, the board called on the U.S. government to exercise an attitude of "human

NEWS of the CHURCH

CHURCH OF ENGLAND

Church Leader to Retire

The third ranking prelate in the Church of England will retire next summer. An announcement said Queen Elizabeth had accepted the resignation of the Rt. Rev. Robert Stopford, Bishop of London, effective June 11.

Only a few days before his forthcoming retirement was made public, Dr. Stopford delivered an address in which he defended the church's right to speak out on issues, although he admitted it could not enforce its views.

"The church," he said does not have to pronounce on every issue but it cannot be silent where freedom and justice and the needs of the underprivileged are concerned and where the dignity of personality is involved.

"We have to remember that on some issues Christians with equal sincerity and conviction may be found on opposite sides. What matters is that the church should deepen the debate and call attention to the principles involved. And on international affairs, the churches, because of their worldwide connections, have great knowledge and insight."

As Bishop of London, Dr. Stopford has jurisdiction over one of the oldest dioceses in Christianity, one founded in A.D. 314. Today, the diocese does not cover all of sprawling London but only that part of the capital lying to the north of the River Thames. It has more than 500 churches, many of them steeped in English history, and nearly 1,000 clergyman.

LOUISIANA

Thief Takes Vestments

The Rt. Rev. Iveson B. Noland, Bishop of Louisiana, parked his car on a street in New Orleans, something he does quite often. However, when he returned to his car one recent day, he found that someone had broken into the car and taken his episcopal vestments.

In his report to the police department, Bp. Nolan stated that one missing suitcase contained two mitres and red and white clerical vestments. The other missing case contained his black and silver pastoral staff. Total loss—\$1,000.

UPPER SOUTH CAROLINA

Bp. Pinckney Dies

The Rt. Rev. John Adams Pinckney, Bishop of Upper South Carolina since 1963, died Dec. 7, in a Columbia, S.C., hospital, following a heart attack. He had been hospitalized for exhaustion.

Bp. Pinckney, who was 67, planned to retire at the end of the year.

Born in South Carolina and educated at the University of the South, the bishop was ordained to the priesthood in 1932 in the Diocese of South Carolina. With the exception of two years during which he was rector of Holy Cross, Tryon, N.C., he spent his entire ministry in the State of South Carolina. At the time of his election to the episcopate he was archdeacon of the Diocese of Upper South Carolina.

Services were held in Trinity Church, Columbia. The body laid in state in the church the night of Dec. 8.

The bishop is survived by his wife, the former Hilda W. Emerson, one daughter, two sons, and eight grandchildren.

NEW YORK

Bishop Pushes "Sign the Agreement" to End the War

The Bishop of New York, the parents of a prisoner of war in North Vietnam, and an anti-war activist, joined in New York to launch a national "Sign the Agreement" campaign aimed at ending the war in Vietnam.

Representing the People's Coalition for Peace and Justice during a press conference at the United Nations Church Center were the Rt. Rev. Paul Moore, Jr.; Mr. and Mrs. Edwin S. Miller, Sr., of Franklin Lakes, N.J.; and David Dellinger, spokesman for the coalition.

Mr. Dellinger said the coalition, an umbrella organization of national peace and civil-rights groups, learned in early December that a North Vietnamese representative to the Paris peace talks said that the "negotiations are hopelessly deadlocked."

He added that in light of this disclosure, a "national signature gathering campaign" is being launched immediately by the coalition. This program includes petitions and sending telegrams to President Nixon. The signatures gathered will be delivered to Washington on Jan. 20, the day President Nixon is to be sworn in for his second term.

When Congress reconvenes Jan. 3 and 4, delegations from across the country will arrive in Washington to set up a people's lobby. Mr. Dellinger said this will coincide with a convocation on the theme, "Rededication to Peace," sponsored by Clergy and Laymen Concerned and the American Friends Service Committee at the New York Avenue Presbyterian Church on Jan. 3.

Bp. Moore told of "local actions" throughout the country—vigils, religious services, and giving leaflets to shoppers—

compassion and political forbearance" toward the offenders, but it softened the original language of the resolution which had called for a general amnesty.

The resolution contended that the war started "despite the protests of a substantial minority of the American people and continued despite the reservations of a majority. Some young men and women agreed with the majority—that this was a mistake. Believing that it is also unjust and immoral, they refused to participate in it and thus incurred varying degrees of legal jeopardy. To hunt them down and prosecute them now is to add vindictiveness to victimization, neither of which is a proper basis for imposing criminal penalties and will only increase rather than heal the nation's hurts."

Delegates of the 33 member churches in the NCC passed the resolution in a session prior to the triennial of the NCC General Assembly. They asked that amnesty cover everyone from those who deserted and went into foreign exile to those who have committed civilian acts of resistance or who are being prosecuted on allegation of resistance.

Plea to Denounce Israel Rejected

While a majority of the delegates present and voting at a meeting of the NCC's General Board would have denounced Israeli policies in Jerusalem, a resolution to that effect went down in defeat because it needed a two-thirds majority for passage.

The failure to muster the required vote meant the policy-making board declined to reaffirm a five-year-old sentiment critical of Israel on its annexation of Jerusalem and its claims on other Arab territories held since 1967.

Supporters of the measure, in the NCC legislative works for two years, charged the General Board with being "swivel-hipped" on the issues by means of parliamentary delays in the past.

The vote was 55-34 with 12 abstentions. Observers said the resolution received substantial backing from the board's black members meeting prior to the NCC's triennial assembly.

The resolution was largely the result of efforts by Dr. Frank Maria, a layman representing the Antiochian Orthodox Church. He charged that the Rev. David Hunter, NCC deputy general secretary, had purposely sought to kill the measure.

The Maria resolution would have reaffirmed and updated an NCC statement passed in July 1967, soon after the Israeli-Arab six-day war. At that time, the board strongly questioned Israel's annexation procedures, describing such actions as "an expansion by force of arms and unilateral action in defiance of world opinion and moral law."

Most of the objection to the new resolution said it was "inadequate" and "inflammatory" and not consonant with the facts in present-day Israel.

relating peace negotiations to the traditional Christmas theme of peace on earth.

Mrs. Miller noted that prisoner-of-war families have been "living on a yo-yo," constantly told that peace was just around the corner. The Millers' son is a Navy pilot who was shot down and held prisoner by the Vietnamese.

According to Mr. Dellinger, the campaign to exert maximum pressure on the government was determined at a meeting of the coordinating team of the People's Coalition at Chicago Theological Seminary over the Thanksgiving weekend.

The coalition is asking Americans to send telegrams to Mr. Nixon simply urging him to sign the nine-point peace agreement proposed.

RELIGIOUS ORDERS

Sisters Celebrate Centenary

The All Saints Sisters celebrated their hundredth anniversary in America with a Solemn High Mass at Mount Calvary Church, Baltimore, Md.

It was to this parish that three All Saints sisters came from England in December 1872, to help the rector with his mission work.

Officiating at the centenary service was the Rt. Rev. Harry Lee Doll, Episcopal Visitor of the Community. Celebrant was the Rev. Rudolph L. Ranieri, rector of Mount Calvary. Others taking part included the Rev. Martin Davidson and the Rev. James LeVeque. The preacher was the Rev. Alfred L. Pedersen, SSJE, chaplain general of the American Congregation of the All Saints Sisters.

Among those in procession were the Reverend Mother General of the order and four sisters from England, and representatives from 12 Anglican religious communities.

The propers of the Mass and the words and music of the Offertory anthem were composed by the sisters.

As part of the centennial observance, the sisters held open house at their convent in Catonsville, Md.

JUDAISM

Leader Says: Don't Overrate Anti-Semitism of Blacks

Reports of black anti-Semitism in the U.S. have been "inflated" by Israeli leaders, according to the Jewish president of the National Association of Colored People (NAACP).

Kivie Kaplan of Boston, who is also a vice-chairman of the Union of American Hebrew Congregations (UAHC), told the Reform Jewish organization's board of trustees in New York City that "only a tiny minority of blacks are bearers of the cancer of anti-Semitism. The major reservoirs of anti-Semitism in this country are still white Christians."

His remarks were prompted by a visit to Israel as a member of the President's Conference of American Jewish Organizations. At that time, he said, Israeli leaders "made inflated statements regarding black anti-Semitism, the role blacks play in New York and other metropolitan school controversies, and in inner-city crime."

In his rebuttal of these assertions, Mr. Kaplan cited a study made by the Anti-Defamation League of B'nai B'rith which, he said, indicated that blacks are less anti-Semitic than white Christians and that Jews are less anti-black than most other Americans.

He suggested that the Israelis are "making a grave error in generalizations regarding blacks, since most blacks are favorable to Jews and Israel, and blacks represent a major public opinion resource for Israel."

Mr. Kaplan commented that in his view, most blacks admire "Israel's tremendous record of achievement and help to African nations, but all blacks should not be blamed for the negative action of a small group. Every religious and ethnic grouping has its cancerous cells, but that doesn't make the entire body sick."

Concern Expressed on Proselytism by Christians

Jewish leaders and organizations have expressed concern over growing campaigns to proselytize Jews, that have grown out of such movements as Key 73, Campus Crusade for Christ, and Jews for Jesus.

Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, urged Christians "to recognize that a Christian theology based on the negation of Judaism and that sees Christianity as a substitute for the Jewish faith will have the human effect of destroying the existence of the Jewish people."

He suggested that Key 73, the ecumenical evangelistic effort now underway by 130 Christian groups, "could well become an historic turning point in relations between evangelical Christians and Jews of the magnitude of Vatican Council II, provided it is used as an opportunity to clarify Christian recognition of Jews and Judaism as valid sources of truth rather than as objects of conversion."

Rabbi Tanenbaum has cautioned Jewish leaders that their response to Jewish evangelism programs should not go too far. In a memorandum he sent to various Jewish leaders around the country, he warned them "against baseless suspicion of all Christian motivations in approaching Jews for dialogue or interreligious programming, and against withdrawal from the arena of interreligious activity."

He cited such Jewish-Christian coop-

eration as "massive" Christian support for Soviet Jewry, increasing sympathy for Israel, and "a rejection" of anti-Semitism, and cautioned: "These gains must not be lost through irrational overreaction to to movements which rely on persuasion and not coercion."

CANADA

Merger to Be Weighed at Diocesan Level

Action on a proposed merger of three Canadian churches will be taken at the diocesan level of the Anglican Church of Canada rather than at the 1973 General Synod. This move was decided at the recent National Executive Council meeting of the Anglican Church.

After officially noting the apathy towards the plan of union of the Anglican, United, and Christian Churches in Canada, the NEC decided to have the union plan "received" by the synod and referred to the 28 dioceses for "active study."

The NEC also noted that there has been a "rapid increase" in ecumenical cooperation in almost every part of the nation. Along these lines, it adopted a two-part resolution asking the House of Bishops to authorize local bishops to appoint representatives of other churches to represent them in sparsely populated areas, and to allow Anglicans to receive the sacraments from other Christian traditions "according to their consciences."

Another action designed to promote ecumenical cooperation was the NEC's decision to establish five regional theological education centers to provide "much more responsible support" for ecumenical training centers now in operation in Halifax, Montreal, Toronto, and Vancouver.

In addition, a fifth school of theology is being organized at Saskatoon, Sask., to serve the prairie areas, and a sixth support group for diocesan training of Indian and Eskimo clergy may be set up in the next year.

Executive councils of the three churches taking part in the proposed merger will hold a joint session Feb. 7, in Toronto.

RHODESIA

Laws Opposed by Churches Withdrawn

The government of Rhodesia is removing certain segregationist provisions from a 1970 law that threatened interracial worship, education, and social services sponsored by churches, *The New York Times* reported.

(A spokesman for the Rhodesian Information Office in Washington, D.C., told a reporter that he understood churches would be able to operate on a multi-racial basis without special registration.)

A Land Tenure Act adopted by the Ian

Smith regime in 1970 divided Rhodesia into two parts, one for the 250,000 whites and one for the 5.5 million blacks. Under the act, churches were required to register as voluntary organizations to be able to operate as multi-racial institutions on land allocated to either racial group.

Virtually every church vigorously protested the Land Tenure Act. Roman Catholic bishops threatened to close all their schools and social service operations if the segregationist provision was allowed to stand.

However, this rigid position was relaxed in February 1971, and in April of that year most churches in Rhodesia yielded to government pressure and registered as voluntary organizations.

One provision of the registration was that an organization must declare whether it is black or white.

In announcing the removal of the segregation clauses as they apply to churches, the Salisbury government said, according to *The Times*, that the requirement of declaring an organization of one race or the other is particularly hard for religious groups. The statement said: "For some voluntary associations this presents no difficulty but for others, particularly the churches, it is manifestly impossible for them to say whether the majority of their members are black or white from day to day."

ROMAN CATHOLICS

Vatican Approves Communion Once a Day

Generally speaking, Roman Catholics should receive Holy Communion only "once a day," according to a Vatican clarification relayed to the U.S. Catholic bishops by the Most Rev. Luigi Raimondi, Apostolic Delegate in the U.S.

The clarification came as the result of questions addressed to the Vatican Congregation for the Discipline of the Sacraments, asking whether bishops could permit the faithful to receive communion more than once a day, over and above exceptional cases.

In a letter to John Cardinal Krol of Philadelphia, president of the National Conference of Roman Catholic Bishops, Abp. Raimondi said the congregation reaffirmed the existing canonical discipline, but said a possible broadening of the discipline is being studied.

As it stands now, certain exceptions to the rule are permitted. For instance, Roman Catholics can receive communion at Mass on Saturday morning and again Saturday night when fulfilling the Sunday obligation. Also, diocesan bishops have the right to dispense in cases of individual and "strict" community needs.

Abp. Raimondi said the Vatican congregation affirmed the discipline contained in the Vatican II decree on the bishops' pastoral office and a subsequent papal

directive that bishops cannot make general dispensations with regard to receiving Holy Communion.

He said the congregation pointed out that a parish does not appear to meet the definition of a community in the strict sense "because in them a common life is not lead."

The congregation also cited a 1963 apostolic letter which it said gives no indication that a bishop may allow the faithful of a diocese to receive communion more than once a day.

"Thus," said Abp. Raimondi, "the sacred congregation maintains that the cited documents . . . cannot legitimately be adduced to justify permitting the faithful to receive Holy Communion more than once a day."

MINNESOTA

Campus Center Leased to University

The University Episcopal Center, Minneapolis, which serves students and faculty at the University of Minnesota, has moved into the Roman Catholic Newman Center across the street. Episcopalians have their offices, lounge, and worship area in one part of Newman Center.

The Episcopal-owned building dating from the late 1950s has been leased to the university for five years. Mrs. Frederick O. Watson, chairman of the center's board, said the decision to lease the property was a difficult one but was prompted by a tight money situation faced by the Diocese of Minnesota. She said the diocese was confronted with the choice of putting its money in a building or in a chaplaincy program.

In addition to leasing the building to the university, the chaplain's residence was put up for sale and the chaplain will be offered a housing allowance.

The Bishop of Minnesota said the diocese is not interested in putting its campus ministry money in heat and light for a building at a time when college work is increasingly with individuals. The Rt. Rev. Philip McNairy also noted that the development of the West Bank Campus by the university has moved many students away from the area of the student religious centers.

He said he hopes that two chaplains can provide more services to Episcopal students and faculty at other campuses in the Minneapolis-St. Paul area.

Holy Trinity Parish, affiliated with the University Episcopal Center, also will have its services in the Newman building.

ORTHODOX

NCC Warned on Abortion Statement

Two Orthodox representatives warned that the relation of their churches to the

National Council of Churches could be strained to the breaking point over a proposed policy statement on abortion. The statement was presented for consideration at the recent NCC meeting in Dallas.

A document calling for removal of abortion from the sanctions of criminal law and transfer to the area of medical practice was debated by the NCC General Board at a meeting prior to the triennial General Assembly.

"We are now at the ecumenical limits that have bound our Orthodox fellowship with the NCC," said the Rev. Robert Stephanopoulos, Inter-Church Relations director of the Greek Orthodox Archdiocese of North and South America, headquartered in New York City.

The Rev. Photius Donahue of East Lansing, Mich., a priest of the Russian Orthodox Church in the USA, a body affiliated with the Moscow Patriarchate, said withdrawal of his church from the NCC is a possibility. He said there have been growing feelings that divergent points of view between the Orthodox communions, who are a minority in the council, and the Protestant communions are being pressed to the breaking point by statements such as the one proposed on abortion.

The NCC General Board took no action on the document, but referred it to the new board elected at the General Assembly. Final action is not expected until the February meeting of the new board, or even later.

SOUTH AFRICA

Court Denies Bishop's Appeal

The South African Supreme Court's appellate division has dismissed an appeal by the Rt. Rev. Colin Winter, Bishop-in-exile of Damaraland, South-West Africa (Namibia), and three associates, against a Windhoek supreme court ruling upholding the expulsion of the bishop and associates from Namibia.

Last summer, a court in the Namibian capital endorsed the four whites' application to petition the appellate division to rule against the Windhoek's supreme court ruling.

Involved in the case with Bp. Winter are David de Beer, treasurer of the Diocese of Damaraland; the Rev. Stephen Hayes; and Miss Antoinette Halberstadt, a church worker. All three are South-African-born citizens. Bp. Winter is a British national.

The four were ordered out of Namibia after openly siding with Ovambo tribesmen, one of the country's principal tribal people, who were striking against labor laws that reduced them to virtual serfdom.

Namibia is administered by South Africa in defiance of the United Nations and a World Court ruling.

IN DEFENSE OF DEMONSTRATION MASSES

By NATHANIEL PIERCE

I WANT to respond to the guest editorial, by the Rev. William P. Clancey, "Demonstration Masses—Why?" [TLC, Oct. 8]. He rightly asks for a theological rationale, while explaining why he feels that "protest Masses" are inappropriate. I will try to respond to his objections, and in the process I hope some of my theological reasoning on the subject will become clearer. To a large extent I will confine myself to the Pentagon Masses (nine have been attempted) where I was arrested on six different occasions. I was not present in Harrisburg, and thus am unfamiliar with this event, although some of my comments may be applicable there as well.

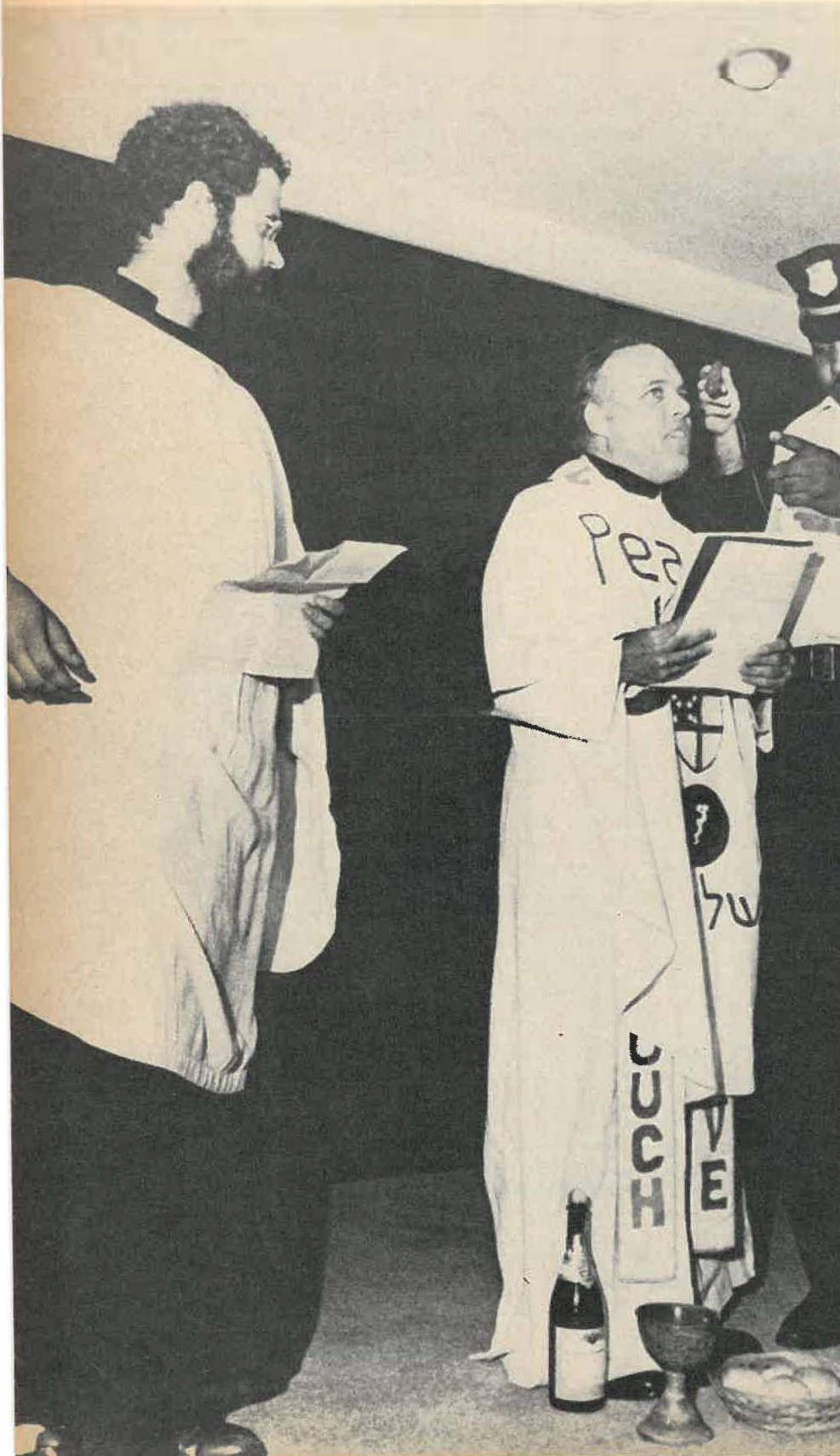
ONE of Fr. Clancey's concerns was the location of the Mass. The fact that the Pentagon concourse was chosen over various churches in the area was strongly suggestive to him that we participants "intended to demonstrate rather than worship." Apparently he is unaware that the place chosen by the Pentagon Mass organizers (of which I was one) was *the exact same place* that Pentagon-sponsored religious services are held once a week. Consequently, I am confused about what he is trying to say. Are all services held on the concourse (including those sponsored by the Pentagon) "demonstrations" or is that label only applied to the services we have sponsored?

In the legal wrangling that followed our arrests, this very point became one of the issues at stake. In its decision reversing all convictions stemming from the Pentagon Mass arrests, the Fourth Circuit Court of Appeals commented:

"... It (the government) may not permit public meetings in support of government policy and at the same time forbid public meetings that are opposed to that policy. It may not accomplish its selective objective by convenient labeling: good ones are religious services and bad ones are demonstrations."

Unless Fr. Clancey meant to say that

The Rev. Nathaniel Pierce, who has been studying at the Church Divinity School of the Pacific, is co-director of the Episcopal Peace Fellowship. Pictured to the left are Mr. Pierce (1) and the Rev. Malcolm Boyd being arrested at a Pentagon Mass.



“... It (the government) may not permit public meetings in support of government policy and at the same time forbid meetings that are opposed to that policy.”

indeed all services held in the Pentagon concourse are demonstrations (and this is not how I understood his comments), it would appear that he is doing some “convenient labeling” himself.

However, his point is perhaps better taken with respect to the Harrisburg situation, where the government does not sponsor religious services on the courthouse steps. Here, as with the Pentagon Mass, I would recall the words of our Prayer Book (1928 version): “It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto thee . . .” (p. 76).

“All times” and “all places” would seem to include such places as the Pentagon concourse as well as a living room, a campsite in the woods, etc. Any attempt to qualify this inclusiveness would strongly suggest that there are places and times when the mystery and transcendence of God cannot break through via the sacraments, and this I would find theologically untenable.

Thus, I feel that it is inappropriate to determine whether a Mass is a protest or the legitimate worship of God by virtue of where the service is held. But your question still remains: “Was their objective a demonstration or the worship of God?” For a theological reply, I turn once again to the decision rendered by the Fourth Circuit Court of Appeals:

“The government and the defendants are unable to agree on the adjectives describing the admitted activities of defendants. Defendants insist they were conducting religious ceremonies; the government insists it undertook to stop political demonstrations. We think both are right. . . .”

Not only is this a fair judicial judgment, it is also good theology. For God’s word always contains judgment and grace, confrontation and comfort, protest against the secular world and acceptance of man’s feeble efforts to implement the Kingdom of God.

It is easy to overemphasize one element in the above dialectic, and thereby distort God’s word. If everything is judgment and condemnation, then there is no hope. If love and comfort are exclusively emphasized, then there is no challenge to grow and change, and *hubris* is apt to set in.

AND so, the Pentagon Mass was a

sincere effort to worship God, and, yes, more than that, it was a protest, a demonstration, that confronted the evil that was and still is going on in Vietnam. I realize that some Christians may be disturbed by words such as “demonstration” and “protest” being applied to the Mass, but let us remember what these words really mean. “Protest” comes from the Latin *prōtestārī*, “to declare in public, to bear witness”; “demonstration” comes from the Latin word *dēmonstrāre*, “to show, point out.” Are such terms so alien to the Mass?

Thus, when Fr. Clancey asserts that “protest and worship make a very poor mix,” I must disagree. Rather, they make an excellent mix unless one’s theology is primarily concerned with maintaining the status quo. Here, I am not clear what Fr. Clancey’s theological outlook has as its first priority, although I got some indication from this part of his editorial: “When used in a situation involving divergent views on political issues, the great sacrament of healing, of unity, intended to draw men together to Christ and to his body, becomes an agent of division, and polarization.”

I can only say that such words would have been better addressed to Jesus as he continued about his Father’s work while enraging the Scribes and Pharisees in his day. Indeed, one might add that he was not crucified due to his great success in creating unity while drawing men to a closer relationship with God.

Fr. Clancey’s comments on the questionable efficacy of demonstrations in general is well taken. I feel that this vehicle is sometimes substituted for the hard work of changing the hearts and minds of men. However, at least with respect to the Pentagon Mass, there was one very obvious result: the government was prohibited by the courts from undertaking any further effort to suppress a viewpoint in the Pentagon concourse that it did not want to hear.

I do not perceive demonstration Masses as a proclamation that God is on anyone’s side, any more than a battlefield Mass for our soldiers in Vietnam is an affirmation of God’s views on that tragic conflict. Rather, I understand the Mass in such situations (whether in Vietnam or the Pentagon) as a proclamation of who the participants perceive themselves to be, why they are acting in the way they

are, and what the message is. The medium is indeed the message. Reflect for a moment on the fact that in November 1969 as Bp. Crowther prayed for *our* boys in Vietnam in the Pentagon concourse, he was placed under arrest and led off to jail. Again I am reminded of some words often spoken at Holy Communion: “And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a . . . living sacrifice.”

I think I can say that most of us involved in the Pentagon Mass were concerned for God’s judgment on our country as well as his grace and love. However, we perceived that the unity and healing which *is* intended to draw men together in Christ *was and still is* being daily crushed under tons of bombs, paid for by you and me, which are dropped every day in Vietnam. We felt alienated from our brothers in Vietnam and from our brothers in the Pentagon. We went to the Pentagon to proclaim God’s judgment *and* grace while celebrating our oneness in our humanity at the Lord’s table. But even this simple gesture was destroyed by arrests and expensive trials. What kind of country is this anyway?

THEOLOGICAL, liturgical, and religious questions aside, I believe that the some 300 people who were arrested while trying to celebrate a votive Mass for Peace in the Pentagon were the victims of an outrageous injustice. There was, however, no outcry from our bishops even though two of their brethren were arrested. There was no outcry from the Episcopal clergy even though scores of their brethren were involved. Where indeed was God’s church? Fortunately, there was a court which was willing to say:

“There is not one scintilla of evidence in the record supporting the accusation that either the general public or Pentagon employees were impeded or disturbed. . . . We think . . . the record strongly suggests invidious discrimination and selective application of a regulation to inhibit the expression of an unpopular viewpoint.”

Fr. Clancey asked for a theological rationale for demonstration Masses. In reply, I recommend the written decisions of our courts as a primary source of theological reflection in such matters. Indeed, it may soon be the only source.

REFLECTIONS ON A CONSECRATION

By AUSTIN R. COOPER

BECAUSE our church is not distinguished by a preponderance of black bishops, it is a peculiarly grand and significant occasion when a black priest sees a black brother priest—with whom there has been a long and close association—elevated to the high office of bishop in the Church of God. The writer of this article was privileged to be one of the concelebrants at the consecration of the Rev. Quintin Ebenezer Primo, Jr., as Suffragan Bishop of the Diocese of Chicago.

One would have had to be present to understand and appreciate fully the glory and magnificence of that service. Our protestant brethren would say: "The spirit was high." There was all of the liturgical and ritualistic splendor that should accompany such an august occasion. The choir—interracial—was superb. The organist—a black man—was marvelous and masterful in his command of that huge instrument. The procession was a stately and unusually lengthy one.

Tears filled my eyes and streamed freely down my face when, after an eloquent and arrestingly provocative sermon delivered by my father in the ministry (Canon Theodore R. Gibson, rector of Christ Church, Coconut Grove, Fla.—himself a longtime friend and seminary roommate of the suffragan bishop), my friend walked towards the examining bishops—precedent to bestowal of the church's highest honor upon him. They were tears of joy for him, as I recalled how kind he had been to me and how much he had helped me in the beginning stages of my own ministry. Such is not soon forgotten.

Canon Gibson's text was Genesis 45:7—"And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." Using the story of Joseph, he told the history of black people in America and in the Episcopal Church.

Many years ago, my home parish had a parochial school and Quintin Primo was its principal. His father, also a priest, served in the Diocese of South Florida for nearly 20 years.

On July 16, 1960, I was ordained deacon. Bp. Primo was the preacher. On

May 13, 1961 I was advanced to the sacred priesthood. Again he was the preacher. Having had a very difficult diaconate, I remember well his charge to me in that sermon: "Pour out upon your fellow priests the oil of charity—even when you do not get the same in return." In 1962 I served as his curate in St. Simon's Church, Rochester, N.Y. When the Union of Black Episcopalians was organized, he served as president. I was his secretary. My family and I have been overnight guests in his home on numerous occasions.

Perhaps some glimpse of the man can be seen in these excerpts from Canon Gibson's sermon: "Joseph's act of kindness saved his brethren. He showed himself too big to be limited by hatred and an unwillingness to forgive. . . . The election of Quintin E. Primo, Jr., further serves to uphold and preserve the honor and integrity of the Episcopal Church. . . . The sin of racism too frequently has violated these noble precepts. The sin of racism carries Him daily back to Calvary. . . . The Diocese of Chicago showed itself to be bold and imaginative in electing a black priest—and an able one—to be its suffragan bishop. . . . Other dioceses (here represented today) need to follow suit and elect men on the basis of ability and not color, as is still the case, with almost rare exception. . . . Quintin Primo is a man of God—a man of unquestioned competence, wisdom, spirituality, vision, charity, and courage. He was militant in pursuit of justice and equality for op-

pressed people long before it became popular to do so—in the days when any black priest who wanted to taste of the wine of democracy was thought to be bordering on the insane by his bishop. Like Joseph, he, too, 'can walk with kings and not lose the common touch.' . . . Quintin Primo can be the means for bringing whoever may disagree to wholeness, healing, and reconciliation—starting first in this diocese where he will serve."

I have vested at several consecration services in dioceses where I have served. Somehow, none of them said anything to me in my condition as a minority person in our church. Frequently, I was bored stiff. Ah yes, we, the black churchmen, were expected to "rejoice and be glad." Some did. But I never could rejoice at the triumph of racism, especially when I considered the fact that capable black priests were not even considered in the elective or nominating process.

At the June 1971 consecration of the Suffragan Bishop of Washington, I felt, for the first time, kinship with what was taking place. At the consecration of Bp. Primo, it was felt even more so, because of my association with the man so honored. Canon Gibson rightly said that "the removal of racism from the Body of Christ, not only raises his people to new heights and stature; it delivers the church from ungodly practices and brings the People of God ever closer into harmony with Christ's own risen and exalted life. To such a life all of us have been and are called and correspondingly committed."

The Diocese of Ohio was not without "representation." Bp. Burt was one of the examining bishops. Besides the rector, 13 persons (including the rector's wife and three children—youngest of whom is the suffragan bishop's godchild) from St. Andrew's Parish went to Chicago for that great service, an event long to be remembered by the throngs of worshippers present that brisk, but beautiful autumn Saturday morning.

As we drove back to Cleveland, I asked my children if they had enjoyed the trip to Chicago. They all agreed that they had. I said to them: "I did not want you to be 37 years old, as was your daddy, before he saw a black priest made a bishop of our church. I wanted you to have this experience. You now have something which no one can take from you."

Poetic Justice

The views expressed in this magazine are not necessarily those of the Creator.

Robert Hale

The Rev. Austin R. Cooper, Sr., is rector of St. Andrew's Church, Cleveland, Ohio.

EDITORIALS

Are Bishops Above the Law?

A TROUBLED parish priest, under orders from his bishop to discontinue the use of the Prayer Book rite of Holy Communion until further notice, has asked us to offer an opinion on this question: Is a rector bound to obey such an order by his bishop and to use only the services in *Services for Trial Use* (commonly known as the Green Book)? We answer as follows.

The bishop is without authority to issue such an order; therefore the rector is not obligated to obey it.

The Book of Common Prayer is the only official service book of the Episcopal Church. The authorized trial rites may be used, as directed by the bishop, for the experimental purpose implied by the term "trial use." But the General Convention has not authorized the replacement of the Prayer Book by the Green Book. It could not do so, without completing the constitutional process for revising the Book of Common Prayer. This it has not yet done. It contemplates doing so eventually, and the trial rites are preliminary and preparatory to a new edition of the Book of Common Prayer. They are by no means "previews" of what is to come. These trial rites are subject to revision and are being revised at this moment. Nobody has any warrant whatever for saying that the Green Book is the first draft of the next edition of the Prayer Book. Anybody who has ever written a book will tell you that the first draft is often written but to be torn up, and almost always to be radically revised before going to press.

Perhaps we should add here that nobody has any warrant for saying that the First Service in the Green Book, the one in traditional language, *is* the Prayer Book service of Holy Communion. It is not. Whatever the merits or demerits of the First Service, it is not identical with the communion service in the BCP, and the bishop who rules that the Prayer Book rite is in fact used when the First Service is used is in error. If *B* is not exactly identical with *A* it is wrong to say that when *B* is used the devotees of *A* should understand that what they are getting is *A*.

As for the priest's obligation to obey his bishop, it is true that at his ordination the priest replied affirmatively to this question: "Will you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?" But these words should be carefully weighed. The bishop's rule is to be according to the canons of the church. These canons give him no authority to banish the Book of Common Prayer from any parish. The bishop's admonitions and judgments to which the priest is to submit are to be godly.

We share the opinion of the priest who put the question to us that this bishop's admonitions and judgments in this matter fall decidedly short of being godly. There is therefore no obligation to obey them.

To our knowledge, the bishops of two dioceses, and there may be more, have taken the regrettable action

of banishing the Book of Common Prayer from normal use in their dioceses. We do not judge their motives, but their actions are properly subject to judgment by their brethren. In our judgment their decrees that the Prayer Book rite of the Eucharist be discontinued until further notice are unlawful, unwarranted, and unserviceable to the liberty which is ours in Christ Jesus.

If the episcopate in the Episcopal Church may be called monarchical, it is a constitutional monarchy. The constitutional monarch of Britain or Denmark may not order his subject to violate the law of the land. Neither may the constitutional monarch, the diocesan bishop, order the rector and parish to violate the law of the church.

That's the way it is, as we see it.

A Song at Year's End

This song has been sung before.
We sing it now;
and our children's children
shall sing it too,
long after we have passed away
as leaves that have known
only one short summer,
and, then, the coming
of the wind and rain.

Outside, it is growing darker.
Outdoors, a cold wind blows.
I look upon you.
I touch your hand.
And my heart remembers
the summer sun,
the good earth,
your laughter,
the children's speaking.
Once again, I feel
how good it is
to be alive
by you
and
in this place.

Feeling for these things
reaches even deeper
than joy or sorrow.
Together
we have dared to touch
the pulse of life;
we have learned that
God abides eternal
in the majesty
of his tender love.

All creation teems
with life
and is filled
to overflowing
with God's iridescent glory.

R. Douglas Bendall

Book Reviews

OLD TESTAMENT COVENANT: A Survey of Current Opinions (Growing Points in Theology Series). By **D. J. McCarthy.** John Knox Press. Pp. 112. \$3.95.

This small, carefully-written, and authoritative book is primarily for scholars. D. J. McCarthy has devoted the last 20 years of his life to the subject, and this is only one of many results of that study. Most of them are far more technical. If one is interested in the OT concept of *covenant*, surely one of its major themes, *Old Testament Covenant* is about the best book I know for keeping abreast of scholarly research on the subject. One need not read all the footnotes. The text is quite easily understood by the non-professional.

(The Rev.) JOSEPH I. HUNT, *STD*
Nashotah House

THE RETURN OF MAGIC. By **David Farren.** Harper & Row. Pp. 118. \$4.95.

Samantha strikes again! Writing under the pseudonym of David Farren, the author concocts a mild witches' brew consisting of distilled church history, glimpses of the occult, pieces of unexplained phe-

nomena, the stirrings of boring repetitions of his 10-years captivity as a pre-Vatican II Jesuit seminarian, and the fact that his wife is a 'genetic' or hereditary witch. The author is unable in this book to bring this paltry mixture to much of a boil.

It seems to me that *The Return of Magic* was meant to cater to the growing interest in our culture in occult things. However, there is much better and richer fare available. One redeeming facet of this book is that it might lead its readers to an awareness of where very exciting scholarship is being practiced by such people as Carlos Castaneda, Robert A. Evans, Mary Douglas, John Dunne, Norman O. Brown, and Theodore Roszak.

This book points to an area, long scoffed at and neglected, but now being given serious study by a host of related disciplines: psychology, anthropology, theology, sociology, medicine, and communications, to name some. There is a growing interest in our culture in exploring consciousness, ESP, outside-the-body experiences, para-psychology, the occult, and the like. The book is not major league in that endeavor. It is seriously

marred by too much "sour-grapes" biographical material, by a condescending attitude towards the depths of the on-going theological life of the Christian community, and by a failure to understand the life of faith. If the author desires to proclaim his liberation and denounce in "scholarly" fashion his former Jesuit masters there must be other literary means available. One is disappointed in finding under the cloak of a friendly witch, a Samantha, a frustrated boy Jesuit striking back.

(The Rev.) WAYNE L. SMITH
St. Peter's, West Allis, Wis.

LIFE IN CHRIST. By **Norman Pittenger.** Eerdmans. Pp. 128. \$1.95 paper.

Life in Christ by the Rev. Norman Pittenger, author of over 50 books and Professor at the General Seminary for more than 30 years, is a book by a man who has heard the increasingly anguished cry of modern man's heart for something more than bread alone. There is a lovely verse (*The Jerusalem Bible*) in Ephesians—*If we live by the truth and in love, we shall grow in all ways into Christ*—which is a fitting description of Dr. Pittenger's theme and purpose in writing the book.

Dr. Pittenger tells us of the most intimate relationship a human being can have, his relationship with his God; and he urges us to live in Christ—the eucharistic life—the life of joyous thanksgiving and service as "a fellow-worker or a co-creator with God"—and "find in that life the supreme and all-encompassing joy" in "passionate devotion to God's will, deep concern for all men, and a dedication of self to God and to them." He has given us the perfect (and indeed forever the only) answer to our heart's cry for more than bread—*Life in Christ*, for it is here that "human life finds its truth, completion, fulfilment, and goal—in God himself."

(Sr.) MARY MICHAEL
Society of St. Margaret

SO HELP ME GOD: Religion and the Presidency, Wilson to Nixon. By **Robert S. Alley.** John Knox Press. Pp. 160. \$4.95.

Beware of a civil religion that treats a politician's words and actions as scripture, Dr. Robert S. Alley, associate professor of religion at the University of Richmond, cautions in this provocative little book.

Dr. Alley was state treasurer in Virginia for the campaign of former Sen. Eugene McCarthy. *So Help Me God* analyzes the political implications of a president's religious leanings, particularly in foreign affairs, from Wilson, the minister's son, to Nixon, the friend of Billy Graham.

Alley comes up with many an interesting observation. For instance: It was Ike who brought piety to the Potomac and whose reign came closest to establish-

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ing a civil religion. John Foster Dulles equated Western Christianity and God's Will. White House religion generally is based on the "man upstairs" concept. Coolidge was part of a cult of the big-business God. Hoover stressed religion as the antidote to Marxism. Harding considered the United States as God's nation. Kennedy Americanized the Roman Catholics. Our earlier presidents saw religion as a private affair, but a president like Wilson saw it as a source of domestic social action.

Alley divides America's presidents into three types: A, B, and C. The As are those he thinks were "goal-oriented" in approach; the Bs, he says, fit the category of legalism, because of their use of past laws and doctrines, and the Cs developed a "situation ethics." And among these lists we find Lincoln as A, Truman, LBJ, and Nixon in the Bs, and FDR and Kennedy in the Cs.

A series of political cartoons from the nation's press through the years further enliven Alley's chapters.

ROY D. IRWIN
Bethesda-by-the-Sea, Palm Beach, Fla.

◆
A RANSOM FOR WURMBRAND. By Anutza Moise. Zondervan Publishing House. Pp. 126. \$95.

A Ransom for Wurmbrand is a testimonial to the lifetime work of Richard and Sabina Wurmbrand, ministers to the Hebrew Christians of Rumania in pre-World War II days and continuing on in the underground church in the communist world today.

Miss Anutza Moise begins her story in early childhood in Rumania at which time she became involved with the Norwegian Mission to the Jews, *Israelmisjonen*. Chronicling the persecutions of Jewry as well as the double persecution of the Hebrew Christians, the author follows the growth of the movement through WW II

and especially the work of her two closest friends, Richard and Sabina Wurmbrand. As Richard ministers to the movement in Rumania the persecutions increase until he is finally imprisoned. The tale proceeds from this time over a decade of suffering, sorrow, small and great triumphs, and finally the ransoming of Wurmbrand to continue his work with the mission to the communist world to which work Anutza Moise has dedicated her lifetime as well.

SUE COOPER
Grace Church, Carlsbad, N.M.

◆
LET GOD ARISE. By Richard Holloway. Mowbray's. Pp. 171. \$4.95. **An Episcopal Book Club Selection.**

Richard Holloway is a priest of the Scottish Church, a graduate of London and Union, and is now rector of Scotland's most famous parish—Old St. Paul's in Edinburgh.

Let God Arise is in three parts, and the nature of each part is indicated by the chapter heading of the first chapter in each part. So part one deals with the behavior of the church (more properly, of some of the church's theologians) during the decade of the 60s. Part two is concerned with man's age-long search for understanding of himself and his destiny as a moral person. Part three is concerned with life in the church, as experienced by pilgrim man.

The first part of the book is a ding-dong attack on some of the absurdities that we have seen in the recent decade. Fr. Holloway thinks that some of the spokesmen for Christianity simply "went native" during that period; and by this he means that they accepted without examination, and apparently without effort, the presuppositions and methods of a world that is fundamentally hostile to religion. He says of one celebrated bishop that he "combined a religious vocabulary with sub-

stantive atheism." This part of the book is very good, and it says some things that needed to be said, and in a way that will appeal to the ordinary non-academic Christian. Probably this part will be the one that is most enjoyed and most useful in the book.

Parts two and three seem to have a different background. Part two is an attempt to develop a "rudimentary natural theology." The writer reminds us that like Peter Berger, we have heard rumors of angels. This approach to a modern apologetic is a fruitful one. Fr. Holloway ought to expand his thoughts into a full-length book on the subject. Part three deals with the scriptural basis of our faith and our religion, and tries to show how the record of historical events in the New Testament have to be transposed into the language of faith. It is plain that the writer is in revolt against the negative attitude towards scripture that he imbibed from his earlier teachers. I am not sure that he has arrived at a coherent point of view for himself—and I have no doubt that he would agree with that assessment. But what he has to say should be read and pondered by preachers and teachers.

This book might be used for a discussion group of rather well-educated and well-read people. It can be used as a quarry of good ideas for the preacher and the leader of an adult class.

(*The Rt. Rev.*) STANLEY ATKINS, D.D.
The Bishop of Eau Claire

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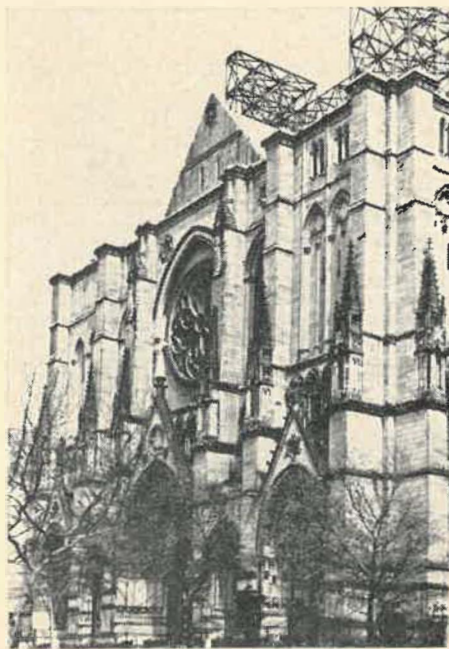
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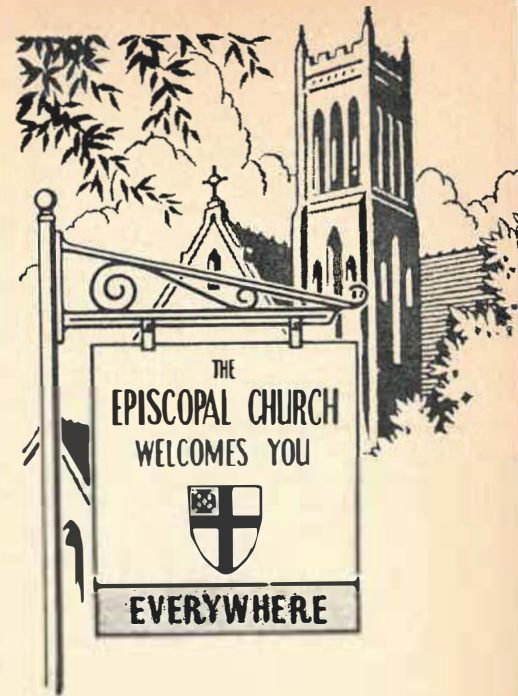
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