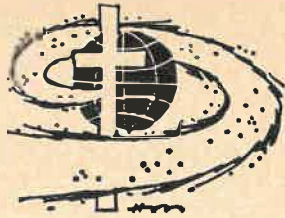


The Living Church





— With the Editor —

One of the great texts for Advent meditation is St. Paul's precept: "Owe no man anything but to love one another" (Romans 13:8). He who loves another has fulfilled the law, says the Apostle.

It has become a very popular text with present-day Christians who don't like laws and commandments. They tend to say: Throw away the Commandments and just start loving. There is a dangerous fallacy here. It consists of setting up love and law as antitheses. If you take law seriously, it follows from this premise that there is no real love in your heart for God and man; you are a "legalist" and a legalist is a *heartless* legalist as automatically as a Yankee is a *Dam Yankee* in some quarters.

This matter is discussed with superb clarity and Christian grasp by **Robert E. Fitch** in a new book called *Of Love and of Suffering* (Westminster Press, paperback, \$2.75). Love and law are not mutually cancelling antitheses; rather, love is the law of life, Fitch argues; and in so doing he goes right along with St. Paul. If I love another I fulfill the law—and in so doing I scrupulously keep all the rules that exist for the good of my neighbor. "*Rules are minimal, not maximal,*" Fitch remarks. If we love our neighbor we *begin* our loving by observing the rules that protect and benefit him; if we do not observe them we do not love him. It's as simple as that in principle, and as demanding as that in practice.

Dr. Fitch writes: "So often these days we have it announced to us, as though in a sudden revelation of a revolutionary truth, that obeying all the ten commandments will not make a man a good Christian. Of course it will not. Nor will it make a man a good Jew. The ten commandments are the least common denominator of a decent morality. Because they are inadequate to make us perfect, it does not follow that we can ignore them or break them at will. What kind of society would it be in which men should steal, kill, commit adultery, bear false witness, dishonor their parents, and covet their neighbors' wives and property, and do so with complete abandon? And what kind of society would it be in which their chief priests should assure these men that such peccadilloes have no relevance to the weightier matters of the law?"

So: the rules define the least we can do, the least we *must* do, if we mean business about loving anybody. There is nothing

at all new in this position taken by Dr. Fitch, who is professor of Christian ethics at the Pacific School of Religion. But it is always refreshing to meet a theologian who doesn't apologize for being orthodox.

Here stand I on the burning deck whence all but I have fled, only regretting that I have but one life to give for my language. The cause is lost and I am proud to go down with it. The word should be "ecumenicism," not "ecumenism," no matter what the dictionaries say. (The Oxford Universal doesn't, in fact, recognize "ecumenism," bless it.) "Ecumenism" is misbegotten, with no better right to exist than "catholicism." Ecumenicism" is a movement characterized by the ecumenic spirit, so the word should be formed from the adjective; cf. Catholicism, Atticism, Gallicism, Stoicism, Gnosticism.

Ponderabilia: "It is sometimes said that people are kept from going to church because there are so many churches and not one. Here again sober empirical study might show that ecumenical propaganda bears little relation to the truth. After all Sweden, where there is virtually only one church, has an extraordinarily low record of church attendance, whereas in the United States, where there is an amazing variety of churches, there is an equally amazingly high record of church attendance." (**Ian Henderson**, *Power Without Glory*. 31. John Knox Press.)

"One of the meanings of the word 'catholic' to which more attention might well be given in our day is 'supra-ideological'." (**Alan Richardson**, *Christian Apologetics*. 87. Harper & Row.)

Oh yes, here's another good quote from Fitch's book: "Schopenhauer liked to declare *operari sequitur esse*—what you do depends on what you are. A biblical Christian would have to reverse that and say *esse sequitur operari*—what you are flows from what you do."

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December

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16. Ember Day
18. Ember Day
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20. Advent IV

NEWS. Over 100 correspondents, at least one in each diocese and district, 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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Letters to the Editor

Do We Know It?

With all due respects to Mrs. Shoemaker [TLC, Oct. 4], and while I agree with most of what she says, why did she leave out a needed reference to us whites who have made and continue to make decisions for others? It's as wrong for us to do so as for others to do so to us.

A good friend who is black told me just this morning that the only thing that works is to make others afraid. Have we disciples of John taught him that? He says love hasn't changed white city hall.

May God love all of us, black and white, so that we will know it and love ourselves and one another. He does, but do we know it?

(The Rev.) DAVID K. MILLS

Rector of the Church of Our Saviour
Cincinnati

Men & Cars—1925

In your "Around & About" [TLC, Nov. 22] you wonder whether man is as different 45 years later as the automobile is. I wonder what provided the material for "pretending" 45 years ago: comic books, TV, movies?

My children are all in their 20s. They didn't see comic books or TV or violent movies in their early years. They not only tormented the cat and the dog, they tormented me and each other when "that hour in the afternoon" was upon us.

I think the problem in "that hour" was more basic—hunger, weariness, over-exposure to each other. This is still the problem. "G. K. C. was a shrewd observer of people in their pretending and behaving." I agree. And he is not irrelevant to the current scene.

BETSEY ASHTON

Findlay, Ohio

Houston Perspective

Relevancy; relations; representation.
Revisions; resolutions; recommendations.
Rhetoric; revolution; reconsideration.
Tribulation; endurance; approval; hope.
The Body of Christ, alive!

RICHARD DONNELLY

New Milford, Conn.

Suggests Extra "Proper Book"

The Liturgical Commission is to be highly commended for its work in producing the three new eucharistic rites and for its work on the church year. I believe that if we are

The Cover

Standing at a rostrum, Queen Elizabeth II addressed the opening session of the Church of England's new General Synod, at Church House, Westminster. The queen, titular head of the English church, told the delegates and leaders of other Christian churches in Britain, "that we should at all times work for closer Christian harmony and unity throughout the world." A full story appears in the news section. (Photo from RNS)

to use the new church year satisfactorily, we will need a book which contains the psalms and lessons printed out—and this book should include all the propers in sequence, for convenience in use, rather than having the red-letter days in one book and the black-letter days in another. This should be done, even if the Prayer Book of the future would have to be published in two volumes, one for the regular worship of the church, and another for other ministrations.

I think that if two versions of the collects are to be published, the traditional wording should be printed first, since Rite I is in traditional wording and Rite II is in contemporary wording. The New English Bible is a version that could easily be used with either traditional or contemporary wording. The wording for the lessons in *The Lesser Feasts and Fasts* is very good, and can easily be used with either contemporary or traditional wording.

If such a book—a missal, or a missal-breviary, or even just a book of propers—is not to be published by the Church Hymnal Corporation, I hope that some private publisher will be moved to publish it, so that we may give a better trial use to the new proposal for the church year. Perhaps such a book should be in three volumes, for years A, B, and C.

(The Rev.) ROY PETTWAY

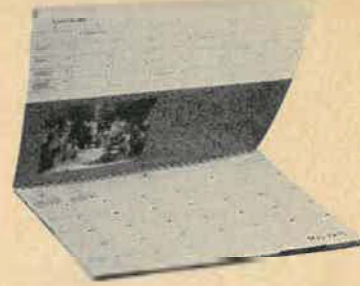
Rector of the Church of Our Saviour
Atlanta, Ga.

Our Differing Theologies

The bishops' pastoral letter [TLC, Nov. 8] is commendable in reminding us of the love and forgiveness of God in our midst. However, it seems to assume that the root of our unhappy divisions is in differing social philosophies and programs. I submit that the real root is much deeper than that. It actually lies in differing theologies. The so-called "liberal" consistently reduces the Gospel to an ethical humanism and interprets the mission of the church in that light. This is "another gospel" (Gal. 1:6,7) than that which is revealed in the New Testament. As such, orthodox churchmen must oppose it as being a perversion of the truth. There will be no peace for the church until we return to apostolic priorities.

Our theological divisions are further demonstrated by Canon Molnar's article in the same issue. He asserts that a "majority of Episcopalians do not consider themselves Protestant." That is a presumptuous statement. How does he know this? Has he polled us all? And, if he doesn't know this, his saying it will only increase the suspicion that many of the Establishment are in the process of imposing their particular brand of ecclesiology on the rest of us.

The fact is, Anglicanism has regarded itself as being protestant since the Reformation in spite of the presence of some who would deny it. Our church still bears the name "Protestant Episcopal." The Prayer Book and the Articles of Religion, while catholic, are not Roman or Orthodox, but Reformed. My certificate of ordination states



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that "the Holy Scriptures of the Old and New Testaments are the Word of God and contain all things necessary to salvation." That is the basic protestant principle and cannot be reconciled with either Romanism or Orthodoxy. Whatever our catholicity means, it cannot mean that we are not protestant in the historic sense.

What is Canon Molnar referring to when he says, "the Episcopal concept of the nature of the church"? Anglo-Catholics, Latitudinarians, and Evangelicals have never agreed on any one concept. Those who would drive our church toward unity with Rome or Orthodoxy in contradiction to her Reformed principles are schismatics, just as are those who would turn her into an ethical humanist society. Either way, their position must be firmly rejected by those committed to the Anglican tradition.

(The Rev.) DUANE H. THEBEAU
Rector of St. Anne's Church
Oceanside, Calif.

Thanks

I just want to say that the Rev. Frederick W. Kates's article, *Living Through a Revolution*, [TLC, Nov. 15] was meaningful for me.

(The Rev.) ROGER A. PICKERING
Vicar of All Souls' Church for the Deaf
Philadelphia

Insult to Manchester?

In his review of *The Sacred Mushroom and the Cross* by John M. Allegro, the Rev. O. C. Edwards describes Allegro as "the Old Testament specialist of the University of Manchester." This is an insult to Manchester which has had, and has, fine Old

Testament scholars. Allegro was never more than a lecturer, and he does not now, to the best of my knowledge, hold any university appointment in England. Furthermore, when his book was published, a number of the best English university professors took the unprecedented step of publishing a letter indicating the lack of scholarship in this book.

Your reviewer might have avoided giving the impression that he alone had questioned the validity of this worthless work.

(The Rev.) RONALD NEVIN
Rector of St. Philip's Church
Quantico, Md.

Let's Get On

Your reporting of Houston was full, fair, readable, and instructive. Thank you. Let me present a prediction, based not on prophetic insight but some knowledge of history, which tends to repeat itself for reasons Santayana mentioned in his famous aphorism.

COCU has clearly reached high tide; now it will recede. Rather than assigning blame (*i.e.*, Dr. Molnar [TLC, Nov. 8]—he's quite right but it makes no more difference), let us look forward. Will no one raise the banner for intercommunion, without administrative unity, but with mutual recognition (respect?) of orders, for all who subscribe the historic creeds? And if this means we make "filioque" optional so as to conform, who is hurt? Surely not the Holy Spirit, who can take care of himself and knows whence he came.

I know this is simplistic, but no one but God will ever win the battles over apostolic succession, number of sacraments, hagiology, etc. (I personally would accept Athenagoras or Pius as "the boss" at once, as long as my

fellow vestrymen still vote the parish budget.) Let's get on with it, and maybe, by grace, we will unsplinter the Body of Christ.

STUART G. OLES

Seattle

First Woman Deacon?

May I correct a statement made by your correspondent reporting General Convention news [TLC, Nov. 15]? "The only woman deacon in the United States has been Phyllis Edwards. . . ."

This is a repeat of a myth created by the sensational secular press. Let's get the facts straight! Dss. Edwards was ordered deaconess by the Rt. Rev. Richard Millard, Suffragan Bishop of California, on July 5, 1964, with proper form. The vesting with diaconal stole by Bp. Pike in 1965, with presentation of the chalice was not further ordination: there was no laying on of hands, nor authorization to a different office. This is not the first time this has happened. Ancient services sometimes embodied the giving of the diaconal stole. Due to need in modern times, American missionary Dss. Julia Clark was vested with diaconal stole and authorized to assist in the administration of Holy Communion in China.

While the church in restoring the apostolic and ancient office of deaconess to the Anglican Communion was quite ambiguous as to "status," the individual bishops, as was their ancient right, were very meticulous to see that the essentials of ordination were present: prayer, the laying on of episcopal hands, authorization of ministry in the Church of God—all in accord with ancient precedent. This is the reason why deaconesses ordered before 1971 need no supplemental ordination now that a clear definition of "status" has been made by General Convention 1970.

(Dss.) MARY P. TRUESDELL
Davenport, Ia.

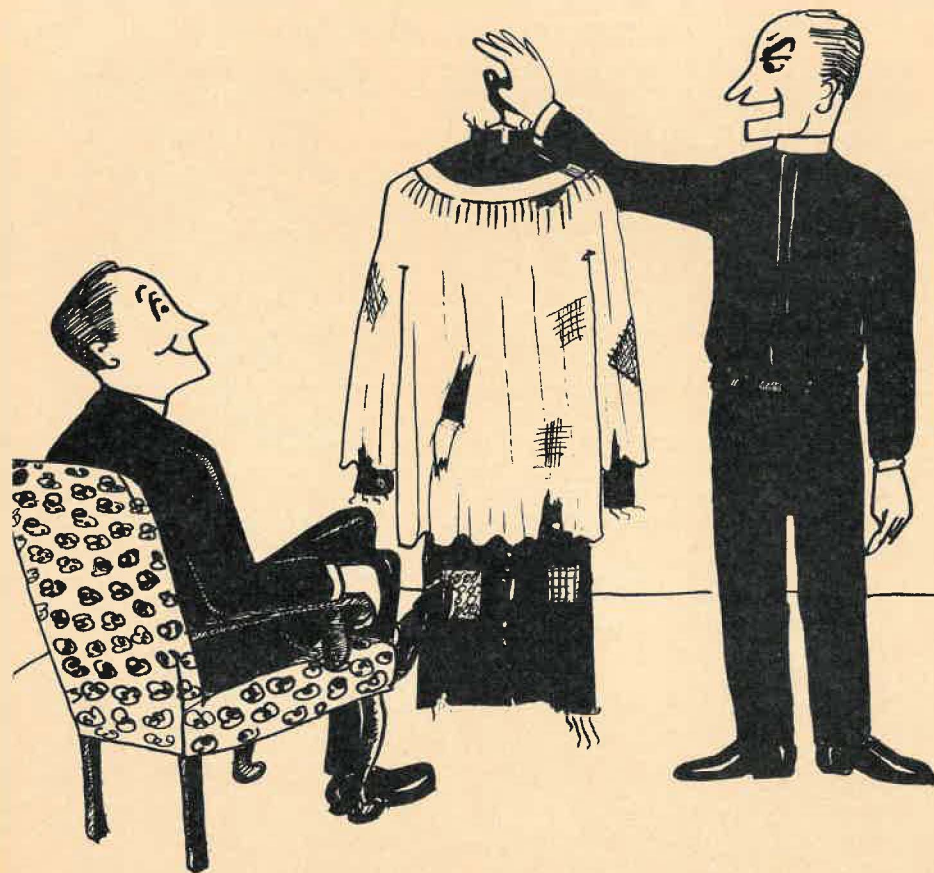
Trust Within the Church

In regard to your editorial about symptoms, and symptoms of symptoms [TLC, Nov. 15]: It follows that maybe the continuing withdrawal of financial support of our national church by the men and women in the pew is nothing more than a symptom of another greater symptom, which might very well be a lack of trust in those people in positions of national leadership . . . for reasons which only God knows.

One reason, for example, might be the reported \$6,000 yearly increase in the Presiding Bishop's salary in a time of extreme financial difficulty for the church, and also when many priests in our church don't receive \$6,000 total salary in a year! Besides being grossly underpaid, these same priests don't have fat expense accounts, so that many church and mission expenses come out of their salary, thus reducing their income even more. And then they (we) read about the Presiding Bishop's "raise."

It seems that the real problem in our church today is not a lack of commitment as our national leaders seem to be telling us, but rather a *distrust* of our national leaders, based on such examples as the "straw" mentioned above, as well as their attitude that they alone know what's best for the church.

(The Rev.) JOHN R. HERLOCKER
Rector of the Church of St. Mary the Virgin
Winnemucca, Nev.



"Well, let's see what this does for the Every Member Canvass."

The Living Church

December 13, 1970
Advent III

For 92 Years,
Its Worship, Witness, and Welfare

CHURCH OF ENGLAND

General Synod Held

The opening of the Church of England's new Parliament, or General Synod, was marked by the presence of Queen Elizabeth as titular head of British Anglicans.

Following a service of Holy Communion in Westminster Abbey, the queen accompanied by Prince Philip, entered the Assembly Hall of Church House, the Westminster headquarters of the church. They were escorted by the Archbishop of Canterbury, Dr. Michael Ramsey.

In an address of welcome, the archbishop evoked a prolonged ovation when he observed that the queen's presence "made history" as he believed that "never before had a sovereign attended an ecclesiastical synod in England." Dr. Ramsey also welcomed the leaders of other Christian bodies in Britain who were present.

Queen Elizabeth, in her reply, said it was a rare privilege to be able to address the General Synod on the occasion of its creation. "It is full of promise and full of opportunity," she said, "and it reflects the changing needs of the church and its members in our times."

Noting that the delegates to the synod were concerned directly with the government of the Church of England, the queen concluded: "Let us not forget that it is but a part of the great Anglican community, which is, itself, but part of an even greater Christian community. If there is any one matter which should exercise the thoughts of all synods, it is that we should at all times work for closer Christian harmony and unity throughout the world."

Archbishop Spurs Union Plan

A move to clarify issues in currently deadlocked Anglican-Methodist unity relations will be made by the Church of England as a result of an announcement by the Most Rev. Donald Coggan, Archbishop of York, which he made at the first session of the General Synod of the Church of England.

The northern primate, speaking on behalf of the synod's standing committee, said it had taken note of the resolution passed by the Methodist Conference at Manchester last summer which endorsed an earlier Methodist resolution expressing willingness to enter into the first stage of reunion (intercommunion) with the



GENERAL SYNOD OPENS
Queen Elizabeth II and the Archbishop of Canterbury greet synod officials

Church of England. Dr. Coggan added: "The standing committee is deeply thankful for this token of the wish of the Methodist Church for closer relations and is inviting a small group of members of of the synod to clarify the issues for consideration by the standing committee and the synod."

Some observers saw this statement as bringing the union scheme out of the mothballs where it has been since July 8, 1969. On that day, the convocations of the church just failed to attain the overall majority of 75% needed for it to agree to enter the first stage of union. The Methodist Conference the same day approved entry by more than 75% and increased its majority at its next meeting last June.

The fundamental issue which divided the Anglicans was the proposed service of reconciliation whereby ministers of the two bodies would be integrated. This was solidly opposed by most Evangelicals and Anglo-Catholics, and by some Methodists.

Since the Anglican vote there has been no known change in the original plan but there has been a big change in the body of Anglicans who will have to vote on it if it comes up again. The convocations were comprised of bishops and other clergy only. The convocations' powers now have been taken over to a large extent, by the new General Synod which includes laity.

Another change is that many of the old Anglo-Catholics and conservative Evangelicals in the now-defunct Church Assembly failed to get elected to the General Synod and that a powerful new lobby called the New Synod Group put up many candidates who did win election. This group is all out for the Anglican-Methodist merger.

Greater Role for Deaconesses Endorsed

The General Synod in approving Canon GS5 gave special rank to deaconesses, allowing them now to preach at Holy Communion and perform all functions undertaken by deacons. They will be able to distribute the elements of communion, read the epistle and gospel, and officiate at baptisms and burials in the absence of a priest.

The canon was approved with very little debate by the synod which has 51 women among its more than 500 bishops, other clergy, and lay members.

CHURCH AND STATE

Jailed Brothers Sue for "Rights"

The refusal of requests for sermons—live or taped—of the Brothers Berrigan, now in jail, resulted in a civil suit in a Connecticut federal court charging denial

Corrections About Convention

In our General Convention Summary [TLC, Nov. 22], we erred in stating that convention acted to change Canon 18 to enable a bishop to approve the marriage of a divorced person in less than a year's time, following the final judgment of the civil court, if he deemed it proper. The House of Bishops approved such action, but there was no concurrence by the House of Deputies, so the canon remains unchanged.

In another matter, it has been brought to our attention that the convention's action on special repre-

sentatives to the 64th General Convention (in 1973) came as a request that the bishops express themselves on the question. They did so, affirmatively. This was not concurrent action with the House of Deputies, so it is not correct to say that the 63rd General Convention took any action concerning special representatives at the 64th.

Our aim is to get things straight, and if there are any other misstatements in our previous reporting we will correct them as soon as we learn of them.

The Editors

of civil rights. The plaintiffs, the Rev. Daniel J. Berrigan, S.J., and the Rev. Philip Berrigan, S.S.J., claim to speak for all of the 21,000 federal prison inmates who "share with them a common desire for humane constitutional treatment within prisons."

The two priests, jailed on convictions for draft board raids and burning of Selective Service records, charged that the Federal Bureau of Prisons, as a matter of policy, violates First Amendment rights of prisoners, specifically the rights to "speak, write, and disseminate ideas," and to practice fully their religion.

Named as defendants in the complaint "for injunctive and declaratory relief," are U.S. Attorney General John Mitchell, the director of the U.S. Bureau of Prisons, Norman Carlson, and Danbury Warden J. J. Norton.

The suit developed after Danbury authorities refused requests for sermons of the Berrigans to be delivered at Yom Kippur and the feast of St. Francis of Assisi at various congregations. Among those requesting sermons was the Rt. Rev. Daniel Corrigan, of Colgate-Rochester—Bexley Hall Divinity School and former director of the Home Department of the Executive Council.

ORGANIZATIONS

Daughters of the King Elect President

At the national triennial convention in Houston, of the Order of the Daughters of the King, Miss Hattie Bunting was elected to the national presidency.

Miss Bunting is a charter member of the chapter of St. James Church, Kingsessing, Philadelphia. She is a partner in the firm of Bunting and Harris, an Episcopal bookstore in Philadelphia. Since becoming a council member several years ago she has held the office of national junior directress, national treasurer, and chairman of devotions. She has also held the offices of diocesan president and chair-

man of devotions in the third province.

The Daughters of the King was organized in 1885 it is a spiritual order for laywomen of the Episcopal Church. Members undertake a personal rule of life, incorporating the two requirements for admission—the Rule of Prayer and the Rule of Service.

ROMAN CATHOLICS

Homosexuals Disrupt Meetings

Disruption of religious meetings by homosexuals may be shaping up as the latest tactic to call attention to the militant gay liberation movement.

About 35 homosexuals paraded onto a stage at Catholic University in the nation's capital and defied the right of a conference on theology and homosexuality to meet. The five day gathering continued after withstanding a barrage of obscenity and a demonstration of hugging and kissing. Most of the dissenters were men, though a few women were in the group. The seminar on religion and homosexuality was protested in a statement read by a gay spokesman.

"It is precisely such institutions as the Roman Catholic Church and psychiatry which have created and perpetuated the immorality, myths, and stereotypes of homosexuality which we as homosexuals have internalized and from which we now intend to liberate ourselves," the statement said. "Only we as homosexuals can determine from our own experience what our identity will be."

The spokesman told the conference participants to stop discussing homosexuality and begin practicing it. A pink flag was waved during the demonstration. Dr. John R. Cavanagh, a psychiatrist, was speaking when the interruption occurred. His notes were crumpled but he retrieved them and continued when the homosexuals left.

"This conference isn't supposed to be a forum to promote homosexuality," he

said. "Our purpose here is to instruct those people in religious institutions who don't know anything about homosexuality. These things don't prove anything to me but bad manners."

Fifty persons, mostly priests and nuns, attended the conference. Among the speakers was Franklin E. Dameny, president of the Mattachine Society, a homosexual group. "I'm the token homosexual of this conference," he commented.

BAPTISTS

Race Issue Basis for New Congregation

Religious history was written in Birmingham, Ala., when incorporation papers were filed for the Baptist Church of the Covenant, reportedly the first totally "racially open" protestant church in Alabama in modern times. The new congregation was born out of the recent split in Birmingham's downtown First Baptist Church, when the Southern Baptist congregation refused to admit a black woman and her daughter.

Dr. Herbert Gilmore, former pastor of First Baptist and "spiritual advisor" to the new group, resigned with his entire staff after the refusal to admit the blacks.

More than 300 members attended the second separate service of the new church that had started out as an informal organization under the name of "Company of the Committed." Although born of the racial conflict, the congregation is anxious that it not get the image of being merely an integrationist church, Dr. Gilmore said. The name of the new congregation was chosen to carry forward the image as seen in the name of the informal group. It is estimated that some 85% of the members of the Company of the Committed tithe.

Trustees of the new church include Dr. Byrn Williamson, chairman of the group and a frequent short-term Southern Baptist medical missionary, and U.S. District Judge H. Hobart Grooms.

PUERTO RICO

Church Dedicated

After three years of financial difficulties and sacrifices by members of the congregation, La Iglesia Santa Cruz in Castañer, P.R., was dedicated. Designed by the Rev. Eugene Crommett, an architect of Bayamón, who is a worker priest, the church has a double octagonal pattern.

The baptistry, which also serves as the entrance foyer, has an immersion font, installed as an effort to lend greater respect to the sacrament of baptism. The statue of St. Mary, a polychromed replica of Our Lady of Montserrat, the famous Black Madonna of Spain, is located on a small shelf above the font.

At the dedication, the Bishop of Puerto Rico, the Rt. Rev. Francisco Reus-Froy-

lán, presided. The Rev. Rafael D. Pagán, who founded the congregation in 1938, preached. Four of the seven former vicars of the congregation concelebrated the Eucharist with the Rev. Sterling P. Rayburn, present vicar.

Before 1936, Castañer was a two-day horseback ride from the coast and its residents, workers on large haciendas in the area. That year, the Puerto Rican Reconstruction Administration, a government agency, began a land-reform program and other projects in the area. In 1941, the work was taken over and amplified by the Church of the Brethren, with a social-service project. This resulted in a 33-bed hospital and indirectly in a "host of other facilities." At present, Castañer, a town of 3,000 persons, boasts of electricity, public water supply, the first rural high school in Puerto Rico, a post office, five churches, an elementary school, an experimental farm, a cooperative supermarket, stores, and recently sidewalks on the main street.

SOUTH AFRICA

Synod Upholds WCC Membership

The Synod of the Church in the Province of South Africa decided by a vote of 140-6 to retain its membership in the World Council of Churches (WCC). At the same time, the synod expressed criticism of the WCC's financial backing of "liberation movements" in southern Africa and voted to withhold its annual grant "until the reasons for the financial aid were explained."

The synod, representing some 250,000 Anglicans throughout South Africa, South West Africa, Portuguese East Africa, and Lesotho, said it was resolved to retain its membership in the WCC because "obedience to Christ commits it to the reconciliation of all Christians."

The resolution, passed after a tense three-hour debate, was the Anglican Church's response to South African Prime Minister B. J. Vorster, whose anger against the WCC stemmed from the decision of the WCC executive committee to allocate \$200,000 to a variety of groups fighting racism in different countries in Africa.

The decision to give financial aid to liberation movements was "open to criticism," the resolution said, "because no attempt was made to consult member churches in southern Africa." Further, the synod declared, the council "failed to distinguish unambiguously between the mission of Christ, who rejected military force as a means of establishing the Kingdom of God on earth, and the right of Christians to use force in upholding law and order, or, in carefully-defined circumstances, in opposing injustice."

The synod resolution was proposed by the Rt. Rev. B. B. Burnett, Bishop of

Grahamstown, S.A., and seconded by Mrs. T. Milne, a layman of Johannesburg, who observed, "Too long have Anglicans passed on the other side and refused to help the man in the road."

Canterbury Speaks

Dr. Michael Ramsey, Archbishop of Canterbury, had numerous speaking engagements during his 20-day visit in South Africa. Officially the visit was designed to have him take part in the 100th anniversary of independence for the Province of the Church in South Africa. This was at the invitation of the Archbishop of Capetown, the Most Rev. Robert Selby Taylor.

The English prelate spoke at the closing session of the Anglican Synod in Capetown, emphasizing the important role of churchmen in overcoming racial and political barriers in South Africa. He said the Anglican Church is becoming more multi-racial in its membership and leadership throughout the world, but that it must push on in its development of fellowship. This fellowship, he said, must include all people—"white people, black people, colored people, conservative people, radical people, people with old ideas, and people with new ideas."

While the synod was in session, a small group of African Negro clergy picketed outside, charging that there was *apartheid* within the Anglican Church in South Africa. The Rev. Clive McBride, a leader of colored Anglican priests, had a private interview with Dr. Ramsey, presenting a bill of complaints of unequal treatment of colored and black priests in the church.

Later, the Archbishop of Canterbury preached at one of the largest multi-racial gatherings ever held in South Africa,

when he attended a mass rally of about 20,000 persons, most of whom were of mixed race. According to Dr. Taylor, "*apartheid* rules do not apply to religious occasions."

At a press interview, Dr. Ramsey again said he had advised against the World Council of Churches' decision to grant \$200,000 to groups fighting racism. Some of the recipients in Africa have reportedly used guerrilla tactics.

Though the Anglican leader has long been on record as opposing the *apartheid* policy and has scored the Tory government in Britain for plans to resume arms sales to the South African government, he refused to be drawn into a detailed discussion of his attitudes toward church involvement in politics. He said he hoped to make a close study of racial conditions in South Africa and the role of the church in bringing racial harmony.

CANADA

Deaconesses Recognized as Deacons

Following the lead of last year's General Synod, the House of Bishops of the Anglican Church of Canada has approved of four steps which will establish deaconesses as members of the diaconate. The bishops agreed deaconesses should be licensed by diocesan bishops in the same way as deacons; should take their places at synods on the same basis; should be on the same salary scale; and should be admitted to the clergy pension fund and have the same fringe benefits as deacons.

Deaconesses will join the pension fund Jan. 1, but the other suggestions made by the bishops will be up to the individual dioceses.



LEWIS TAPES RELEASED

The Rt. Rev. John P. Craine, Bishop of Indianapolis and chairman of the Episcopal Radio-TV Foundation, presented the first cassette tapes of C. S. Lewis's *Four Talks on Love*, recorded by Mr. Lewis, to the Rt. Rev. John Howe, Executive Officer of the Anglican Communion. The tapes are to be included with the C. S. Lewis papers in the Bodleian Library.

James A. Patrick

THEOLOGY and SANTA CLAUS

“It would, from a theological point of view, be not only wrong-headed but futile to attempt to ignore symbols like Santa Claus. What must be done is to convert the symbol.”

THOUGH the knowledge can cause only despair to those countless generations of elementary teachers who have elucidated the mysteries of frogs, fractions, and ablative absolutes, it must nevertheless be maintained that the most significant things boys (and in a correlative sense girls) learn during the first ten years of their lives are:

1) That their lurking suspicion that babies come from girls was correct all along, and

2) That He (Santa Claus) doesn't really exist.

Nothing can or should be done about the first of these learning experiences, for boys will find out for themselves, and what they will discover will be the truth. They may discover it from older initiates, from nervous parents, or, where imagination has failed utterly, from some teacher of sex in public schools. Everyone does, however, find out, and they should, for what they discover is a clue to a mysterious truth which lies at the heart of human experience. Something can, however, and should be done about the second of our learning experiences, for what we discover is not true. Santa Claus does exist.

THE important holiday events in the life of a child are things like Halloween, Thanksgiving Day, Christmas, Valentine's Day, Easter, and July 4th. Elementary teachers inculcate their importance, for they offer useful themes for the cut-and-paste sessions. Christians will at once recognize that this list for the most part

represents the degenerate vestiges of the church's calendar. July 4th, of course, does not, but Thanksgiving is certainly some kind of religious holiday. The President signs a proclamation which tells us that we should be thankful, and most of us assume, whether he mentions it or not, that he means to God. Of the big six, the round of celebrations which comprises the child's year, only July 4th has nothing at all to do with the Christian religion. It is about firecrackers. Christmas is Christmas. Halloween is All Hallows' Eve, the day before All Saints' Day. Valentine's Day is the feast of the relatively obscure St. Valentine. Easter, of course, is the Day of the Resurrection.

The meanings of the events have, of course, largely been lost to those outside the church, and our children spend most of their days in that world whose citizens have only dim memories of the realities which the celebrations commemorate. Christmas has become for children Santa Claus Day; Halloween a time of spookery; and Valentine's Day the feast of cupids and hearts. Easter, as we all know, is the rite of spring with bunnies. The mystery of the Incarnation has become inextricably bound up with the man in the red suit, with television commercials urging children to urge daddy to purchase a zappy-bango-electro-astronomical Captain Blap space kit, with mechanical pageants of the three blind mice, and with the standard alcoholic binge. The day which should teach children about death is an orange and black candy-corn begging expedition, and the day of St. Valentine is a time for love in a derivative, perhaps even trivial, sense.

I am not going to argue that the secular

use of these Christian events is to be deplored. It is wonderful. If people who do not believe in Jesus can still lighten their hearts for a time in December that ought to be a cause for rejoicing, and the same can be said of the other days. I am going to argue that Christian parents who fail to explain the great holidays of the child's year to the child are asking for trouble. The supreme example, of course, is Christmas. Christmas for a child under seven or eight tends to be an experience of undifferentiated glory in which the man in the red suit, known in our own family as Ho-Ho, plays the major role. As a parish priest I always felt that most of my children really believed that the reason we decorated the church at Christmas was because Santa Claus was coming to town. No theologizing can overshadow the fact that the Jolly Old Man comes through the sky with reindeer, down the chimney, and into the living room with countless wonders for *me!* By the time children are seven or eight they have probably already put on their bath robes or their white night gowns and been shepherds or angels in the church school Christmas play. The Baby Jesus, the angels in the sky, the junior warden coming down the aisle singing the verse to "We Three Kings," and Santa Claus are all hopelessly confused in a series of wonderful impressions.

And then someone tells them. The mediator of this first experience in cynicism is often an older child who, in his or her wise maturity, ruthlessly debunks the legend. The child then finds out that for some reason his parents have conspired in a lie. The Baby Jesus is not really all that clearly differentiated from

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Santa Claus and the reindeer. Angels in the sky are not easily distinguished from reindeer on the roof. Having learned that what he thought was most wonderful *really* doesn't exist at all, any child is likely to make the decision that Jesus, the Blessed Virgin, the angels and the wise-men, are also a bit problematical. Children are probably somewhat mystified by what I take to be the common justification of the lie. That explanation, if it ever occurs, usually goes something like the famous letter to Virginia from *The Chicago Sun*. We explain carefully that though love does exist—and that is what the presents are about—Santa Claus is just, well, just a kind of embodiment of the spirit of Christmas. Then, if we are Christians, we probably go on to tell our children that Christ is the *real* embodiment of God's love for us, and that he is what Christmas is *really* about. But of course it is too late then. It is too late because we have already told them that our spiritual longings are somehow patient of fake symbols. It is too late because we have first given them a lie and then expected them to believe the truth.

FROM a theological point of view it would be not only wrongheaded but futile to attempt to ignore symbols like Santa Claus. What must be done is to reconvert the symbol. Santa Claus is St. Nicholas, a fourth-century bishop who apparently was remembered as a man who enjoyed giving gifts to children. Fight the nine-year-old debunkers by pointing out that St. Nicholas surely does exist, and tell them about him. Children understand fantasy. They understand how someone who *really* lived could wind up riding across the roofs of twentieth-century suburbia. They understand also that though Cinderella may have been real, the flax-haired miss who takes the part in the school play is not *really* Cinderella. But they will not, and indeed they ought not understand if you simply tell them there is not now nor ever was St. Nicholas. Explain to them why children in Europe are liable to get their presents on Dec. 6th (St. Nicholas Day). Tell them that the man in the red suit in the department store is part of a play, a game we enjoy at Christmastime. But do not first tell them that Santa Claus is real and then later that St. Nicholas is a lie, for you will be wrong on both counts, and it will then be difficult for them to understand how the greater miracle, the one at Beth-

lehem, can be anything other than a lie. If you teach them to believe that you consented in untruth regarding the way in which love comes into our world, if you let them believe you had to invent Santa Claus as a kind of wish fulfillment, in a kind of desperation because what you longed for did *not* exist, you will have taught them a lesson they may never be able to unlearn.

What actually has happened is that secularism, bereft of any symbols of its own which can really capture the human imagination, has made up a child's year which is composed of second-order manifestations of events borrowed from the Christian calendar. The secular legend encourages a child to mistake illusion for imagination, and when the illusion is no longer commercially useful it may be used as proof that Christianity is a lie.

Thus you will find people who ruthlessly discourage the notion that we shall someday be in heaven on the grounds that it is an unproven superstition, silently enjoying the fact that Halloween is very scary and dutifully buying lavender eggs which bunny will bring.

You find adults who would deny *a priori* the possibility of the Incarnation, encouraging Santa Claus and Rudolph. The only way around the dilemma is to deny the illusion but to affirm the symbol and the reality. Deny that Christmas is really about Santa Claus, that finest figment of the advertising art, but affirm St. Nicholas. Deny the claim that spooks will really attack on Oct. 31, but affirm the Christian faith that those who have died in Christ dwell in the assembly of just men made perfect. Deny the bunny, but affirm the Resurrection.



"Deny that Christmas is about Santa Claus . . . but affirm St. Nicholas."

An Exorcism For Christmas

By MARILYN GEIST

LAST Christmas Eve the church pages of the San Francisco papers announced widespread proclamation of new life, but very little which would help to make that proclamation a reality. Everywhere in the churches Christmas was to be celebrated, and yet for many persons for whom Christmas is a difficult time, the attempt to celebrate is forced, painful, and hollow. At St. Aidan's Church in San Francisco an attempt was made to confront and deal with this painful side of Christmas, in order that real celebration could take place. A "Christmas Exorcism" was scheduled on Christmas Eve, prior to the midnight Eucharist.

The announcement for the Christmas Exorcism was directed to those persons who were "alone and hurting on Christmas Eve and Day." It went on to say that "there is no celebration without exorcism—getting the painful demons out of our system." In response to this, eleven people met on Christmas Eve for a three-hour group, led by the vicar, designed to help us share our painful feelings about Christmas. We sat on the living room floor of the vicarage. The tree was lighted, and Christmas music played softly. For some the setting, helped by an initial quiet time for recollection, was enough to begin the process. The difficult feelings were very close to the surface, easily triggered by the sights and sounds of Christmas.

Marilyn Geist is a parishioner of St. Aidan's Church in San Francisco.

As it always must be, the decision to share or not share these feelings belonged to each person. Opportunity and encouragement were given to everyone, but without pressure. A few shared little or nothing, or shared up to a point and then stopped. Others shared more deeply, and were helped to move through rather than remain silently trapped in their painful feelings. The stories were different—of apartness and aloneness, of painful childhood memories, of loss and death—whatever, for each person, the Christmas season evoked.

Bill was facing his first Christmas after the breakup of his family, and found it to be an especially difficult time of the year for him. He came searching for a situation in which there was no need to pretend to feel good, no expectations of forced merriment. The leader suggested that he talk, as though they were present, to his wife, to his two young sons, and to himself, saying to each of them what he most wanted to say. As he did so, he gave expression to his guilt and separation, his loss and hurt, both in words and in weeping. There was no remote listing off of emotions, but rather it was direct and alive with feeling; it was almost possible to visualize the person he was addressing there in the room. As he moved into and shared the difficult feelings, Bill's own strength and growing sense of personhood—the new life in him—was also able to emerge and be made more fully real.

Christmas represented, for Jane, the anniversary of the loss of her husband—

"missing and presumed dead" in Vietnam. It was time, she felt, to move out of the past, and yet the pain was still there, holding her back. It was as though she could neither quite let go of it nor quite allow it full expression. She first recounted the circumstances of his death, and then was able to shift from almost-narrative to experiencing her own feelings of loss and pain with real intensity. Jane seemed immediately more relaxed and at peace, and later reported a definite sense of the end of an old era and the readiness to approach life in a new and fresh way.

Karen's demon was symbolized by a broken Christmas tree ornament. She remembered as a very small child reaching in wonder to touch the shiny red ornament above her head, and then accidentally knocking it to the floor and breaking it. The memory expressed very concretely the hurt Christmas held for her, and she was quickly in tears. The leader guided her beyond the simple re-telling to a re-experiencing of the events and feelings surrounding the broken ornament. She was, for a time, the small child again—awed and delighted by the glittering tree, and then scared and crying over the smashed ornament. The story did not end—as it ended in memory and still-present feeling—with an unhappy child certain she'd "ruined Christmas." Karen could now hear daddy say, "it's all right." This time, in the sharing, the ornament was put back together, and the hurt was healed.

Anne, who had looked sad throughout the meeting, found childhood memories welling up in her also. She "didn't even get a chance to touch an ornament." Hit by a series of illnesses as a child, she was strictly confined to the couch. Her pain and bitterness were evident as she spoke of looking through the window at children playing in the snow. She longed to join them, but was never permitted to. A group member produced "snow" in the form of a carton of ice cream, and Anne, at first tentatively, and then joyously built her first snowman. When the hurt, bitter child was shared and allowed to live again instead of being hidden away, room was made for a new and happier child—and adult—to be born.

In similar fashion, others in the group told of their own personal Christmas demons. By dropping the pretenses, by sharing instead of suppressing the painful feelings, by unlocking them and getting them out in the open, their hold over us was released. The conditions were created which would allow the real joy of Christmas to break forth. For some of us, this is what did happen, as the new life of Christmas, reborn in us, was set free to be celebrated. As we joined the congregation for the Christmas Eucharist, it was with a fresh understanding and experience of the love, forgiveness and new life given to us in the Child whose birth we there joyously celebrated.

Religion

"Religion is the opiate of the people," say the materialists . . . as they try to sell me sleeping pills.

Robert Hale

EDITORIALS

What Is Greatness?

THE death of Charles de Gaulle moved many columnists and editorialists to reflect in print upon the ever recurrent, never resolvable question of the influence of men upon history—or of history upon men. There is an interesting argument here: Do men make events, or do events make men? Carlyle thought it was the former, Hegel elaborately argued that it is the latter.

The theses of both Carlyle and Hegel seem fatally simplistic when applied to cases. It is much too simple to say, as Carlyle would, that France exists as a nation today because there was a de Gaulle. And Hegel's doctrine is, if anything, even more simplistic, despite its awesome philosophical logistics. The Treaty of Versailles, the frustrations and miseries of Germany after WW I, may have given Hitler his opportunity, even his inevitability; but, as Vermont Royster remarks (*Wall Street Journal*, Nov. 16): "Hitler took chaos and, because he was such a man, shaped it into horror."

A character in Shakespeare's *Twelfth Night* says that "some men are born great, some achieve greatness, and some have greatness thrust upon them." As an observation that is correct, but it tells us nothing about what is greatness and who is great.

The editorial reflections occasioned by de Gaulle's death all assume that the great man must exercise his greatness in national and world politics. The great ones of this age are such as Roosevelt, Churchill, Eisenhower, de Gaulle, Hitler, and Stalin. For better and/or for worse, these men were great because their actions affected the life and destiny of whole nations, and, indeed, of all human beings in their temporal estate. "Greatness" in this sense is morally neutral. A Stalin may be judged greater than a Hoover, a Hitler greater than a Chiang Kai Shek, because his actions had more measurable effect upon more people—no matter that it was for bane rather than for blessing.

What all of the discussion fails to take into account, when conducted on this level and from these premises, is that the impact of some people upon the rest of humanity is largely hidden, but supremely powerful. In these discussions, when the great people of this age are mentioned the names of Schweitzer, Einstein, Pope John XXIII, Kagawa, and other giants of the mind and spirit are omitted. But our failure to value their greatness rightly may be our failure in judgment, not their failure in greatness or vital impact on the world.

How do we know, after all, that France was "saved" from final disaster by Charles de Gaulle and not by somebody else of whom historians know nothing? This is to take nothing away from de Gaulle. Indeed, in his case it is easy to find abundant evidence that the Spirit of the Lord rested upon him. He was not only a great man but a great Christian. But precisely as a Christian, and a Catholic, we trust that he realized how God is working his purpose out, on earth as in heaven, through agents of the divine will who are known only to God.

"Greatness" is so big a word that it means nothing until somehow categorized. There is the greatness of a

Stalin, and it is idle to protest that because his works were evil his influence was not great. It was much too great. And there is the greatness of a Pope John or a Dr. Schweitzer. But theirs also is a visible greatness; historians will have much to say about both of them. In another category, however, is the greatness that is known but to God: "And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them. But these were merciful men, whose righteousness hath not been forgotten" (*Ecclus. 44:9-10*).

But more than that. Their righteousness has saved nations and civilizations. And only God even knows who they are.

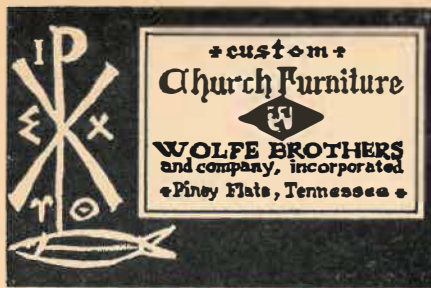
Game for Rich Men Only

MANY of us enjoy American partisan politics for the same reason we enjoy football: We revel in competition and we delight in violence, even though it be only verbal. Unlike football, however, politics has become a game which only rich men, or men with rich backers, can play.

Time magazine for Nov. 23 reports some figures which must be reasonably accurate for campaign costs in 1970. Governor Nelson Rockefeller spent between \$7 and \$10 million to be re-elected to a fourth term. Arthur Goldberg spent \$2 to run against him. The average cost per candidate of a U.S. Senate seat is now about \$1½ million. Back in 1952, in his famous "Checkers" speech, the then Senator Richard M. Nixon told the nation that a poor man cannot be elected to the Senate or serve in the Senate without large financial help from others. The help of this sort which he had received was being sharply scrutinized by his opponents. But nobody from that day to this, having any knowledge of the facts, has challenged the truth of his statement.

Today's candidate for high office must be either a rich man himself, like a Rockefeller or a Kennedy or a Roosevelt, or a non-rich man backed by rich people. It by no means follows that such a man cannot well serve all the people. But it does mean two other large and ominous facts. It means that a man without great wealth, or the backing of great wealth, cannot be elected to high office. An Abraham Lincoln couldn't make it today. And it means that money talks more loudly than any other force in American life.

Citizens to whom this situation is not a consummation devoutly to be wished must favor tight legal controls of political spending, because there is no other conceivable way of changing it. For our own part, we resist legislation as a means of correcting abuses if there is any alternative; moreover, some of our best friends are rich people and we wish we had more of them. But in a democracy a career in public service must be open to anybody whose heart and brains are right for the job; and this particular democracy must change the rules of the political game so that it will not be for rich men only. If it does not change this game, it can very easily vote itself out of existence as a democracy.



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Montana

St. James' Church, Bozeman, was host to the 67th annual convention of the Diocese of Montana. Among the numerous actions taken were several dealing with canonical changes which will require a majority vote by the 1971 convention for final adoption:

(✓) Voice and vote for delegates to diocesan conventions whether or not diocesan assessment of the parish or mission they represent has been paid;

(✓) Diocesan aid to a parish, reducing the status of the parish to that of a mission, but with possible restoration within a six-year period with the approval of the bishop and standing committee;

(✓) Deleting reference to age for diocesan lay delegates and alternates, (convention also agreed to change the wording of the sample form for the constitution of a parish to read "16 years" rather than "21 years").

On financial matters delegates adopted unanimously a method for determining assessments, making this a matter solely for the decision of diocesan convention. In connection with this, delegates also passed a resolution which suggests that assessments be based on \$2 per month per family unit plus 10% of net receipts, which figures may be flexible according to the discretion of the finance committee. The executive council was directed to submit to the 1971 convention two budgets for 1972, one based on the proposed new method and one based on the formula now in use. A specific decision as to method of determining assessments will be made by the 1971 convention. Convention approved a proposed budget for \$149,850 as compared to the 1970 budget of \$153,847, approximately \$4,000 less than current figures.

Presiding over the convention was the Bishop of Montana.

North Dakota

The opening evening service of the annual convocation of North Dakota was held in All Saints' Church, Minot, at which the Rt. Rev. George Masuda, diocesan, delivered his charge to delegates. Speaker at the convocation dinner was the Rt. Rev. Jackson E. Gilliam, Bishop of Montana.

Delegates were assigned to house communions the following morning, which were followed by breakfast and a discussion period under the direction of an appointed leader. Among actions taken by convocation were:

(✓) Approval of membership of the diocese in the North Dakota Council of Churches which now includes Lutheran and Roman Catholic representatives;

DIOCESAN

(✓) Pledging \$3,500 to assist the work of the Ven. George Pearce and Mrs. Pearce who are in Ovamboland, South Africa. The archdeacon is a native of North Dakota;

(✓) Endorsement of the G.G. project, a mission to the elderly in every community;

(✓) Voting to study, but not use, the proposed rite of Baptism-Confirmation;

(✓) Approval of the 1971 budget set at \$186,639, with power given to the executive branch to make adjustments;

(✓) Support of efforts to use St. Elizabeth's Home for the benefit of Indian children;

(✓) Approval of ecumenical action in Christian education, campus work, and camps.

The principle of two weeks a year for the continuing education of clergymen was endorsed by delegates, who, in separate action, protested the mandatory clause in the national medical insurance program for clergy.

Kansas

Mrs. Theodore O. Wedel, president of the National Council of Churches, was the featured speaker at both the 86th annual meeting of the Churchwomen of Kansas and the 111th annual convention of the Diocese of Kansas, which met in Trinity Church, El Dorado.

Delegates to the diocesan convention heard their bishop, the Rt. Rev. Edward C. Turner, discuss the financial crisis facing the national church and the diocese, and they acted favorably by adopting a hold-the-line budget of \$348,418 for 1971.

Two canonical changes were adopted—the first provides that after 1971 parish and mission apportionments shall be determined on the basis of income as reported in certain sections of the report of treasurers' funds; and the second provides for a more equitable representation in diocesan convention based on a graduated scale according to communicant strength of the several congregations. In other convention business, delegates

(✓) Adopted a resolution recommending participation in Project Equality;

(✓) Voted to continue support of the cultural exchange program of the EYC. EYC has taken part in such an exchange with Mexican young people for the past two summers;

(✓) Authorized college students to study campuses in the diocese and to arrive at some form for representation which, to them, seems fair, and to come to the 1971 convention prepared to present their plan and have their delegates seated at the convention.

Mr. Tom Lassiter, executive director

CONVENTIONS

of Turner House, Kansas City, Kan., reported receipt of a Model Cities grant of \$103,000 for the purpose of extending the work in northeast Kansas City. Turner House is a member of the community project known as Volunteer Agency Coalition, which is sponsored by 12 churches and social agencies in that area. Mr. Lassiter stressed that never before has Turner House had a greater opportunity to provide needed services than now.

Central Florida

A constitution for the Diocese of Central Florida was adopted on its second reading during the annual diocesan convention held in St. Luke's Cathedral, Orlando. The constitution is also the charter of the Diocese of Central Florida, Inc., with all church members belonging to the corporation. The former board of trustees and the executive board for Central Florida are, in effect, now merged into the diocesan board.

In addition, certain canons of the diocese were revised and the diocesan structure simplified. Other business action taken by delegates included:

(✓) Combining three diocesan budgets into one, with a system of priorities in effect. Support of aided congregations is now under the assessment plan as is the support of the diocesan structure for administration. Total budget figure is \$507,600;

(✓) Defeating a resolution instructing the Executive Council in funding GCSP grants;

(✓) Withdrawing resolutions concerning migrant labor.

The Bishop of Central Florida, the Rt. Rev. William H. Folwell, addressed delegates on features of the recent General Convention held in Houston, and declared that the church is more unified than any other institution in our society. He also said that emphasis must be put upon healing. In speaking of the various trial liturgies authorized by General Convention, Bp. Folwell said he would appoint a liturgical committee to study the forms and to make recommendations for their uses.

Bethlehem

Christ Church, Reading, Pa., was host parish to the 99th annual convention of the Diocese of Bethlehem. The opening session, called to order by the diocesan, the Rt. Rev. Frederick J. Warnecke, concluded with Evensong.

The bishop gave his address during the convention dinner and spoke of the joy and hope for the changes in the life of the diocese in the years to come. He cited as the outstanding event of the past year the arrival in the diocese of the coadjutor, the Rt. Rev. Lloyd E. Gressle.

In his concluding remarks, Bp. Warnecke termed the centennial year of 1971 a challenge for creativity looking to the future rather than to the past. He said that among those scheduled to take part in observances were Mrs. Martin Luther King, Jr., the Rev. Robert Drinan, S.J., and President Kingman Brewster of Yale University.

During the business meeting on the second day of convention, a record budget of \$287,748 for 1971, was accepted. In another financial action, the minimum pay for clergy in the diocese was raised to \$6,000. Among resolutions passed by delegates were those:

(✓) Urging ordination of women to the ministry;

(✓) Recommending the establishment of a clergy salary study commission;

(✓) Asking for just and humane treatment of prisoners of war in North Vietnam, according to the Geneva Convention.

Convention also went on record as favoring the repeal of all existing abortion laws in Pennsylvania, stating that "a Christian church or a group of churches imposing their unique ethical standards on society as a whole through civil law is seriously questioned."



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Book Reviews

MONK DAWSON. By Piers Paul Read.
Lippincott. Pp. 219. \$5.95.

Monk Dawson is a novel about a drop-out, drop-in priest, by a young English author. Antonia Fraser says it is the most enjoyable novel she has read this year, and Graham Greene, some of whose works I have admired, calls this book "remarkable." The dust jacket says that it won two literary prizes.

I could of course, in humility, simply say: "Who am I to disagree with Graham Greene?" and stop typing this review. But since I am not very humble I will say I found nothing very remarkable about it at all, though I am reluctantly willing to say I may have missed some of its value because of invincible ignorance.

It is a story about Edward Dawson, who is, we are told at the beginning, an attractive sensitive boy in a rigid Roman Catholic school somewhere in England. He has a desire to be of service to the world. He enters the priesthood, is discontented in a monastic order, emerges into the secular priesthood, becomes a somewhat wavering champion of one or two "causes," becomes disillusioned, renounces his orders, lives for a while with a widowed sexton, lives with a disturbed girl who never in the novel becomes a person but who commits suicide while Dawson is contemplating the same end. After this terrible shock, which does not come as a shock (or at least was no shock to me), since by this time neither Dawson nor his girl, Theresa, are very well defined persons as they do not speak to us but are only described to us, Dawson enters a Trappist Monastery in which he has presumably discovered some kind of peace.

I cannot discover the remarkableness of this book. The style is sparse, clean, but in no way stirring. The happenings through which Edward Dawson lives are described with too great a brevity, and with no particular insistence on what is going on within Dawson's mind and spirit. He is faceless, a cleric who looks like an outmoded ad from a Wippell's magazine for clerical costume. For any priest to pass through the spiritual ordeal of renouncing the ministry must require some inward struggle and even torment. The author tells us that Dawson goes through these trying times, but the reader does not feel the ordeal. By the time I got near the end of the book I didn't care what happened to Dawson.

Furthermore, Piers Paul Read uses the old technique of having some Watson-friend-to-Holmes personage tell the story of Dawson. At the beginning of the book this seems to work pretty well. Winterman is a fellow student, and begins his report-

ing. But by the middle of the book we forget all about Winterman, as perhaps the author did, since we never know anything about him, or become curious about knowing anything about him. But all of a sudden Winterman re-enters the scene with a complete report on everything Dawson has been doing including his doing of sex.

The theme of the novel is clearly contemporary and important. It does, as the dust jacket habitually says, raise fundamental questions about modern values, faith, loss of faith, nothingness, the ultimate escape to suicide or to silence. But to me it is a book that is without passion, without spiritual understanding. If Mr. Read simply wanted to show the emptiness of a priest's life, his alienation from the world, his shallow roots, growth and flowering, and his last plunge into the womb of monastic life as a symbol of the emptiness and terror of modern man, it could have been done in a short story. If it supposed to be more than this, Graham Greene and J. F. Powers have done it with more awareness of the issues, and with more compassion.

(The Rev.) THOMAS VAN B. BARRETT, D.D.
The Church Divinity School of the Pacific

BELLOC: A Biographical Anthology. Edit. by Herbert van Thal. Alfred A. Knopf, Inc. Pp. 386. \$8.95.

Hilaire Belloc died, at 86, in 1953, so he belongs to a very remote age that ended less than a generation ago: remote because the verities which he dogmatically proclaimed are currently as out of fashion as chastity belts. He championed an ultra-montane brand of Latin Catholicism which identified Civilization with Christendom, Christendom with Europe, and Europe with the Papal Church. His politics would be condemned by most people today as jingoism, although England has seldom had a sterner critic from within. The proposition that "one can be a patriot and at the same time international" he denounced as a "precious modern lie."

No thought was ever born in his brilliant and prolific mind that he did not dare to come right out with, and come right out with it he usually did. The result was more than 100 books, almost all of which are now out of print. When Belloc wrote history, which was his literary forte, he had an uncanny ability to get back into the original action, so that when he writes, for example, about Oliver Cromwell you have the feeling that he and Cromwell were in Parliament together.

There were giants in the earth in his day — Shaw, Chesterton, Barrie, Wells, Joyce, Henry James, to mention but a few. Along with the others, Belloc seems

to present-day readers hopelessly *passé*. These writers are not yet old enough to be ready for the resurrection of rediscovery; they are not dead but sleeping. Their resurrection will come, unless civilized men cease to care for letters, in which event they will cease to be civilized anyway so it will make no difference.

Much of Belloc's best is in this sampler. *Belloc: A Biographical Anthology* is the kind of writing well described by the Sage in Proverbs 25:11—words fitly spoken, like apples of gold in pictures of silver.

At any rate I find it so:
Benedicamus Domino.

C. E. S.

◆
THE GROWING CHURCH LOBBY. By James L. Adams. Eerdmans. Pp. 294. \$6.95.

Church lobbyists have developed a potent punch on the Washington scene, James Adams concludes, but make the mistake of playing power politics instead of adding moral dimensions to issues. The author documents religious leaders' parts in some historic legislative campaigns, beginning with the 1964 Civil Rights Act, salvaging part of the original Head Start program in Mississippi against politically-inspired opposition, and the 1965 Elementary and Secondary Education Act which provided federal aid for parochial school students.

After the Civil Rights Act, the author concludes, clerical activists never found a clear-cut moral issue but they "have not permitted moral ambiguity to diminish their fervor. They often move from the position of exerting moral pressure to practicing partisan politics without bothering to make a distinction between the two." Churches' involvement in the Mississippi Head Start fight "weakened its posture as social critic and gadfly of the government . . . (and) makes churchmen vulnerable to the charge they too often act like political power brokers rather than prophets speaking out for justice," the author comments.

President Johnson used the church lobby to achieve a consensus on the 1965 education act, papering over serious constitutional church-state questions. Religious leaders thought the law met these objections by technically providing financial aid for students but found administrative regulations actually funded private and parochial schools, a highly questionable practice under the constitution.

The author reserves some of his sharpest comments on various church actions for peace in South Vietnam, asserting that far-reaching demands "are easier to put on paper than to put into action. But that is the advantage of being a church bureaucrat. One doesn't have to follow through on one's proposals, and even more important, one doesn't have to suffer the consequences if the recommendations are erroneously conceived or are misdirected." He points out that Congressmen and the President are well

aware church lobbyists speak only for a minority of their constituents. Further, churches delude themselves into believing that their pronouncements have any real effect on foreign policy.

The Growing Church Lobby should be read by all church people who are eager to use the power of religious bodies to achieve social and political goals. It pours some icy cold water on many aspects of these efforts.

FRANK J. STARZEL
St. Thomas', Denver

◆
THEFT and THE MAN WHO WAS LEFT BEHIND. By Rachel Ingalls. Gambit. Pp. 163. \$4.95.

Here are two short novels by Rachel Ingalls in one volume. In *Theft* there is the shimmering heat of politics, military take-over, hunger, of being tried in absentia. As the story builds you begin to make out the person who, out of this hunger, stole (and ate in front of his arresters!) a loaf of bread. And there is his brother, who also stole, to be put in the cell next to him. Yes, and there is this uncomely religious nut in another cell. The day of execution comes ". . . a day that was running like a river and would always be the same . . . it might go on forever." Death waits for the right moment. The religious nut died like ". . . he'd meant to be there all the time. . . ." Gifted young writer Rachel Ingalls renders a beautifully moving story. One remembered.

A tragedy in Mexico, a place to sit in an old park. A man riding his existence out as if in a fragmented dream. In *The Man Who Was Left Behind* one does not really quite wake up. After reading this I held onto the book. The man was part of me now. We were veterans of considerations of a past. . . . But wait—it is like a dream. Scenes and feelings and just like a dream one is left with the rest of the day wasted because one wonders what it was all about.

JUDY T. STERNBERG
Contributor to THE LIVING CHURCH

Booknotes

By Karl G. Layer

EXPLORE YOUR PSYCHIC WORLD. By Ambrose A. Worrall and Olga N. Worrall. Harper & Row. Pp. xi, 144. \$4.95. Each person has psychic abilities, assert the Worralls, two people who are "sensitives," known for their "spiritual healings" and "psychic gifts." This book, which deals with methods for developing one's own psychic abilities, is based on a series of seminars on spiritual healing conducted by the Worralls. Those participating in the discussions included psychiatrists, psychologists, psychotherapists, scientists, engineers, and doctors. The range of topics covers clairvoyance and clairaudience, prediction, prayer in healing, the astral body, possession, the individual's aura, and psychometry (the obtaining of information through some object).

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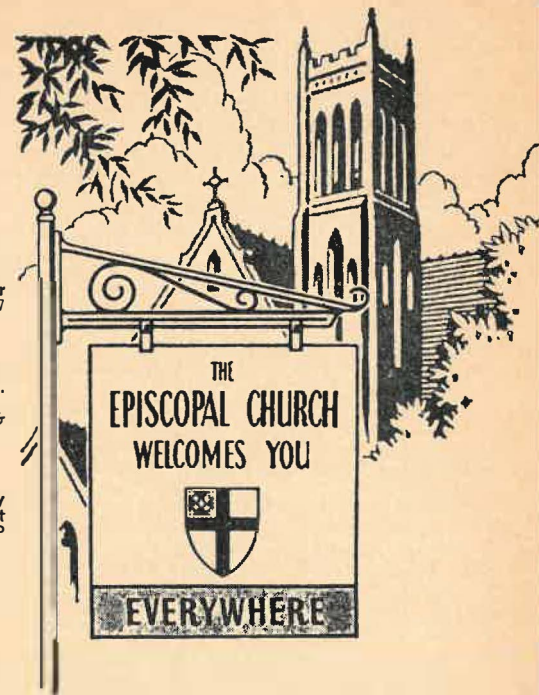
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NEW YORK, N.Y. (Cont'd)

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