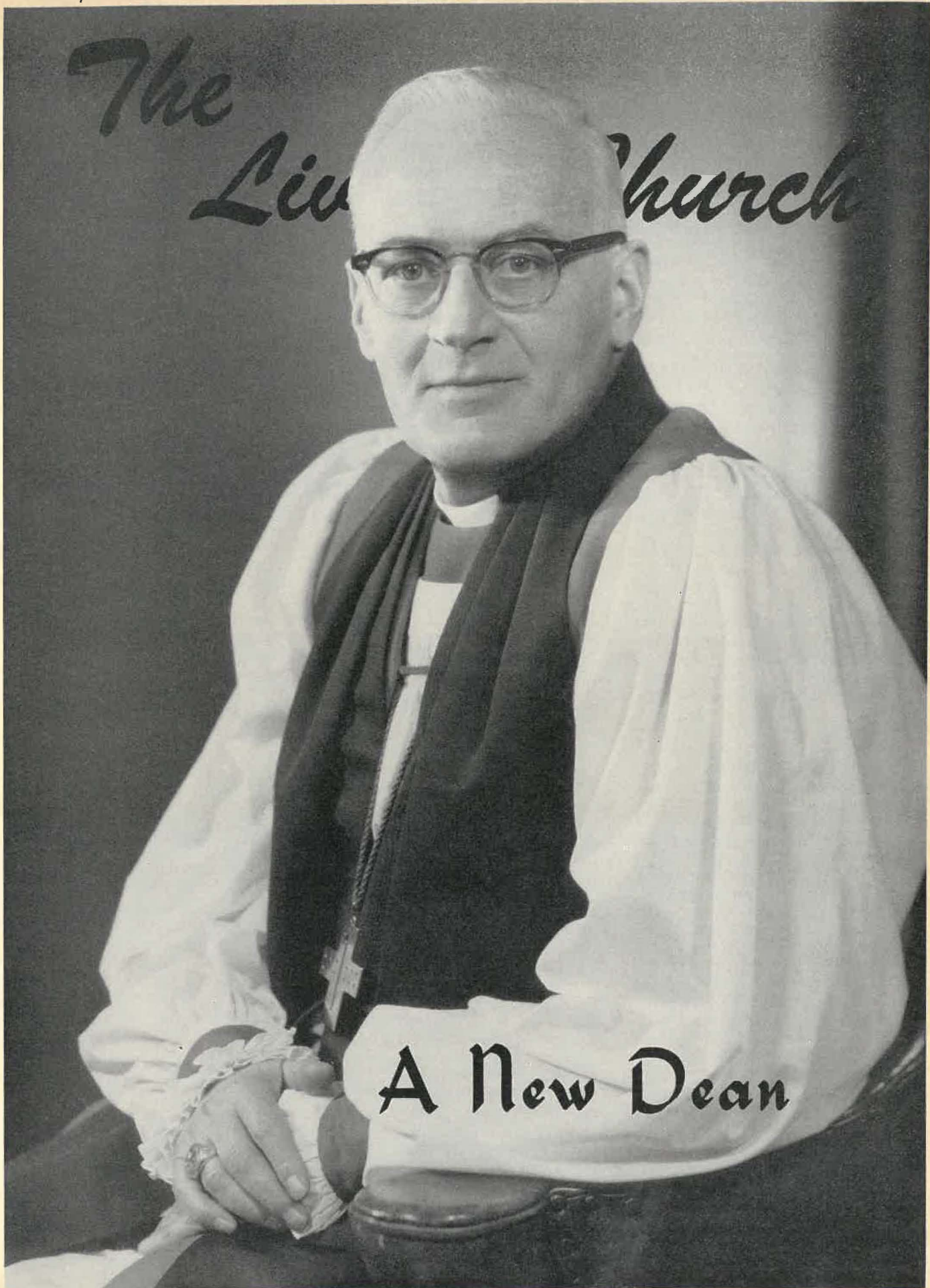


*The
Lutheran Church*



A New Dean



— With the Editor —

A WHOLE generation has passed since Prof. Richard Cabot of Harvard wrote a deeply provocative book entitled *Honesty*. Going through some old notebooks I find a passage from that book which I copied out in the early days of my ministry. I think it calls for another reading. It follows:

"A curious paradox is that of Episcopalians and members of the Church of England who repeat the Apostles' Creed although there are one or more statements in it that some of them do not believe. I have yet to find an Episcopalian who believes in the resurrection of the body. Yet Sunday after Sunday the members of that denomination assert directly, publicly, and without vocal reservation that they believe it. Doubtless there is some mental reservation to the effect that it was once believed and that they desire to unite in spirit with the generations of Christians who stood by the Apostles' Creed in letter and in spirit. Perhaps it is repeated in a semi-dramatic way as the members of a chorus sing theological affirmations of which they are quite unconscious because the music of Bach, Handel, or Mozart overshadows the words.

"Such mental reservations or thoughtless repetitions of solemn words seem to me incompatible with scrupulous honesty. Tacit private interpretations do not cancel explicit public statements. They are not unlike the childish tricks by which boys cross their fingers or whisper 'Over the left' while telling a lie, and feel that somehow they have squared themselves. Beauty and cherished associations surround us when we recite the creed. The literal meaning of the words is forgotten. No deception is intended. But the effect on inner honesty, or the clarity of the mind's structure, cannot, I believe, be good. Certainly it hurts the standing of the Christian Church to have it known and very widely known that the members of at least one denomination habitually and publicly declare their belief in statements which they have long since repudiated, if indeed they ever believed them. I have great respect for the characters of many who use this sort of mental reservation, but I think this particular act befores their mental clearness."

I hope Dr. Cabot was and is wrong about the state of belief among Episcopalians in the resurrection of the body. I know at least one who believes in it, and in fact I know very many more. But he

is right in his contention: It is less than honest to recite the creed with such reservations as he mentions, like that of uniting in spirit with past generations of believers, or singing the creed in the way that an atheist might sing the Hallelujah Chorus. And people really ought to try to be honest in church if nowhere else.

Whenever it is suggested by anybody that the Apostles' and Nicene Creeds should be used as tests and touchstones of a person's Christian faith, many of today's theologians swoon with dismay that any child of God in this enlightened age should dream of such a thing: positively Inquisitorial. Yet they do not propose taking the creed out of the liturgy either. So—people go on attending church and reciting the creed regardless of what they really believe when they say "I believe. . . ."

Is this a satisfactory state of affairs? To some, obviously it is. But it leaves Cabot's indictment unrefuted and unanswered.

If anybody asks what I think, and even if he doesn't, here it is: The creed is not a venerable relic that should be recited to provide a kind of mystical liturgical link with Christians of times past, nor is it a majestic old "hymn of faith" with words that are to be understood only poetically, like the *Gloria in Excelsis*. The creed is a rehearsal of the articles (*articuli* = joints, links) of the Christian faith. An Episcopalian in good faith believes every word of the creed as it is written. The good faith of Episcopalians who do not is as questionable as Cabot so politely suggested. Some of the articles are cast in obviously metaphorical form, *e.g.*, Christ's session on the right hand of the Father. Reasonably instructed Christians have always known that God, being without body, parts, or passions, does not have two hands physically, and they have always known what they affirm in this article.

But the virgin birth of Christ and the resurrection of the body are not metaphorical assertions. To believe the former is to believe that Christ was born by an unmediated action of the Holy Spirit without the agency of a human father. To believe the latter is to believe that our present body is the seed of that body with which we shall be clothed in the resurrection, just as the seed planted in the ground is the body that will appear above the ground in due course. If you believe this you are one of those Episcopalians whom Dr. Cabot at least thought

he had never met: believers in the resurrection of the body.

If Episcopalians generally do not believe the creed as it is clearly meant by its framers to be believed—*ex animo*, it seems to me that they have three options. One is to quit being Episcopalians. The next is to drop the creed from their worship and their confession of faith. The third is to use it the way Dr. Cabot said that they do—saying it solemnly before God and the company of heaven, but not really meaning what they say.

This third option strikes me as being by far the least acceptable. Can you think of any other live options?

This week's guest editorialist, who writes on "An End to Confusion," is the Rev. Clifford E. Barry Nobes, a retired priest who makes his home in Reading, Vt.

Mrs. Rachel Conrad Wahlberg, of Austin, Texas, and I spend some of our lives listening to people incompletely quoting St. John 8:11—the words of Jesus to the woman taken in adultery: "Neither do I condemn thee: go, and sin no more." But her quoters skip one part of it, mine another. In an article in *The Christian Century* (Sept. 13) she pleads for a less judgmental attitude toward unmarried pregnant females, and in the course of her plea she complains: "Hardly ever is it noticed that the Jesus who said to a certain woman, 'Go and sin no more,' also said—after he stopped the accusing men from throwing stones—'Neither do I condemn you'." I have never lived in Texas and it may be that Texans are commonly given to the partial quotation of which she complains. (But how can a Texan do anything in parts?) I've been hearing it very differently in Wisconsin, Florida, New York, Vermont, and elsewhere. Somebody is always reminding me that Jesus did not condemn the poor woman and I am always having to remind him that Jesus also told her to sin no more. Mrs. Wahlberg's friends seem to forget the Dominical mercy. My friends seem to forget the Dominical judgment.

I wish somebody would tell us what the word "judgmental" actually means. What is the difference between being "judgmental" and expressing a moral judgment upon an immoral act? Was Jesus "judgmental" when he said "Go and sin no more!"? Help, somebody.

Confucius say: "Man with head in clouds cannot keep feet on ground unless very big man!"

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October

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- 23. St. James of Jerusalem, Brother of Our Lord and Martyr
- 26. Alfred the Great
- 28. SS. Simon and Jude, App.
- 29. Pentecost XXIII

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Books on Tape

Yvonne Gerald

I had a terrible time.

"I HAD A TERRIBLE TIME," said one blind student recently. "I had to get friends to read outside assigned material to me, or sometimes go without. People often don't stop to think about this problem, for the blind."

But a group of people in Portland, Oregon, thought about it—and are doing something about it. Calling themselves "the St. Barnabas Tapers," after St. Barnabas Church, whose members originated the program, these people, young and old, volunteer their time to tape text books and outside reading for the blind, so they can have their assignments on hand, and listen to them whenever they need them for reference.

To date, a total of 595 books have been taped, requiring 2,845 reels of tape and 8,535 listening hours. Mark Farris, a retired insurance executive, has taped over 12 million words and spent more than 1,700 hours doing it. To date, he has completed 68 books on 470 reels of tape.

"I like to do it, to help someone," said Susan Dumolt, aged 23, who has been taping for several years. "I was

involved with helping blind children when I was in school. I want to continue to be involved."

"Everybody who tapes and enjoys taping can't help talking about it," commented Mrs. Robert Grafe, wife of the rector of St. Barnabas.

The books are taped on 7-inch, 2-track reels of tape which measure 1,200 feet and have two hours listening time. Most tapers record the entire book one reel at a time, and send the completed reel to the student, so that he has the material available to him as his class progresses.

The blind students buy their text books at their college book store and send them to Mrs. Grafe, who distributes them to the tapers and keeps records on the tapers and the books.

"I try to keep track of the tapers' interests," said Mrs. Grafe, "because taping is more interesting if you are reading what you like. We usually try to get the taper to do his first book on a tape recorder at our house, so he will realize what he is getting into, and how long it will take."



On Discovering a Narcissus

"Hey! down there in the tangle of undergrowth, the grass and brambles! That's no place for a narcissus."
"On the contrary, Sir; the ugliness of our surroundings does but call attention to the beauty of our persons. Wouldn't you like to be with us?"

L. W. Countryman



After the first book is taped, the volunteer is free to work in his own home. Fifteen tapists have bought tape recorders, and thirteen recorders have been given or loaned to the tapers by interested people and clubs such as the Kiwanis and Lions Clubs. The tapes are furnished by the Oregon State Commission for the Blind.

"I think the program is a good idea," said Judy Schneider, blind student who graduated this year from Portland Community College in radio and TV broadcasting and technology. Judy is 21, and is fired with ambition to help the blind integrate with their sighted fellowman in ways that would be helpful to both. "I feel programs can be created which both blind and sighted people can enjoy. For example, I used to watch TV several years ago, and I could enjoy it, because it did not rely on 'sight development.' Now there are so many things in the programs which depend on sight alone, that I cannot follow the plots." Judy has been using the recorded tapes during her school years at Community College, and has found them very helpful.

"It's one big emergency at the beginning of each term," said Mrs. Grafe. "The students usually don't get their books before everyone else, so they are already behind before they start. Our biggest problem is getting the books so we can start taping them and back to the students on time. I used to worry at the first of the term for fear the books wouldn't get taped, but they always seem to get done. I never know how many books each individual student will have, and I never know when we will get a new student."

In a tight spot, Mrs. Grafe tapes books herself. "We really feel we get more out of it than we put in," she said. "It's fun to read something you wouldn't ordinarily pick up and read because it is not in your field. By having to read a lot of

text books, you get interested in something you hadn't thought much about."

Volunteer tapers have never let Mrs. Grafe down. They have taped books on everything from art to Islamic religion. One volunteer, Mrs. Ellen Kell, recently finished taping a book on marketing. "I never would have read it if it had not been for this program," she commented, "and I loved every word." Mrs. Kell has taped for the tapers for two years, and sometimes tapes 4 to 6 hours a day. "I like the whole thing," she says.

So does Mr. Farris: "I enjoy the fact that I tape books to help people read," he commented. One of Farris's recent tapings was a catalog of piano parts and supplies for a blind student who is studying to be a piano tuner. Farris currently is taping a book entitled *Practices and Principles of Freedom of Speech* for student Ben Prows, who is a junior at Portland State University, majoring in political science.

"I like the taping service," says Prows, "because of the personal contact you have with the people who are taping for you. The taping service helps because you don't have to wait long for your tapes—the tapists are very prompt. This program has played a large part in my success in college because I can rely on the tapists to record essential material," he added.

The St. Barnabas Tapers are the only group doing such work in Oregon, Mrs. Grafe believes, although she hopes such a service can be started in other states, by people who want to help others.

One of the best things about the taping service is that at the end of the school term each student who has received tapes sends them to the Oregon State Library for the Blind and Physically Handicapped in Salem, so that others may use them, and in this way keep the circle of good will and help going indefinitely as a truly Christian service to those in need.



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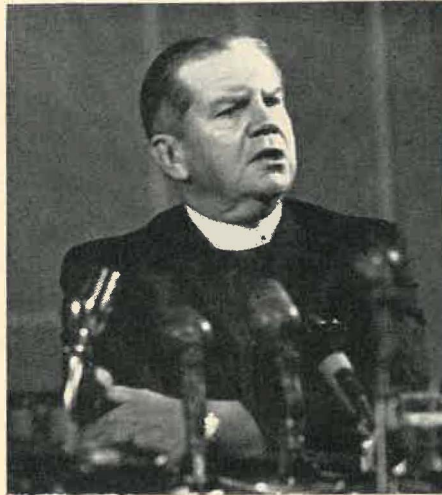
All in all, a good, constructive council meeting.

AT the September meeting of the Executive Council, the Presiding Bishop reported (*inter alia*) upon his visit last summer to the Patriarchate of the Russian Orthodox Church in Moscow. He saw some things in the Soviet Union which moved him to deep reflections upon life and freedom both here and there; "and I have not yet recovered from the trauma of these reflections," he told the council.

"To me it was a revealing, humbling, confusing, difficult, and rewarding experience," he said. "I came back to this country and to this church with a new appreciation of what that freedom is with which Christ has set us free. And how infinitely that freedom in and for the church is bound up with the church's willingness and zeal to be identified with, and to spend itself for, the alleviation of the suffering and pain of people dispossessed by heartless, self-serving power structures (some of which have borne ecclesiastical symbols). And I thought to myself, 'There, but for the grace of God, I could go, and the Episcopal Church could go, and the United States of America could go.'"

In his address from the chair Bp. Hines paid tribute to two members of the council staff who are leaving their posts: Kent FitzGerald, who has headed the National Committee on Indian Work, and Miss Frances Young, who has been Executive Officer for the Committee of Women. He also expressed gratitude for the service to the council of the Very Rev. Charles Higgins, Provincial Representative from the Seventh Province on the council, whose term has expired. Another recipient of valedictory tribute from the Presiding Bishop is the Rev. Kenneth E. Heim, "our man in Japan," who has retired after nearly 20 years of missionary educational service in Japan.

Bp. Hines took issue with those who feel that the movement toward church union "has reached its 'high-water-mark' and is fast receding as a critical issue and goal in Christendom." Acknowledging such recent major setbacks as the with-



THE PRESIDING BISHOP
"A revealing, humbling, rewarding experience"

drawal of the United Presbyterians from the Consultation on Church Union and the failure of the Church of England to vote union with the Methodist Church, he noted the positive achievements on other fronts, such as the Anglican-Roman Catholic joint statement of agreement on eucharistic doctrine and various other recent ecumenical advances.

About the failure of the Consultation on Church Union's (COCU's) Plan of Union to evoke widespread enthusiastic acceptance to date, he offered the observation that "the educational-communication gap has been both extensive and debilitating. People cannot become enthusiastic about church union just by reading about it. It is like dancing—you learn by doing it! By engagement. By involvement. 'The Plan' tends to overwhelm the tender concerns of 'people in the pew'—with complex, over-bearing 'structure.' People are not inclined to explore it—much less buy it. Necessity dictates that we cannot stop! We may have to find some other way."

Social Responsibility in Investments

The council passed all of several resolutions proposed by its Committee on Social Responsibility in Investments.

Among these was one which commends the Gulf Oil Corporation for its stated policy of refusing to "invest as an employer in any country where laws prohibit the equal opportunity hiring and promotion policy and practice of the corporation."

Another of these resolutions authorized the committee to initiate disclosure resolutions, similar to that filed with General Motors last year at its annual stockholders' meeting, with the following corporations: GE, IBM, Standard Oil of New Jersey, Caterpillar, MMM, Kodak, and Gillette.

Said Councilman Paul M. Neuhauser, chairman of the committee, in presenting the committee's report: "We must continue to monitor the companies we invest in, in South Africa."

Councilman Dupuy Bateman, who has opposed the council's policy in this field, warned: "It is a mistake for the church to choose these methods to state its moral position."

The council voted to continue its program of social responsibility in investments with specific emphasis upon several activities, among these being participation in an interfaith program in this field, development of new models for investment, support of the Diocese of Puerto Rico in its resistance of some copper mining interests on ecological and social grounds, and support for research on social responsibility of corporations.

General Convention Youth Program (GCYP)

Members of the council had received the annual report of the Young Generation Program Group some time before the meeting. The report covers the first full year of GCYP's operation through its seven regional committees. The report includes descriptions of the projects for which GCYP grants have been proposed and approved by the regional committees. The following are a few samples from among the 46 projects listed:

Experimental Ministry, Off-Center Coffee House, Hawaii; \$1,200; a place where runaway youth and youth who have disassociated themselves from the church can begin to clarify values and negotiate with the church for change.

Black Educational Center, Portland, Ore.; \$7,400; to provide training and skills for black people to enable them to take a more active part in directing the economic and social life of their community. **Revolutionary Youth Movement, Racine, Wis.;** \$3,500; a collective of young people who carry on a free breakfast program

for school children; a clothing cooperative; and provision of transportation to enable visits to relatives or friends in prison.

Miners for Democracy, Charleston, W.Va.; \$4,500; reform movement of young miners in the coal industry seeking to overcome black lung disease, unemployment, unresponsive local government.

There was some discussion of the authority of the GCYP regional committees when Councilman Bob Davidson, chairman of the Young Generation Program Group, presented his report. Under its mandate from the 1970 General Convention, GCYP, acting through these regional committees, may make grants to projects regardless of the wishes of local bishops and other ecclesiastical authority. That this feature of the program will come in for re-consideration at the 1973 General Convention seems quite certain. But Mr. Davidson pointed out that bishops in each region were consulted in the establishment of these committees.

GCYP as presently constituted does not have a screening and review committee like that of the GCSP (General Convention Special Program, now known as the empowerment program). In the discussion of differences between the two programs, the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia, stated his observation that "GCYP is church-oriented in Appalachia, GCSP is not."

Empowerment

Mrs. J. Wilmette Wilson, of Savannah, Ga., heads the Program Group on Empowerment and presented its report. This report focused attention on the fact that in present church program and practice "the empowerment group finds itself concerned solely with GCSP" whereas an adequate empowerment program "should serve all groups where acute human need exists irrespective of ethnic or racial categories."

The report expresses concern "that there is paid staff (at the Episcopal Church Center) to represent the interests of the Hispanic and Indian segments of Episcopal jurisdictions, but no one to represent the UBE or Black Episcopalians. It seems that in view of the current structure, it is imperative that such a position be established, especially since the black minority is the largest minority within the Episcopal Church." GCSP "does not address itself to representing nor is it desirable for GCSP to represent black churchmen," the report continues. "The very existence of GCSP has raised the consciousness of the Episcopal Church regarding its mission to all minorities; therefore, it cannot undertake the role of representing any particular church groups."

The empowerment group confesses its present lack of a positive solution to recommend and so urges the council's management team to "explore with UBE

(Union of Black Episcopalians) the problem of liaison with black Episcopalians and solicit from UBE any suggestions which they may have toward the solution of the problem."

After Mrs. Wilson had presented this report, the Rt. Rev. John M. Burgess, Bishop of Massachusetts, spoke about the problem of representation of the black minority within the leadership of the church. "We have nobody at 815 to represent the black community," he declared, meaning, of course, a black representative on the staff to serve that specific purpose. His concern was about the lack of leadership in church expansion and evangelism among the large number of black people now coming into the U.S.

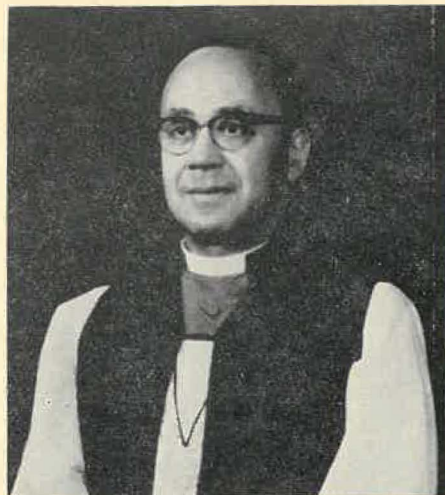
Overseas Jurisdictions

What used to be called "foreign" or "overseas" missions is now called "overseas jurisdictions." One of the council's program groups concerns itself with Relations to Jurisdictions, Overseas. Mrs. Harold C. Kelleran is chairman of this group. She, and then Mrs. Carman Hunter, Deputy for Jurisdictions, attempted to describe (without trying to justify) the present exceedingly complex structure of organization which now directs the Episcopal Church's mission to the world beyond its national borders.

This confusing complexity at the top has somehow mushroomed (or snowballed) in recent years. Somebody suggested that it is perhaps not an unmixed evil, but this reporter must record his own feeling that as presently constituted, or unconstituted, the Episcopal Church's department of overseas jurisdictions is a department of total confusion, and something needs to be done about it by General Convention.

"Eco-Justice"

By all odds the most exciting presentation to the council on any subject whatever was made by Dr. Norman Faramelli, an associate director of the Boston Industrial Mission. He appeared before the council at the invitation of Bp. Burgess



BISHOP BURGESS

who heads the program group on Public Issues and Action.

Dr. Faramelli represented the American churches at the world conference on ecology and environment, sponsored by the United Nations, this summer in Stockholm. His presentation to the council was a report on that conference.

By now it has become quite generally accepted by thoughtful Christians and others that modern industrial man must learn to live with, rather than against, his physical environment, or perish. There was not much that was new in what this speaker had to say; but what he said and how he said it somehow convicted the church of knowing well what needs to be done in face of this mounting crisis but doing virtually nothing about it.

Dr. Faramelli defines the church's responsibility within the area of educating the minds and hearts of people to see what they must see. "Where there is no vision the people perish," and what is needed is a vision by Christians, especially in America, of the demands of what he calls "eco-justice"—a right relationship between man and his environment and between man and man in their common world.

The council did not—could not—respond to this charge by setting up a program or taking any particular action, but if it fulfills its leadership responsibility within the church it will see that somehow all Episcopalians are made to hear the message it heard from Dr. Faramelli.

Diocesan Visitations

In a special order of business, presided over by Walker Taylor, Jr., the council considered the question of how it would handle the data which will be gleaned from the special pre-General Convention visitations of the dioceses. The handling of these data will involve collating them and getting them into proper form for presentation to the 1973 General Convention. A committee of five was elected, from 10 nominated by the Presiding Bishop, to serve as a summary committee for this purpose.

Elected were the following council members: the Rt. Rev. Phillip F. McNairy, the Rt. Rev. Gray Temple, the Rev. Messrs. Gerald N. McAllister and Robert R. Parks, and Mrs. J. Wilmette Wilson.

Finances

Concerning finances there are both good and bad news.

The good news, as reported by Council Treasurer Lindley M. Franklin, Jr., is that payments from the dioceses thus far this year have been coming in very well and there is the "smallest deficit at this time of year that we've ever had."

The bad news is that the Episcopal Church Center at 815 Second Avenue has been socked with a tax bill—some \$250 thousand for 1972, because of a

change in the tax laws. Legal counsel is requesting a hearing in order to appeal the payment of these taxes, a course which other religious bodies in New York are following. Dr. Franklin reported: "Our attorneys seem confident that we will be exempted in the future."

The council has done some preliminary thinking and figuring about the 1973 budget. This will be a much bigger item on the agenda of its next meeting, in December. It took several steps in anticipation, among them these two: recommending that \$154,000 be added to the original asking of Coalition 14 in the 1973 budget, and recommending that \$50,000 be added to the 1973 provision for the council's Hispanic Commission. ("Coalition 14" is the name given to the group of 14 bishops and missionary jurisdictions in the western U.S. who work together in the planning of their work and the budgeting of their programs.)

Some time ago the Personnel Committee of the council received a report and petition from the "exempt staff" who work at 815, asking for consideration of salary policy. "Exempt staff" consists of employees of the council who do not qualify for workmen's compensation. The committee is recommending that annual salary increases for this staff should be granted annually, on the basis of 5.5 percent, which conforms to government maximum standards.

The Standing Committee on the Presiding Bishop's World Relief and Interchurch Aid reported that the PB's Fund "has experienced an upswing in receipts during the third quarter of the year." This was apparently partly due to the special appeal for funds for American flood relief.

65th General Convention

Regardless of whether the 65th General Convention will be held in 1975 or '76, and this will be decided by the 64th GC at Louisville, its site will apparently be Minneapolis. A subcommittee of the Agenda and Arrangements Committee, having investigated several sites, makes this recommendation, with no other possible cities mentioned.

The subcommittee reports that the facilities in Minneapolis consist of a convention center under one roof, with adequate housing available, and that the cost will be comparable to that of the facilities in Louisville.

* * * * *

All in all, this was a good, constructive council meeting. It wasn't very exciting as a whole, but sometimes absence of dynamite means presence of dynamic. (Ugh. When this kind of thing comes off one's typewriter it's past time to quit. What I meant to say is that when the saints get down to the Lord's business they often make good news but poor copy.)

C. E. S.

NEWS of the CHURCH

SEMINARIES

A Profile of General's Dean

In 1970, the Rt. Rev. Stephen F. Bayne, Jr., returned to General Seminary, from which he had been graduated in 1931, as professor of ascetical theology and mission. Before election to this post, he had been a parish priest in Missouri and Massachusetts.

In 1941, he was appointed chaplain of Columbia University and chairman of its department of religion, where he remained until 1947, except for two years on leave as a naval chaplain during WW II.

In 1946, he was elected Bishop of Olympia where he served through 1959. He resigned that post to become the first executive officer of the Anglican Communion—an appointment made by the Archbishop of Canterbury. He was also in charge of the Convocation of American Churches in Europe 1959-1964.

Five years later, Bp. Bayne returned to the U.S., when he was named first vice-president of the Episcopal Church's Executive Council and director of its overseas work. In a reorganization of the council in 1968, he became first vice-president and deputy for program. In 1970 he turned to seminary teaching at General.

When General Seminary's dean, the Very Rev. Samuel J. Wylie, was elected Bishop of Northern Michigan, the trustees appointed Bp. Bayne acting dean. Last spring he was elected dean of the 155-year-old seminary to serve until his retirement next year.

Bp. Bayne has written and contributed to various books including *The Optional God* and *Christian Living*.

PERSONALITIES

Dr. Fisher "Opened Door Which Will Never Close"

When Lord Fisher of Lambeth visited Pope John XXIII in 1960 during his last year as Archbishop of Canterbury, he "opened a door which will never close," according to his successor, Dr. Michael Ramsey.

The Anglican primate made the remark as he preached at a memorial service in Canterbury Cathedral for the late Dr. Fisher. The service was held as Lord Fisher was being buried at Trent, Dorset County, where he had spent the last years of his retirement.

In his sermon Dr. Ramsey paid tribute to his predecessor: "Fisher's gifts of mind were remarkable. With a skill in administration equal to that of anyone in any walk of life in the country, he brought

into the administration that care for people which gave the tone to all his work.

"So he led the way in practical reforms in the church, like improvement of conditions for many of the clergy and their families, and the reshaping of the church's canon law, and the taking of the first steps toward the sharing together of bishops, priests, and laity in the church's government.

"But history is likely to remember most of all the wider outreach of the Church of England during his time. By strenuous journeys overseas he helped the widespread Anglican churches to be a closely knit family, and by some courageous and imaginative actions he gave immense impetus to the cause of Christian unity.

"Never was this more apparent than when in the last year of his primacy he visited Pope John XXIII in the Vatican, a visit which has opened a door which will never close. Today Christians of every tradition, Orthodox, Roman Catholic, Anglican, Protestant salute the memory of a leader and a friend."

In the House of Lords, Lord Soper, well-known Methodist leader and preacher, joined in tributes paid by fellow peers to Lord Fisher, saying, "We in the churches still called 'free' thank him very much for what he has done."

MARYLAND

Suffragan Elected

Delegates attending a special convention of the Diocese of Maryland, Sept. 22, elected the Rev. William Jackson Cox, suffragan of the diocese.

Fr. Cox, 51, has served his entire ministry at the Church of the Holy Cross, Cumberland, Md., first as vicar in 1957, then in 1971, he was named rector of the parish. He was ordained to the priesthood in 1957.

A member of the standing committee, he is also the Maryland representative on Appalachia People's Service Organization (APSO) and is the church's representative of the Commission on Religion in Appalachia (CORA).

As Suffragan Bishop of Maryland, Fr. Cox will assist the Rt. Rev. David K. Leighton, Sr., in the administration of a diocese which has 42,000 communicants.

CHURCH AND STATE

Americans United Leader Hits Senator's Stand

Glenn L. Archer, executive director of Americans United for Separation of Church and State, has sharply criticized Sen. George McGovern for "following

President Nixon's lead" in advocating tax credits for parents of children attending private and parochial schools.

"McGovern and Nixon are Tweedle-dum and Tweedledee on this vitally important issue," Mr. Archer said in a statement released in Washington, D.C. He also said that the Supreme Court "rightly warned a year ago against the 'divisive political potential' of schemes for tax aid for church schools."

The tax credit scheme could easily be escalated by Congress, he continued, and initiated by state and local governments. By 1976, he said, "well over \$5 billion per year could be drained from taxpayers' pockets into church treasuries. . . ."

"It is especially shocking that Sen. McGovern would advocate opening a tax loophole through which \$1 billion could flow annually to church institutions while at the same time speaking out for tax reform and an end to loopholes and special privileges. He needs to be more consistent," Mr. Archer stated.

"Religious liberty and church-state separation are too important to be left to the mercies of politicians seeking votes," he said.

NEW JERSEY

Suffragan Elected Coadjutor

At a special convention of the Diocese of New Jersey held Sept. 16, in Trinity Cathedral, Trenton, the Rt. Rev. Albert W. Van Duzer was elected bishop coadjutor of the diocese on the first ballot. Seven years ago on Sept. 18, he was elected suffragan on the fifth ballot.

He was ordained to the priesthood in 1946, but began his ministry in 1945, as deacon and curate at Grace Church, Merchantville, N.J. He was named rector of the Church of the Advent, Cape May, in 1947, and remained there until he was called back to Grace Church as rector in 1949. He was consecrated in 1966.

Bp. Van Duzer, 55, has worked with many organizations, both church-related and civic and was a delegate to the first White House Conference on Aging.

The bishop has degrees, both earned and honorary, from General Seminary and the Philadelphia Divinity School.

ROMAN CATHOLICS

Laity Asked Views on NCC

Grassroots Roman Catholic "input" into the question of church affiliation in the National Council of Churches is being encouraged by a U.S. bishops committee with the dissemination of a study-discussion guide for diocesan and parish use across the country.

The guide is expected to spur consideration of reaction to a report which recommends Roman Catholic membership in the NCC.

The report was completed last year by an official joint study group headed

NEWS in BRIEF

■ On Nov. 7, three states will vote on aid to parochial and private schools. Idaho citizens will consider a referendum to amend its constitution to permit public expenditures for bussing children to parochial schools; In Maryland, voters will act, through a referendum, on a 1971 law to divert \$12.1 million of public funds to private and parochial schools under a voucher plan. Voters in Oregon will decide on a proposed amendment to its constitution which would remove the present provision barring public aid for religious institutions and replace it with "vaguer language," according to Americans United for Separation of Church and State.

■ In Finland, where more than 90% of the population belongs to the state church—the Evangelical Lutheran Church of Finland—church attendance is low. Figures for 1970, the last year for which statistics are available, show about 100,000 people out of a membership of 4.4 million attended worship services. In rural areas 3.2% of members attended church, while in the cities, 1.7% attended. During 1970, the church lost—officially—15,264 members and gained 3,623 members.

by the Most Rev. Charles Helmsing of Kansas City-St. Joseph, Mo., and the Rev. John Coventry Smith, an official of the United States Presbyterian Church.

Study guides and response forms have been sent to every Roman Catholic diocesan ecumenical office in the U.S. It is hoped that a composite report will be ready for members of the bishops' committee by January.

NEW YORK

Rock Bands Perform at Enthronement

The Rt. Rev. Paul Moore, Jr., was enthroned as the 13th Bishop of New York in ceremonies and celebrations lasting eight and one-half hours. Some 5,000 people attended. Enthronement day at the Cathedral of St. John the Divine was a combination of pageantry, liturgy, and the "restless festivity of a street fair."

A morning convocation included meditations given by the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, and an address by Bp. Moore.

In speaking to the convocation, Bp. Moore reminded the people that within the diocese there are 50 parishes in poverty areas. "Their mission is yours," he said, "for the church is one. The whole agony of our cities is yours. We are in a position with buildings, strategic locations, leadership, and local institutions to

do a job. Your resources are all that we lack."

■ The Church Commissioners, who manage the Church of England assets, have sold their shares in the Rio Tinto Zinc Corporation, the British-based company which had mining interests in South Africa. The shares are believed to be worth \$3,750,000. Rio Tinto Zinc is a multinational organization whose overall budget has been described as bigger than that of many countries.

■ Sr. Mary Jean of the Order of the Holy Paraclete is the first woman to be appointed to the pastoral staff of Westminster Abbey. She is on duty four days a week to help in the pastoral ministry to members of the abbey and to visitors. Sr. Mary Jean, a graduate of London University, has a Cambridge diploma in theology with distinction. Founded in 1915, the Order of the Paraclete is based on the Rule of St. Benedict.

■ The scheduled inauguration of the new Province of the Indian Ocean has been postponed. Ceremonies had been set for Dec. 3, in the Cathedral Church of St. Laurence at Tananarive, the capital of the Malagasy Republic. The inauguration has not been cancelled, according to an announcement—just postponed.

do a job. Your resources are all that we lack."

Music for the convocation included performances by the off-Broadway cast of "Godspell," with members singing and acting in the main aisle of the cathedral as well as on the steps leading to the high altar.

More music was heard outside when the convocation recessed for lunch on the cathedral lawns. Entertainment included steel bands, roving musicians, gospel singers, and dance groups.

Bp. Moore said in an interview that the performers were asked to take part in order to begin the day with a sense of joy and youthful vitality. "We have some fairly heavy things later on, some solemn things," he said. "It seems like a good way to start."

The formal installation ceremony included trumpet fanfares, lengthy processions, prayers and hymns. During the rite, Bp. Moore received the pastoral staff from his predecessor, the Rt. Rev. Horace W. B. Donegan, who retired last May.

A rock band and choir filled the cathedral with the sound of *Gloria in Excelsis* from the rock Mass in F by Galt McDermot, composer of the musical, "Hair."

In his sermon, Bp. Moore called upon all churches and all faiths in the metropolitan New York area to "unite in power" for survival of the cities, and to

Continued on page 14

ULSTER COMMENTARY

MY advertisement in *THE LIVING CHURCH* last March for a locum for July-August in preferably Washington, Boston, or California brought a reply from Florida suggesting that locum in the Sunshine State would not be the worst idea. So I have just returned from spending the summer with the hospitable rector and people of St. Ambrose's Church, Fort Lauderdale.

But my experience there and elsewhere in Florida confirmed my earlier assumption that, whereas there is, naturally (after all, many Americans have either married Irish folk themselves or have married, through relations, into an Irish family), great interest shown in the Ulster problem, there is little real knowledge of the complexity of the situation: Americans themselves, I found, are the first to admit this, and do appreciate solid information from an Ulster visitor. This article is an attempt to share with a wider audience some of the things mentioned by me in Florida. I shall choose a few topics and, within the limited scope of a short article, will try to develop them.

It is vital to live in Ulster before one can understand the situation. The late Primate Gregg once told an impetuous auditor who sought a quick solution to a certain Irish problem that, before he could begin even to understand the issue, he would have to come and live for some time in Ireland, then he might attempt a solution. I mention this to caution readers against the slick journalism I read in the United States: this might sell *Time* and *Newsweek* and daily newspapers, but it does nothing for the Northern Ireland problem and is probably, in fact, dangerous to it.

(I) POLITICS: Some historical knowledge is required here. I quote from one of the latest of numerous booklets on Northern Ireland, this one from the Ulster Unionist Council's Research Centre, to illustrate the ramifications of the situation here:

"The major disturbing factor in the life and history of Northern Ireland has always been its relations with its southern

neighbour, known at various times as Southern Ireland, the Irish Free State, Eire, or the Republic of Ireland. Northern Ireland itself has been part of the United Kingdom for more than 170 years, and its people have been a distinct community under the crown for over three-and-a-half centuries. At no time has Ireland as a whole been really politically united except under British rule. Democratic machinery of government, and all those institutions which are today familiar essentials of a healthy modern political society, came to Ireland as part of the United Kingdom and were not in existence, even in embryo, prior to the whole island coming under British rule. At no time in history has the island of Ireland been a single, independent, politically united entity.

"A partition of Ireland was not the aim of the British government which gave Northern Ireland its constitution in 1920. Two provincial legislatures were to function within a limited range of local matters for the two distinctive communities which existed in Ireland, but these two were to work together within the framework of a common Council of Ireland. A partition occurred only because the political forces of Sinn Fein dominated the south of Ireland by force, procured an electoral triumph in the 1918 general election by methods of violence and intimidation, and rejected any plan of cooperation between north and south. When Sinn Fein drove southern Ireland to secede altogether from the United Kingdom, the overwhelming majority of the inhabitants of Northern Ireland desired to remain British and to avoid being dominated by the reactionary social and political forces which held sway in the south. This decision of the majority of people in Northern Ireland to remain British has been endorsed by an impressive majority of votes at every general election subsequently held there. Southern Ireland's secession from the United Kingdom was accompanied by a vicious campaign of violence directed against Northern Ireland. The hallmark of southern Irish political ambition came at that time, and consisted of bomb outrages, incendiarism, murder, and the destruction of public and private property. This confirmed people in Northern Ireland in the view that they had made a right choice in not throwing their lot in with their aggressive and unstable southern neigh-

bours. In spite of this, the government of Northern Ireland at all times tried to establish an understanding with the southern government and to bring about as much as remained possible of that cooperation which had existed while both communities had been within the United Kingdom and which was to have been extended under the settlement of 1920 which the south had rejected.

"Finally in 1925 a treaty was signed between north and south. This treaty was freely negotiated and was mainly the result of direct conversations between the prime ministers of Northern Ireland and of the Irish Free State. The United Kingdom government was also a party to this treaty. The agreement provided for recognition of the existing frontier, for future discussions between the two governments, and for extending cooperation between north and south. The preamble to the treaty stated that the governments desired to 'aid one another in a spirit of neighbourly comradeship.' The treaty was not only signed by representatives of the governments but was endorsed by the parliaments of all three participating countries. With pride in their achievements, the governments who signed the agreement caused their treaty to be registered with the League of Nations. The event caused happiness on all sides and a new confidence for the future. It was certainly the kind of agreement that the majority of people in Northern Ireland have always desired.

"In the south, however, this agreement was presently wrecked. Another Dublin government, under Mr. Eamonn De Valera, repudiated the recognition that had been given to Northern Ireland, claimed complete *de jure* sovereignty over all Northern Ireland, and also made the frontier between north and south into a formidable tariff barrier. By withdrawing all recognition from Northern Ireland and by writing a claim to the right to possess and govern Northern Ireland into the 1937 constitution of Eire, the Dublin government destroyed good relations not only at that time but for the future; for, with the Dublin government rigidly entrenched behind this claim, free negotiations between the two governments became impossible. . . .

"Where there is a claim to sovereignty there is also an implied claim to a right to impose that sovereignty by force. This

The Rev. D. C. Johnston is a priest who serves on the staff of the Bangor Grammar School in Bangor, County Down, Northern Ireland.

Whereas there is, naturally, great interest in the U.S. shown in the Ulster problem, there is little real knowledge of the complexity of the situation.

By C. D. JOHNSTON

claim has often been openly made in the Irish Republic with regard to Northern Ireland. In 1946 Mr. De Valera said that if he had been at the head of a powerful nation he would not have hesitated to use force to incorporate Northern Ireland in the Republic. In 1939 he had already put forward the idea, in a speech to the Dublin senate, that, in order to give reality to his ideal of national uniformity, Ulster Unionists could be deported to Britain.

"While the Dublin government did not itself make any open move against Northern Ireland in terms of military force, it created and developed the climate of opinion in which others did. A series of campaigns of violence and outrage was directed against the province by secret terrorist organisations, of which the Irish Republican Army (IRA) was the most prominent. Such campaigns occurred in the later 1930s and through the period of World War II, again from 1956 to 1962, and again from 1968" (*Northern Ireland: The Hidden Truth*, pp. 2-4.)

I HAVE deliberately dwelt at length on the historical background to the Irish question, since I feel this is the area about which there is least knowledge in the United States; consequently, there is a lack of perspective in American assessments. Incidentally, De Valera, mentioned earlier, was born in New York, of Spanish parents.

(2) Economics: Ulster enjoys a British standard of living, whereas the south is much poorer, and is bankrupt. One million people have had to emigrate to England from the Republic since 1922, whereas the Ulster population has increased since then, the largest group increase being shown in the Roman Catholic section. Trade has expanded in Ulster by more than 50 percent in the last five years, and by 25 percent in 1969 and 1970—despite our tribulations. Even a biased Republican writer was forced to admit in 1971: "The welfare state, however . . . also helped to consolidate the position of Northern Ireland as a separate state in relation to the rest of Ireland. In the 1950s and early 1960s the Republic lagged far behind Northern Ireland in the social services and benefits it could provide. Nationalists in the North, who remained opposed to the maintenance of the partition of Ireland, must nevertheless now think twice before they would

make any move which might bring them into the social and political system of the Republic, and so deprive them of the health, education, and welfare services they became accustomed to in the post-war period." (*Divided Ulster* by Liam de Paor: A Pelican Original, p. 130.)

(3) Social Factors: Some of these, in the broadest sense are enumerated in the following quote: "No doubt, religion is a deeply divisive force, but in addition there is the conflict of political loyalties which sometimes transcends the religious cleavage in the population. There is a division also in the segregation of race, real or imagined as it may be. Segregated education—insisted upon by the Roman Catholic Church—also plays its part in initiating and maintaining division and differences among the young. . . . In this connection reference must also be made—and here the issue is essentially sectarian—to the segregation in housing which exists and persists. There is no doubt not only of the fact of segregation but also that many are not only content that this should be so but welcome and defend it on practical grounds—an attitude of mind found as readily among Roman Catholics as Protestants . . . religious disturbances have tended to be intensified because the Roman Catholic proportion of the population is more concentrated in the rural areas and southern districts and on the whole tends

to be economically poorer than the Protestant population." (Lord Cameron's Report on "Disturbances in Northern Ireland," 1969, p. 14.)

From my talks with United States people, I am struck by the similarity of your black-white problem to ours.

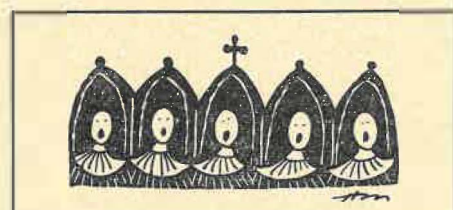
(4) Religion: Since 1922, Protestants in the south have declined by 40 percent, while Roman Catholics have declined by 4 percent. By contrast, Protestants and Roman Catholics have increased in Ulster in the same period, the RCs showing the largest rate of growth. In short, virtual extinction lies ahead for the non-Roman Catholics in the south (I should know, for I was an Episcopal clergyman in Dublin for eight years, prior to last year); Ulster Protestants are justified in sustaining a political system here which clearly protects their very existence: an all-Ireland Republic, for which the IRA campaigns would spell decimation for the Ulster Protestant, from whose stock one-quarter of the Presidents of the United States have sprung, the last being Woodrow Wilson.

WHAT of the future? Next January both parts of Ireland enter the European Economic Community. Within that wider political attachment both parts could cooperate constructively in economic matters without Ulster fearing absorption by the south—in fact, what the suggested 1920 Council of Ireland would have meant; only now it would be in the wider and safer European context. Meantime, one hopes not too many in Ulster will conform to W. B. Yeats's (who, incidentally was baptized in my old Dublin parish church in 1865; he was an Irish Episcopalian) lament:

*Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.*

But instead, I hope we shall see the same poet's wish:

*Cast your mind on other days
That we in coming days may be
Still the indomitable Irishry.*



Grace for Music

Let every note sustain my soul,
Let each arpeggio ring.
As the body craves
Both meat and drink
The heart must learn to sing.

High notes,
The richness of low tones;
Lost melodies, retrieved;
Let grace precede and follow this,
For sustenance received.

Irma Dovey

“A DAMN FINE BISHOP”

By ROBERT W. FOWKES

“BISHOP ZIEGLER is a damn fine bishop, and if he weren't a bishop, he'd make a damn fine politician.” A country correspondent for *The Kemmerer Gazette* wrote this many years ago, after meeting the missionary bishop.

Hating office work and loving people, Bp. Ziegler would leave the office in the capable hands of Miss Mildred Capron, his secretary, and off he would go, following the winding trails to ranches a score or more miles from the pavement. “I think I travelled every road in Wyoming,” he reminisced recently shortly before his death this summer. “Most were beautiful. Some I cursed, but got there and was amply rewarded.”

Seeking the lost and isolated sheep was a part of his episcopate. He was never happier than when meeting some isolated ranch family, and there, while sitting down to elk steaks, he would tell of Jesus's love and prepare to baptize the whole family. He brought the warm love of the Lord, a twinkle in his eye, and a mighty good appetite.

Remember the first question asked a candidate for episcopal consecration? “Are you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Church?”

“I am so persuaded,” was the reply of Winfred Ziegler, until then Archdeacon of the Diocese of Chicago. No bishop anywhere was more clearly persuaded that God had called him to his jurisdiction. It was a part of his creed. He really was Winfred Wyoming, and God gave him all of Wyoming, and he loved every rock, every stand of sagebrush and aspen, every soul and sheep and mountain. And he loved to show anyone God's and his Wyoming. He would come close to kidnapping to do this, as I'm about to relate.

He placed me in charge of Kemmerer, Cokeville, LaBarge, Big Piney, Pinedale, and the Hoback Basin, if I could get there, and to this field I brought my pretty bride a few months later. There was to be an ordination up at Jackson in mid-December, and the bishop came by to pick us up, with Archdeacon Dudley McNeil trailing in his car.

“Bob,” he said, “I'll take Phyllis with

me, and you can keep Dudley company in his car!” This was my bishop, and I was to obey his “lawful” commands, and I was a priest less than a month, and he took my bride of three weeks, and left me with his beaming fellow-conspirator. As we drove into the wintery Hoback Canyon, with snow pillows on the pine boughs and with band after band of elk and deer grazing on the slopes and along the gurgling river, who was it that heard the delighted squeals from the lips of my wife? It was that crusty old bishop—my boss. And how he loved it!

Before he was consecrated fourth Bishop of Wyoming, this great bishop-elect wrote down a secret resolution which in later years he revealed. This he wrote: “With God's help I shall eagerly and vigorously penetrate to every place in Wyoming where people live, and shall endeavor to bring to every human need, the tender, healing, redeeming ministries of Jesus. I shall minister in existing churches and build where no altar has been set up. I shall build modestly, churches of logs; the trees to be felled by the people and their missionaries together. Children just everywhere shall be taught the Creed, the Lord's Prayer, and the Ten Commandments, the love of God and of their neighbors. They shall be baptized, confirmed, and brought to dependence upon the Sacrament of the Body and Blood of Christ for spiritual union with God the Son, and for grace to lead a wholesome Christian life, and to continue Christ's own, forever.”

THIS, with the grace of God, and with the help of clergy and laity, Winfred Hamlin Ziegler did. When you drive through a tiny community in that jurisdiction and see a log church nested among the few houses, you can lay a bet that it is an Episcopal Church. Some of these were built in his day and named by him. In Eden, it was of course, the Garden Church of Eden. In the elk and deer hunting community at Bondurant, the church was named for St. Hubert the Hunter. The church from which this beloved apostle was buried was St. Andrew's-in-the-Pines, Pinedale. His ax blade had thrown chips from the logs which made that building.

Nothing could stand in the way of the fulfilling of that pre-consecration resolve. Nothing, that is, except the crippling pain

of arthritis. Shrieking ground blizzards couldn't deter him, nor parching heat on waterless desert which had taken toll of the early wagon trains. In 1949, Bp. Ziegler was sent into exile by painful arthritis, for exile it was to leave his own land, the jurisdiction given to him by God through Christ's Church.

He recounted to me one day, as I visited him and his wonderful wife at their cottage at Carmel, Calif., the kindness of the people of Wyoming. “At my retirement banquet,” he said, “they gave me two saddle bags filled with silver dollars! Wasn't that great? And I took that money, which was about all that I had besides my pension, and I put it all down on this cottage. Wasn't that fine of them?” He puffed on his vile stogie and grinned at me, and then continued:

“When the House of Bishops heard that I couldn't pay for this cottage, do you know”—he hesitated for emphasis, looking me straight in the eye—“do you know that they took up a collection among themselves and paid off the balance on our little place? Isn't that great? And I didn't even know they were Christians!” And he slapped his knee and laughed at his joke.

Ten years later he had a new project. He was back in Wyoming and building a retirement home on the bank of Pine Creek, within a stone's throw of St. Andrew's-in-the-Pines. He was 84 then and didn't look a year older than when he retired. Proud as a Big Horn Sheep, he showed me the rising timbers and the crystal-clear snow waters in his stream. I couldn't believe how healthy he looked.

“Bishop,” I said, “I just can't believe how well you are after retiring 20 years ago because of poor health.”

“Well, let me tell you,” he said as he reared back and looked up at me with the old twinkle. “Just let me tell you. All y' gotta do is exercise, take some aspirin, and stay away from doctors!” And again he laughed, puffed on his atrocious stogie, polluting Wyoming's perfect air which he always said was “like wine.”

On July 6, 1972, Winfred Hamlin Ziegler retired to God's other country. He was convinced that Wyoming was God's country. He was also convinced that the heavenly Wyoming (not heavenly Jerusalem—God forbid!) would be even greater and more fulfilling in the presence of his Lord, his Redeemer, Jesus Christ.

The Rev. Robert W. Fowkes is rector of St. Joseph's Church, Lakewood, Colo.

EDITORIALS

Calling All Retired Bishops

A BISHOP who is not retired has put into our mind an idea about bishops who are, and the result is this request: that bishops who are retired or facing retirement express their hopes and desires in our pages. What would they like to do to continue their ministry? Or, if one now finds himself doing something that is exciting and fulfilling, will he tell our readers about it?

THE LIVING CHURCH would be delighted to publish some episcopal testimonies along these lines. We suggest this not for the benefit of bishops only but of the whole church. Here are these devoted and gifted men, no longer with administrative responsibilities, and with all the wisdom of experience that grows with the years of service. They don't want to rust, but to shine in use. So then—what use, or uses?

Right Reverend Fathers in God, what would you like to do in your retirement? And, if you are already doing it, what is it? We all want to know. And if you're looking for something to do, just maybe some of us can put you to work.

An End to Confusion

WE are coming into that season of the year when confusion reigns. Twenty-four-hour days seem to shrink to twenty hours, and to compound the difficulty, the week seems to diminish to six or even only five days, because we all attempt too much.

Perhaps the ridiculous confusion of the fall months is best exemplified by the goings-on in the world of sports. Everyone knows that baseball belongs to the soft days of summer and football is best played and enjoyed in the crisper weather of the autumn. But what has been happening of late? Baseball lengthens its season at the end, and football makes its longer at the beginning, so we sit in the stands watching one game, while the announcer on the public address system keeps us informed about the progress of the players on a distant gridiron or diamond. It is all very confusing!

It is in this quarter of the year that the multitude of agencies and institutions which make our communities better places for living mount their financial drives, either collectively in the Community Chest, or separately. But so too does the church declare its financial dependence upon its people by staging the Every Member Canvass. And you and I, with an eye to the approach of Christmas, wonder how to meet the many demands being made.

As though all of this weren't enough to make our lives complex, in a national election year we have to weigh the charges and countercharges of men seeking to become our servants in government. Many of us conclude that if democracy depends for its continuance upon men like these, perhaps anarchy would be preferable. After a few weeks of listening to partisan speeches, the ridiculous remonstrance "I have already made up my mind, please don't confuse me with facts" comes to mind.

Yes, it is in the fall that we are jolted out of our accustomed processes of thought. We reluctantly decide that if we are to retain our self-respect and intellectual honesty we can no longer allow prejudice and whim to prevail in our decision making. We have to think, and for many people this is a terrifying experience. Our Christian consciences are a wee bit disturbed, however, if we do not employ deliberation in reaching our decisions.

We would much rather believe that there is a place for everything and that everything is in its place. But that is not true. Problems pop out of cubbyholes and demand to be stuffed back in. If we are not to go mad coping with all of these situations, we need some guidelines. Perhaps the best for the Christian is the simplest. They can be summed up in a single sentence: "From God I came, to God I belong, and to God I must return." When we accept this fundamental truth and apply it to every department of our activity, confusion ends.

If I belong to God, so too does everything I commonly say I "possess." Hence, my financial responsibility to the community and to my church becomes crystal clear. I tithe, and the question "How much?" no longer plagues me. It now becomes a matter of dividing my tithe in an equitable fashion. The tithe belongs not to me, but to God, so all I need do is figure out just where it is to be used for God and for others.

If I belong to God, my energies and my talents are his, too, so I am no longer perplexed when I am asked to volunteer for service in civic or church activities. Of course I must respond, and my problem is reduced to a question of settling where my particular gifts can best be employed.

In this single sentence, "From God I came, to God I belong, and to God I must return," I find an end to confusion. I use this as a yardstick against all problems, social, financial, political, or whatever, and in the awareness of my commitment to God's service, I have the wit to grapple confidently with problems which formerly vexed me exceedingly.

I live now not by whim or prejudice, but by sanctified common sense. Confusion may still surround me, but I am not adding to it; rather I am helping to dissolve it.

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News of the Church

Continued from page 9

prevent the death of New York and the smaller cities and towns which surround it.

Bro. Robert-Edward of the Order of the Holy Cross said, of the day: "It's a relief to see that the church is getting out of the Middle Ages."

The Very Rev. James Morton, dean of the cathedral, however, observed that in many ways the day's blend of pomp and informality was a return to medieval customs. "Religion used to be part of the warp and woof of life," he said.

NEW ZEALAND

Merger Program Progresses

Three of the five churches working on a merger in New Zealand have given approval to the union plan. The latest group to do so is the Associated Churches of Christ, with 1,445 endorsing the merger and 1,203 voting against it.

The Congregationalists also voted approval — 182-153 votes — of the plan. These votes represent a handful of congregations that did not join in the Congregationalist-Presbyterian merger in 1968.

In a vote taken among the 32,000 member Methodist Church, 85% approval was given to the plan.

Survey figures for rank and file Anglicans and Presbyterians have not been released. An unofficial survey of Anglicans taken several months ago found that of 800 questioned, two out of three were opposed to the merger.

Commenting on the preliminary results of the survey, the Rev. Clifford L. Cullen, vicar of Papatoetoe, remarked that the Anglican Church seems to be a small body based on voting turnouts in his area. Of the 7,000 "census Anglicans" in Papatoetoe, only 300 took part in the voting. For the Anglican Church, final decision will be made at the 1974 General Synod.

MORALS AND ETHICS

Conference on Euthanasia Planned

John Cardinal Heenan, Archbishop of Westminster, has called for a medical conference on euthanasia or mercy killing, in his address to the National Guild of Roman Catholic Nurses meeting in London. Though he set no date, he said that it will be held in the hall of the Roman Catholic Westminster Cathedral and will be attended by doctors and nurses concerned with geriatrics and incurably sick patients. During its sessions, participants will examine the "extent to which patients should be brought back when they are slipping peacefully into the sleep of death," he said.

The initiative for the conference came from young protestant doctors and nurses working with the dying, Cardinal Heenan told the nurses.

In his address, the cardinal cited the moral dilemma confronting doctors today and warned of the consequences of legalized euthanasia, which some politicians and numerous others hope to press before Parliament.

Cardinal Heenan drew a distinction between positive action to end life and withdrawal of extraordinary means to prolong life.

"Many who say they are in favor of euthanasia do not really know what they are supporting," he said. "What they really mean is that they object to the use of extraordinary means to keep old and incurably sick people alive. This is not euthanasia. To refrain from extraordinary measures to keep a merciful death at bay is an exercise of compassionate good sense."

Euthanasia, he said, is "murder or suicide disguised in Greek idiom. Euthanasia is the deliberate destruction of life. It is on the same moral level as the Nazi slaughter of imbeciles and Jews."

STATISTICS

Large Crash Toll Attributed to Drinking

The use of alcohol played at least a part in almost half of the 55,000 deaths on the nation's highways and streets during 1971, according to a government report released in Washington, D.C.

The problem of drunken driving was even more serious than previously thought, the report on road and vehicle safety indicated, with 27,000 deaths related to the consumption of alcoholic beverages.

In sending the report to Congress, President Nixon expressed serious and growing concern over the high death rate on the nation's transportation arteries.

Some countries enforce severe penalties for drunken driving, the report noted, adding: "U.S. laws are far less harsh despite the fact that some 27,000 of our fellow citizens are killed each year in highway accidents in which alcohol played a part. This situation tends to offset the positive factors, such as safer highways, safer vehicles, better trained drivers, and more efficient traffic safety technicians."

BETHLEHEM

Flood Program Coordinator Named

The Rev. Henry F. Fairman, former rector of St. Luke's Church in Lebanon, Pa., has been named flood program coordinator by the Rt. Rev. Lloyd E. Gressle, Bishop of Bethlehem. Fr. Fairman is also priest in charge of Calvary Church, Wilkes-Barre.

His primary work is with the Episcopal clergy in the Wyoming Valley and the cooperating agencies in coordinating all work of assistance there. He will disperse funds given to the bishop for flood victims.

The Diocese of Bethlehem has received some \$39,000 in gifts from people within the diocese, from the Presiding Bishop's Fund for World Relief, from the Diocese of Rochester, and many other individuals and organizations throughout the country. Many of these funds have already been given to people in the Wyoming Valley as well as elsewhere. All funds dispersed have been designated for the use of individuals in the areas of need.

CHURCH AND STATE

Private-Parochial School Aid Scored

The *New York Times* has criticized both President Nixon and Sen. George McGovern for their positions on the issue of state aid to non-public schools through tax credits for parents of students.

In an editorial entitled "The School Aid Issue," The *Times* declared that the Democratic presidential candidate's proposal to grant tax credits to parents who

pay private school tuition is "virtually identical" with a plan that had been recommended by the President's advisory panel on aid to parochial schools.

Such aid, the newspaper suggested, "appears to us a threat to the principle of the separation of church and state, no less real for being an indirect subsidy." It also charged that such "aid" "could easily become a windfall for those private academies that have been established to perpetuate segregation."

The editorial commented that aid to non-public schools might involve a simultaneous reduction in aid to public schools, which would come at a time when public schools in many communities are being forced to reduce teaching staffs and academic programs.

Noting that Sen. McGovern outlined his position on aid to parochial schools in a speech delivered at a Chicago parochial school, The *Times* scored what it called "the unsatisfactory nature of an election campaign in which candidates respond piecemeal to special audiences."

The editorial concluded with a criticism of both candidates—of President Nixon for having "totally defaulted on any . . . rational course in matters relating to education ever since he began to exploit busing for political purposes," and of Sen. McGovern for "telling an audi-

ence of teacher unionists that he supports their right to strike [and telling] an assembly of parochial school students that he favors aid to non-public schools."

CANADA

Average Priest: Married; Paid \$5,483

The Anglican Church of Canada's average priest is 47.4 years old, lives in an urban setting, and has an annual stipend of \$5,483. This picture emerged from data prepared by the church's pension office. Two dioceses, Montreal and Niagara, do not participate in the General Synod pension plan.

Statistics also show Fr. Average Priest is married, has two or three children, will retire before his 67th birthday, and will live beyond 70. He will probably die of heart disease, cancer, or diabetes.

Six dioceses have a median clergy age of 50 or over, with Moosonee having a median of 56.

Dioceses having the lowest stipends are Kootenay (\$4,782), Mackenzie (\$4,777), Qu'Appelle (\$4,648), Athabasca (\$4,516), Newfoundland (\$4,471), Caledonia (\$4,407), and Saskatchewan (\$4,258).

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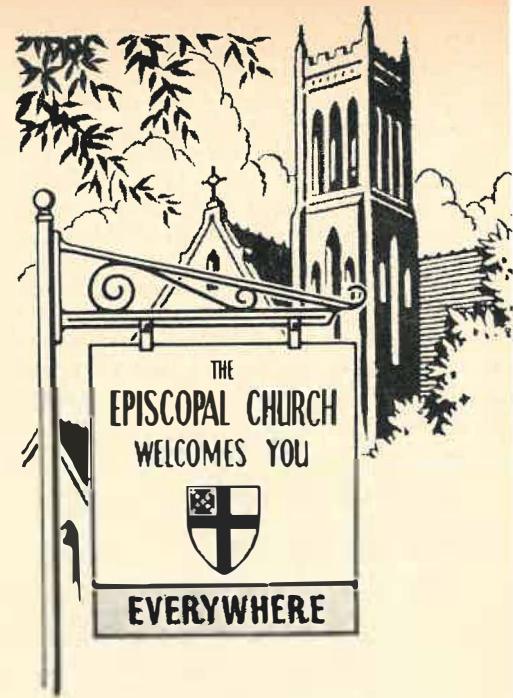
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 The Rev. Robert Caldwell, r
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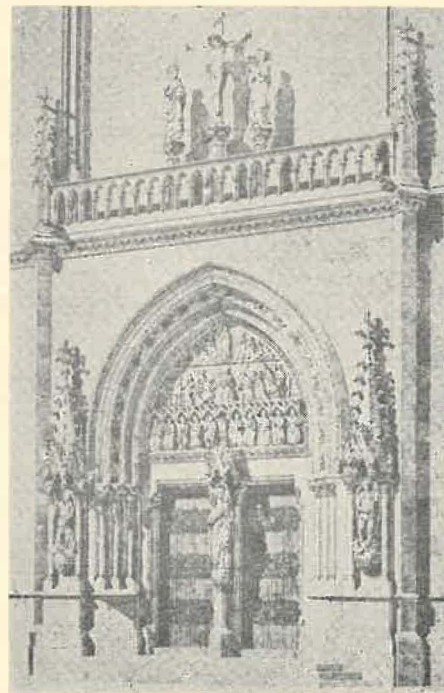
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