

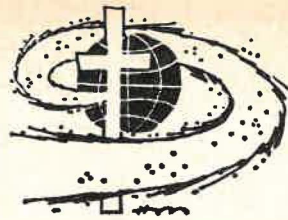
December 2, 1973

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The Living Church

THE RT REV IVOL I CURTIS
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With the Editor

SOME reflections upon growing in grace, at the turn of the Christian year:

1. "Happiness is neither virtue nor pleasure nor this thing nor that, but simply growth. We are happy when we are growing." (*J. B. Yeats*, in a letter to a friend.)

2. Among Goethe's sagacious reflections is this: "One needs only grow old to become gentler in one's judgments. I see no fault committed which I could not have committed myself." One emendation is needed in this otherwise sound maxim: One needs only to grow *gracefully* older to become gentler in his judgments. Some people grow harsher with their years. What is needed, if we are to grow gentler in judgment, is a constant and prayerful effort to see other people always through the eyes of Christ.

3. Tennyson said that in his poetry he did all that he could "to take the hiss out of the English language." He did so by eliminating "s" as much as possible from the words he used, but also by reducing to a minimum the deeper hisses of malice and cruelty and bitterness in his writing. If we are growing in Christ we are doing all we can to eliminate those deeper hisses from our language by eliminating them from our hearts.

4. "The cemeteries are full of indispensable men." (*French proverb*.)

5. During the First World War there was an official of the British government, whom we may call Sir John, who was responsible for the safety of British merchandise shipping. Losses of precious ships, cargoes, and lives by enemy action were constant and grievous. A colleague was in Sir John's office expressing his gloom when Sir John said to him sharply: "You've forgotten Rule No. 4." "And what," asked the man, "is Rule No. 4?" "Rule No. 4," said Sir John, is "Don't take yourself too seriously." "I see," said the colleague. "And what are the other rules?" Replied Sir John: "There aren't any others."

6. "The proper outline of a Christian prayer is not 'Please do for me what I want.' It is 'Please do with me what You want.' That prayer will always be answered in proportion to its sincerity." (*William Temple*.)

7. "When we are out of sympathy with

the young, our work in the world is over," said George MacDonald. He was right; but note his judicious choice of the word "sympathy." He doesn't say that we must always agree with the ideas of the young. Sympathy means feeling with the young, and it should mean for us sharing with them their passion and longing for a better world. It is their refusal to believe that the world can't be changed for the better that is the unique and priceless contribution of youth to the fruitfully functioning wisdom of the race at any time, in any situation. As long as we have a living and working sympathy with that passion, this world still needs us.

8. "The beauty of the world is Christ's tender smile for us coming through matter." (*Simone Weil*.)

9. "We must wait for God, long, meekly, in the wind and wet, in the thunder and lightning, in the cold and the dark. Wait, and he will come. He never comes to those who do not wait. When he comes, go with him, but go slowly, fall a little behind; when he quickens his pace, be sure of it before you quicken yours. But when he slackens, slacken at once and do not be slow only, but silent, very silent, for he is God." (*Frederick W. Faber*.)

10. "Old men don't know they are old," says Isaac Bashevis Singer. "An old man is nothing but an old little boy. I keep making plans as if I would live forever. Perhaps this is one of the proofs that the soul is actually immortal." Mr. Singer, a genius in writing children's stories—and adult stories no less—made his debut as a playwright at 69. "I keep making plans as if I would live forever," says this intensely alive and wonderfully creative man. The wisest people do this, whatever their age. That they do so may not be exactly proof that the soul is immortal, but it is an intimation of immortality—an intuition born of the kind of productive living that is in truth working partnership with the living God.

Whatever your age, if you go on making plans as if you would live forever you are hitting on all your cylinders and you feel your age not by the weakness of your body but by the strength of your soul.

Live on!

This week's guest editorialist, the Rev. Frederick M. Morris, D.D., retired rector of Saint Thomas Church, New York City, now makes his home in Larchmont, N.Y.

The Living Church

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THE KALENDAR

December

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3. Channing Moore Williams, B.
4. John of Damascus, P.
5. Clement of Alexandria, P.
6. Nicholas of Myra, B.
7. Ambrose, B.
9. Advent II

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

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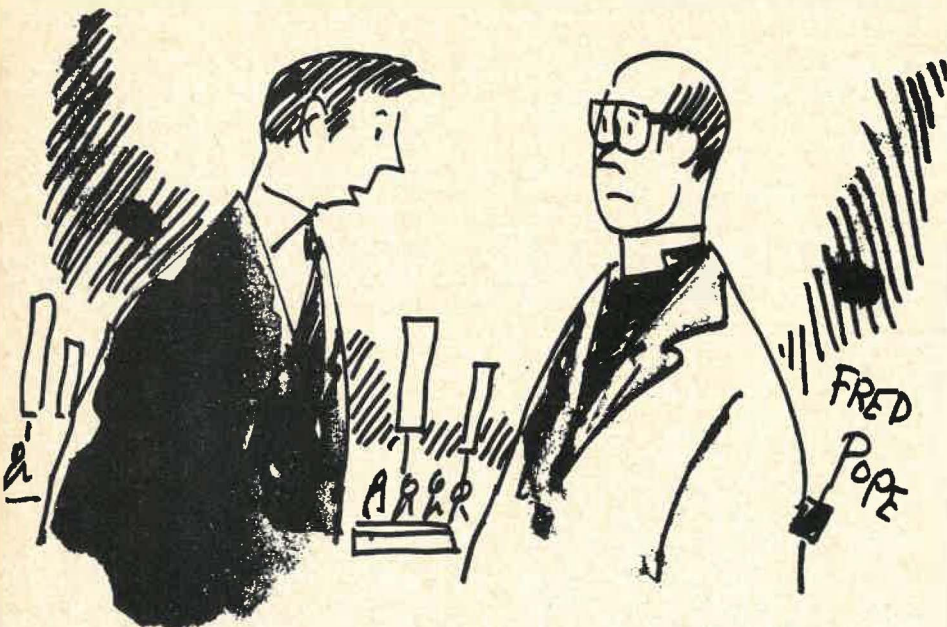
Golden Laughter in the Autumn

RELAXING here, half chained to my rocking chair because of physical limitations, and compulsively lured to listening to the weary ugliness of sneaky tricks in high places, as sneered out on TV, this old man with his long range view of history is not necessarily mired down with anxiety, for other current guys are doing something about it, and furthermore he possesses a panacea to palliate his second-class, second-childhood soul: for Tuesday next, on the day of *Hugh Lattimore and Nicholas Ridley, Bishops*, he will have been married 50 years to the same woman and his thoughts ramble pleasantly. He snaps off the flicker and lets them ramble. Now there is an instinct in every man passing through a milestone of his life to pontificate on "How Come?"

We have stayed married for 50 years because we were married in church (Episcopal). It is as simple as that. We have remained married 50 years because we met every crisis of our life together in church . . . inexpensive, tiny, intimate, woody churches, dear in tenderness, cheap in cost. God bless them all. They all shared a common factor, a not so tiny mortgage.

I liked her immediately the first time I met her, that bewitching evening so long ago. She was a Swinburne lady, "fair in the fearless old fashion." I like her more abundantly now. We have always

The Rev. M. G. Nicola, a retired priest of the Diocese of California, now makes his home in Treasure Island, Fla.



Why do they want to change the Prayer Book? For instance: "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done?" That covers everything. Who can improve on it?

liked each other, even when we fight . . . but ours is a clean fight with never a foul blow below the heart. The melody of love fades away suddenly like the grass unless two lovers like one another.

Some time ago TLC pondered in a theological mood on the spiritual nature of laughter. Like the late Cardinal Cushing, I never worry about little things like theology, and although I did not understand its misty musings my sensitive nature was immediately pricked by the frivolousness of its indication, for my knowledge of life is like Sam Weller's knowledge of London — "extensive but peculiar." To this old man, TLC belittled the staying and loving quality of laughter, in fact TLC entertained; but I hasten to forgive TLC and its intrepid and wholesome editor. He is a young man still though not always very still. But this old man knows what he knows, and even if he is wrong this old man knows that two rather plain persons were able to remain married 50 years because they laughed together for 50 years.

John Kennedy gave his friend, David Power, on his birthday a silver beer mug with these lines inscribed:

*There are three things which are real:
God, human folly, and laughter.
The first two are beyond our
comprehension
So we must do what we can with the third.*

What we did with the third was to laugh together for 50 years with not one snide, secret sneer. It was holy laughter.

THE SEED OF THE CHURCH IN CHINA

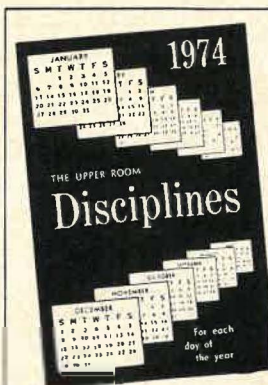


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Letters to the Editor

The 59 Bishops

The statement signed by 59 bishops following the General Convention's defeat of women's ordination seems to me to contain more than a few sour grapes [TLC, Oct. 28]. I cannot escape the conclusion that, had their viewpoint prevailed, many of the same bishops would have been in the forefront of those counseling the cheerful acceptance and support of those who were personally opposed to them. After all, this church's highest authority would have spoken. The fact is, such counsel has often been given on controversial issues such as the implementation of GCSP and Prayer Book revision.

But in this case, women's ordination having been soundly defeated, we have the example of 59 bishops issuing a truculent statement deploring the convention's action as "a serious injustice" and sounding the call to continue the battle. Is there an inconsistency here?

As for the bishops' appeal to conscience in issuing the statement, I would be much more inclined to allow it had they not in the past deprecated the conscience of those opposed to the ordination of women.

JONNE ROSENAU

Fayetteville, Ark.

Can Christians Be "Freed"?

The Collect for Peace in the Morning Prayer service in the Book of Common Prayer has the phrase "whose service is perfect freedom." That does not say that a woman has to be freed. If she serves God she already is free. Surely priests are not the only ones who serve God. They have been presented to a bishop so that he may admit them to the order of priesthood. But, to serve God is the pleasure and duty of all Christians. Isn't it presumptuous in a man to offer freedom to a fellow, baptized, practicing Christian just because she is a woman? Isn't it unnecessary for a woman who already serves God to seek to be ordained?

M. B. ABRAHAMS

Trumansburg, N.Y.

Counterattack!

So far we Prayer Book lovers have been on the defensive. Now let's get on the offensive. Let Prayer Book-loving scholars who are experts in liturgics and good English

really *revise* the Book of Common Prayer. They can do it with a lead pencil. Who will lead the attack? Who will be our David against the Goliath?

(The Rev.) GEORGE E. GOODERHAM
Folsom, Calif.

Biased Reporting?

In "More News from Louisville" [TLC, Oct. 28], the section on "Farm Workers" seemed biased reporting. Only ten short paragraphs were allotted to Chávez's address while over twice that much space was given to Mr. Angell and the four women who spoke against Chávez. Also, points made by the latter group were quite specifically given—even to direct quotations—whereas the statements of Chávez as reported were very general. It was not an impartial account.

(The Rev.) ARTHUR FREEMAN
Hayward, Calif.

Wandering Oracles

Not only is there a difference of opinion about "women" in God's church but also even more division of lower (textual) and higher (source-theory) criticism of the scripture texts. The passages listed are widely regarded as forgeries at worst and glosses at best. Some are for women, some against; some may be interpreted both ways.

a) *1 Corinthians 14:34-5* is a Wandering Oracle, condemned since Straatman and Boussett, and Weiss and questioned since Ambrosiaster and Sedulius Scotus;

b) The Pastoral (*I and II Timothy, and Titus*) were condemned by Basilides around 140 and by Schleiermacher in 1801;

c) The Captivity sections (*Ephesians, Philippians, Colossians, Philemon*) were condemned by F. C. Baur, and the different computer studies of Dr. W. C. Wake and Angus Q. Morton. Cf. van Manen in *Encyclopedia Biblica* in 1907;

d) Voelter and others listed above have condemned the Wandering Oracles of *Romans 16* (and some chapters 15 and 1, as well.).

e) Likewise, *1 Corinthians 11 and 15:1-11* are regarded as non-Pauline. Some call them pre-Pauline, others post-Pauline.

It is unfair for any person to quote a passage as being by "St. Paul" which is a Wandering Oracle, condemned by Fathers and heretics, by critics and even the more capable non-critics.

(The Rev.) P. M. PETERSON
St. Paul's Church
Batesburg, S.C.

But who is to determine which oracle is wandering and which Delphic? **Ed.**

Prayer Book Revision

Dean Harris's article on the need for a revised Prayer Book [TLC, Nov. 11] makes all the familiar points. Like all the liberal minded members of the various liturgical committees he sounds plausible, but he really won't do.

If the essential position he takes is true—that is, that the present shape and language

The Cover

Miss Diane Stavrum, a companion of the Order of Agape and Reconciliation, carved the Christus Rex which hangs in the Chapel of Divine Guidance at St. Michael's Yosemite Priory, Oakhurst, Calif. She also has a larger-than-life-size concrete crucifix in the garden of St. Mary's Retreat House, Santa Barbara. Miss Stavrum created a mural on the allegory of Christian Baptism for her master's degree in Fine Arts.

of our Prayer Book is irrelevant to the necessities of the modern world and of contemporary patterns of life—then he and his colleagues are merely sentimental if they think their devoted and scholarly efforts at liturgical revision are going to make the church a viable option at the end of the modern world.

If liturgy is in fact a branch of religious sociology, I see no reason why, with the idea of God as King dismissed, and the dimension of godly fear gone from religion, we should retain the idea of God as Father. Have not the members of the commission read Freud? Don't they know that problems with father-images are among the most acute causes of psychological anxieties and sociological maladjustment. I'm sure they do.

So, have courage, gentlemen! Be as radical as your own premises indicate you should be, and do a thorough job. Even your erstwhile opponents in the Prayer Book Society would have to applaud you if you took the literary option of naming God "President of the Immortals" rather than King and Father.

(The Rev.) WILLIAM H. RALSTON, JR.
Hillspeak, Eureka Springs, Ark.

No one should disagree with the implication in the title of the Very Rev. Dr. Harris's article *The Need for a Revised Prayer Book*. But I disagree with what he advocates: casting out the BCP and replacing it with the Green Book. Also in his article I find some of what has been called special pleading. I shall, however, only speak about what seems most wrong—his condemnation of "a deeply penitential theology." Our world today cries for deep penitence because, in the midst of ease, luxury, and schooling, we are beset with godlessness, irreverence, murder, adultery, stealing, lying and covetousness. Need I cite a bill of particulars?

Dean Harris wants us to have joy and happiness, but we can't have them unless we confess our sins and then lift up our hearts as the BCP directs.

JOHN HULING, JR.

Elkhorn, Wis.

Dean Harris says our "hunger for knowledge of the faith" is "urgent" yet feels that the ten-minute sermon is a great improvement because the service is shortened. Admittedly congregations today are changing so one can expect Bible classes and study groups; however, the majority of people still feel their 45-minute Sunday service adequate for feeding this "urgent" hunger.

I fail to see how the Book of Common Prayer precludes involvement of lay people. In the late 1950s the Diocese of California was using lay persons to read the lessons and otherwise "share in the leadership of the church."

The trial rites as I have observed them in use in many parishes are certainly not "common worship" with three to seven options for every part of the service.

(The Rev.) LAWRENCE R. KERN
Fort Collins, Colo.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

Toward an enduring faith

ESSENCE OF CHRISTIANITY:

Two essays
by Anders Nygren

What is it about Christianity that makes it endure? All religions, says Nygren, share certain characteristics—revelation of the eternal, judgment by the eternal, atonement, and fellowship with the eternal. What is unique about Christianity is precisely the role of Jesus Christ in each of these four areas.

In a second essay, Nygren elaborates on one of the four central themes of Christian religion—atonement. Holding that the atonement is the work of God, he concludes that Christ's death is in the most literal sense vicarious sacrifice and vicarious suffering.

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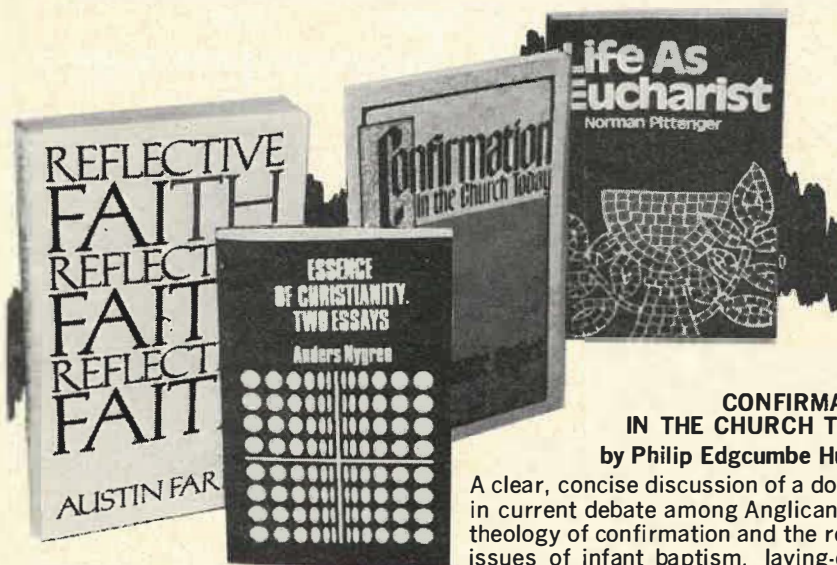
LIFE AS EUCHARIST

by Norman Pittenger

A distinguished Anglican author and theologian discusses the Eucharist in an ecumenical spirit, attempting to define especially those points upon which most Christians agree. Pittenger cuts through years of theological disputes about "substances" and "things," and uncovers the essential issue: the Eucharist as it relates to the total life of the Christian—who shares in the community of faith, yet lives in the secular world.

"The theological interpretation," the author concludes, "is not the essential point, important as it is. The one thing about the Eucharist that ultimately matters is our fellowship in and through it with the Lord Himself, and by Him with our brethren also."

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REFLECTIVE FAITH

by Austin Farrer
edited by Charles Conti

REFLECTIVE FAITH traces the evolution of Farrer's thought from its early origins in scholastic theology to his eventual movement toward "the philosophy of action." One of this century's most influential theologians, he is the author of numerous books in the areas of metaphysics and philosophical theology.

"His work is so far removed from the realm of unanalyzed slogans, vague metaphors, and all forms of sloppiness and imprecision, that to read someone of Farrer's stature is to lose any taste for the lower levels of theological writing." —John Hick

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CONFIRMATION IN THE CHURCH TODAY

by Philip Edgcumbe Hughes

A clear, concise discussion of a doctrine in current debate among Anglicans: the theology of confirmation and the related issues of infant baptism, laying-on of hands, and first communion. Dr. Hughes first examines the evidence of the New Testament, and then gives a careful historical survey of the theology of confirmation from Archbishop Cranmer to the present time, presenting and commenting critically on the different theories which have contended for acceptance.

"The rite of confirmation has fallen into a state of utter chaos in the Episcopal Church today as a result of confused thinking and confusing counsels concerning its proper place in the sacramental order of Christian life. I welcome Dr. Hughes' book for the light which it sheds upon the most essential principles of the whole question."

—Carroll E. Simcox, Editor
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CHURCH OF ENGLAND

"No" to Church Remarriage of the Divorced

The Church of England's General Synod refused to endorse a move that would have allowed divorced people, in some cases, to be remarried in the church.

A proposal from the Rt. Rev. Robin Woods, Bishop of Worcester, to liberalize the canons on remarriage was rejected by a vote of 363-130.

The synod then voted 251-152 to back a paper presented by the Bishop of Leicester, the Rt. Rev. R. R. Williams, adhering to the existing discipline banning the marriage of divorced individuals before Anglican altars. Dr. Williams said:

"I personally react with horror, and I feel many of my fellow clergy do also, at the prospect of standing before a bride and groom hearing them promise to cling strictly to each other until death them do part, knowing perfectly well that in a little over two years I may be asked to conduct virtually the same ceremony with a different man or a different woman occupying the same square foot of church floor."

Noting that half the weddings in England take place in Anglican churches, Dr. Williams said he does not want to be uncharitable to the divorced. "I want to offer nothing but first-class life-long marriages to the ordinary couple coming forward in the ordinary way."

Dr. Woods, in his address, maintained that the "church must practice Christian forgiveness and compassion for divorced people. Forgiveness implies not a life-long hardening of the situation but the possibility of a new life and, therefore, sometimes a new marriage."

He said that by 1980 more than two million people in Britain will have been involved in divorce proceedings and that

Correction

THE LIVING CHURCH erred in its issue of Nov. 11 in reporting that the recent convention of the Diocese of Albany was for the sole purpose of electing a bishop coadjutor. About this we were misinformed. The convention, the 105th in the history of the diocese, was the regular annual convention. Election of the Very Rev. Wilbur E. Hogg, Jr. to the episcopate came on the third ballot. The rest of the convention was given over to regular business.

the question of remarriage could not be avoided in the church.

Dr. Woods also said the church should remarry the divorced provided a public declaration that the first marriage was "dead" preceded the ceremony. In his view, the grace of God bestowed in a first wedding "may also be bestowed in a subsequent marriage."

A motion to refer the remarriage question to the dioceses was defeated in a 224-186 vote.

The Bishop of Lichfield, the Rt. Rev. A. S. Reeve, said this is no time to be changing the marriage canon despite pressure to do so. "People no longer get married. They live together," he declared.

BIBLE

Authority Called "Norm" in Life of the Church

A conference emphasizing a "renewed appreciation of the authority of scripture as a norm in the life of the church" attracted nearly 300 Episcopalians to Arlington, Va., for three days of Bible study, seminars, and services.

Entitled "The Word of God and the Renewal of the Church," the assembly was "unique for the Episcopal Church which spends so much of its time discussing the legitimacy of its orders, questions of organization, and who has authority for what," the Rev. Robert O. Kevin, Ph.D., said.

Dr. Kevin, professor of Old Testament at the Virginia Theological Seminary in Alexandria from 1940 through 1967, is general secretary of the Evangelical Education Society, sponsor of the conference. Actually, it was the first conference of this type to be promoted by the society in its 111 years of existence.

Bishops, priests, and laity from 26 dioceses came to the conference out of a desire to get from scripture fresh insights of it as the "commanding Word," Dr. Kevin said.

Three Bible study sessions were given on the following topics: "The Faith of the Church," by Dr. Charles P. Price; "The Work of the Church," by Dr. John H. Rodgers; and "The Structure of the Church," by Dr. C. FitzSimons Allison. The lecturers are members of the faculty at the Virginia Seminary.

Three seminars, each lasting 1½ hours, were led by specialists in their respective fields, not only Episcopalians but Roman Catholics and Protestants. Topics discussed included: "New Testament Doc-

trines of the Church"; "The Threat of Secularism"; "The Authority of the Scriptures"; "The Faith We Preach"; "Revitalization of Biblical Preaching"; "The Cure of Souls"; "The Work of Evangelism"; "The Word of God and the Music of the Church"; "The Vestry"; and "The New Testament Balance in Spirituality."

In a concluding service of Holy Communion, the Rt. Rev. David B. Reed of Kentucky said the Word of God, the Bible, serves the church in three ways:—"As a guide for the church to define its mission, which is in the area of salvation. . . . The church must be rooted and grounded in the scriptures.

—"As the motivation, impetus, drive for mission . . . whether that be personal evangelism or social mission.

—"As an instrument for that mission, putting the Bible in the hands of others and helping them understand it. . . ."

Formed in 1869, the Evangelical Education Society has "the express purpose of helping young men study for the ministry," having provided over the years scholarship aid to more than 2,000 seminarians.

The society is a fellowship of Episcopalians for whom "dignity and simplicity in the conduct of services are preferable to elaborate rites and affecting ornamentation," and for whom "matters before the church should be discussed in the light of biblical witness, the Reformation tradition, and the voice of reason."

It also affirms that the Holy Spirit, "moving upon the face of the scriptures, revealing the word and will of God to man, has an authority beyond all earthly priesthoods and church institutions."

PERSONALITIES

Priest Given Anti-Semitism Award

The Rev. James W. Parkes, leading British Anglican authority on Christian and Jewish relations, has become the first winner of a \$10,000 award for his contribution to "the worldwide struggle against anti-Semitism."

The award donated by the Munk family of Toronto, was formally announced there at a banquet of the Canadian Council of Christians and Jews.

Over 1,000 people watched a film showing the 77-year-old scholar, who was unable to be in Toronto, receiving the award earlier at his home in Dorset, England.

Dr. Parkes, who has devoted over 40 years of his life to research on relations between Christians and Jews and who has written several books on the history and theology of Judaism and on Jewish-Islamic relations, was selected from among 73 nominees from 10 countries.

He was selected, the citation said, as "the person who has done most to stimulate and encourage the promotion and understanding and appreciation of non-Jews towards Jews, and has contributed to the worldwide struggle against anti-Semitism."

INDIA

Diocese Divided to End Controversy

The Church of North India's Diocese of Amritsar is being divided into two dioceses in an attempt to establish peace between former Anglicans and former Presbyterians in that area.

A new Diocese of Chandigarh will consist of the civil districts of Punjab State with the exception of Amritsar. Its members are predominantly former Presbyterians, or more accurately, formerly part of a Presbyterian-Congregationalist union.

Dr. Gurbachan Singh, moderator of the union body when the present Church of North India was launched in 1970, will be bishop of the new diocese.

The Diocese of Amritsar, made up of the Amritsar district in Punjab and the states of Himachal Pradesh, Jammu, and Kashmir, currently has no bishop. It has a large former Anglican composition.

In 1970, many former Anglicans were reluctant to accept Bp. Gulam Qadir of Amritsar, now dead, because he was non-Anglican in background.

A number of law suits arose during the controversy. Some remain unsettled. The executive committee of the Church of North India has directed that an attorney be appointed to accelerate the legal defense of the Diocese of Amritsar.

Dr. Singh, the bishop-designate for Chandigarh, is the chief architect of the church's new constitution. He is a leader of the National Christian Council, and since 1970 has been director of the Gass Memorial Centre in Raipur, Madhya Pradesh, an educational and recreational center.

The Church of North India was formed by the merger of six religious bodies, including the Anglican Church, the then United Church of North India, British Methodist, Mennonite, and some Baptist groups.

There have been several conflicts over control of dioceses. In Maharashtra State, former members of the Presbyterian-Congregationalist union challenged the status of the Diocese of Kolhapur. On appeal, civil courts ruled that the diocese was the legal heir to the former traditions merged into the Church of North India.

Meanwhile, steps toward approval of the new constitution moved ahead at a Special Synod, attended by 214 of the 223 members.

Work on the constitution was slowed at several points to provide opportunity for United Methodists in India to complete their decision to enter the Church of North India.

However, the United Methodists, numbering about 600,000 have not taken the step and the Church of North India with some 700,000 members could not delay the constitution any longer.

Final acceptance of the constitution next year probably will mean that the United Methodists cannot enter the merged church under the Plan of Union initially approved.

The North India Church's executive committee has approved a joint theological commission to start negotiations on union with the Church of South India, established in 1947, and the Mar Thoma Syrian Church of Kerala.

Proposals on a single Protestant church for India have long been discussed but problems arise because of the size of the country and the geographical concentration of Christians.

About 77% of the Indian Christians live in the south and some fear that any all-Indian Protestant body would be dominated by the south.

The Churches of North and South India are in full communion.

HONG KONG

Bishop Ordains Third Woman Priest

A third woman priest was ordained by the Rt. Rev. Gilbert Baker, Bishop of Hong Kong and Macao, on St. Luke's Day, Oct. 18. The service was held at St. John's Cathedral in Hong Kong.

The ordinand, the Rev. Pauline Shek Wing Shuet, is chaplain and religious education teacher at St. Catharine's School for Girls in Hong Kong and assists in a parish church on weekends.

Commenting on this action in his diocesan newsletter for November, Bp. Baker said: "While the Anglican Communion has yet to come to a common mind on the question of women's ordination to the priesthood, the Anglican Consultative Council at Dublin this summer endorsed by a very large majority the position accepted two years before which made us confident that we would remain in communion with all our sister dioceses when Jane Hwang and Joyce Bennett were ordained in 1971."

ORGANIZATIONS

Dr. Bellamy Honored

The Society of American Archivists at its annual convention held in St. Louis, Mo., honored the Episcopal Church when

it made Dr. V. Nelle Bellamy a Fellow of the society. Dr. Bellamy is archivist of the Episcopal Church and curator of its archives in Austin, Texas.

The society is a professional organization of people trained and employed in the preservation of historical records and manuscripts. Annually, it honors four or five members for their excellent work. Dr. Bellamy is one of the few church archivists to be named a Fellow of the society, and the only one in 1973.

The archives of the Episcopal Church now occupy one entire floor of the library of the Episcopal Theological Seminary of the Southwest. The collections include all available records of the Domestic and Foreign Missionary Society since its inception, the records of the General Conventions, letters and papers of bishops and of missionaries, as well as books and artifacts. Its collections are in constant use by researchers and scholars in church history.

Dr. Bellamy's award by her peers is a recognition of the importance of the Church Historical Society and its custody of the church archives.

SOUTH AFRICA

Injunction Secured Against Public Flogging

An interdict against a public flogging obtained in the Windhoek Supreme Court by an Anglican bishop has touched off a controversy over the use of that punishment by governmental and tribal authorities in South-West Africa (Namibia).

The Suffragan Bishop of Damaraland, the Rt. Rev. Richard Wood, obtained an interim interdict from Justice G. G. Hoexter forbidding the use of the punishment against Andreeas Nuukwawo, an executive member of the South West African People's Organization (SWAPO). The bishop and the judge were not aware that the flogging had already taken place an hour before the order was issued.

Chief Filemon Elifas of the Ndanga tribal council watched as Mr. Nuukwawo was given 16 lashes on his naked buttocks with the rib of a palm branch. The punishment, for which Mr. Nuukwawo required hospital treatment, had been ordered by the tribal council.

Mr. Nuukwawo was being punished for giving certain information to newspapers, for belonging to SWAPO, and for distributing certain pamphlets.

On the day before Mr. Nuukwawo's flogging, a similar punishment was given to Johannes Nangutuuala, leader of the opposition Democratic Cooperative Development Party. Both men had been turned over to the tribal council by the South African police.

In his court appearance, Bp. Wood presented affidavits of three nursing students at an Anglican mission, who said they had been brought before the tribal

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ORTHODOXY, ANGLICANISM

MY recent reception into Orthodoxy demands an explanation. At least “a decent respect” for the opinion of my former coreligionists, many of whom are especially dear to me, demands this.

In the first place, let me say that these many years I have stood for the point of view—whether as a layman, a deacon, a parish priest, or a seminary professor—that the Episcopal Church and the other parts of the Anglican Communion (with at least Orthodoxy and Roman Catholicism) are parts of the Holy Catholic Church founded (or re-founded) by Christ; that the church was bound to teach and practice what the Catholic Church as a whole, guided as she was by the Holy Spirit into all revealed truth, had decided. The virtual abandonment of this point of view by Lambeth 1968 was to me the last straw and led me inevitably to the step I have recently taken.

Of course the decision at Lambeth, the nearest thing to a synod which the Anglican Communion is capable of, does not stand alone. Back of it lies the failure of the Anglican Communion to take a consistent position on most of the controverted religious issues of the century.

There was an increasing “comprehensiveness” and a tendency to treat the “comprehensive” nature of Anglicanism as including not only the attempt to hold together the “protestant” and “catholic” versions of Christianity—involved in the Anglican Reformation, and perhaps capable of some defense—but also Christian and pagan, not to say secular, conceptions of religion which are utterly incompatible.

I had, of course, encountered widespread denial of the faith many times in my ministry. This was true from the first. Some of these were hard to take, including the ordination of young men who rejected parts of the Creed and the Faith. More significantly, there was the implication that the Faith counted for very little at General Convention. But all these I dismissed as individual lawlessness, individual aberrations, which did not commit the church corporately. I comforted myself and others with the picture that Newman gave, in his *Arians of the Fourth Century*, of the church in the last part of the reign of Constantius, the son of

William H. Dunphy, Ph.D., a former priest of the Episcopal Church, lives in retirement in LaGrange, Ill.



Constantine, “the Latins committed to an anti-Catholic creed, Hosius fallen and dead, the Pope a renegade, Athanasius wandering in the desert, Arians in the leading sees of Christendom, and their doctrine increasing in boldness, and their expression of it in blasphemy, day by day.”

IT is interesting to compare the New Testament (and the early church) with present-day Anglicanism, as regards the truth. The New Testament (and the early church) regarded truth, revealed by God, as all important. The New Testament quotes our Lord’s own words to the effect that he is the Truth as well as the Way and the Life. The Holy Spirit is spoken of by Christ as “the Spirit of Truth,” the one who is to guide the church into all the truth. The truth in its fulness is inseparably connected with Christianity, and those who belong to Christ are to be consecrated in this truth. Christ has been born and has come into the world to be a witness to the truth. Christians have been taught the truth as it is in Jesus, and are to conform their lives to it, to him. God wills all men to be saved and to come to the knowledge of the truth. The cognitive element in faith is stressed. The Faith (and the truth implied in it) was once for all delivered to the saints, and Christians are to build themselves up on their most holy faith.

In the New Testament, we find the conception of truth emphasized, particularly the conception of revealed truth, truth which man cannot discover by himself alone, truth which God alone can impart to him and which God does impart in his Son, Jesus.

When the storm threatened the very

lives of the disciples, until they awoke Jesus, and by a word he stilled the tempest, they asked “what manner of man is this, that even the wind and the sea obey him?” The contemporary critic, particularly if he fancies himself a New Testament scholar, is likely to ask “what manner of wind and sea are these, that they obey this man?”

Quite a difference in religion, quite a difference in faith, is produced by the modern assumption that there are certain standards to which God must conform, to which Jesus Christ must conform, and the historic Christian conviction that Christ is unique, that he is the Truth, the Logos of the Father, and that he alone has the full and undiluted truth of God, that he *is* that truth—that “he who has seen me, has seen the Father.”

The Anglican Communion in the 20th century has adopted an attitude toward the Faith which is almost unique among Christian bodies. When an article of the Faith has been under attack, and when it continues to be under attack, retreat from it! This can be done either by out-and-out surrender or by explaining it away. We might instance belief in the Virgin Birth, the Incarnation, the Resurrection, etc. In fact, there is little that the Anglican Communion could not and would not give up. In saying this, I do not mean that all Anglicans would follow suit. There are many (and I have known some of them) who would lay down their lives for what touches their faith in Christ.

It is noteworthy that heresies often existed in the church and flourished there for a long time. Arianism, Monophysitism, and Iconoclasm are examples. But when they died, they died, past hope of resurrection.

With Anglicanism the situation is quite different. Oxford, it has been said, is the place to which bad philosophies go when they die. Similarly, Anglicanism is the place where bad theologies are likely to go when they die, or when they are revived many centuries later. Two different conceptions of the Eucharist—according to one of which it is the very body and blood of Christ, while according to the other it may be nothing but a piece of bread and a sip of wine, or grape juice—have been artificially welded together in the sentences of administration in the Book of Common Prayer, but two very different conceptions of the Eucharist—

AND THE FAITH

By WILLIAM H. DUNPHY

and a number of mediating views—have been held by Anglicans ever since.

There was, nevertheless, something one could call Anglicanism from the latter part of the 16th to the first part of the 20th century. In the present century, however, all hell has burst loose, within Anglicanism as well as without. The Virgin Birth has been disparaged, doubted, and denied; the Incarnation has been explained away; so has the Resurrection. Christian morality, too, has melted away. We have done what Lady Mary Wortley Montagu spoke of in the 18th century (with her tongue in her cheek—*then*): “We have taken the ‘nots’ out of the Ten Commandments and inserted them in the Creeds.”

AT Seattle (1967), a report was accepted which minimized the difference between orthodoxy and heresy. For years the official machinery of the church has been set in motion to forward the COCU scheme and to create a church which would be “Catholic and Evangelical and Reformed”—as if our Lord had not created such a church centuries ago and had promised that it would last forever, that the gates of death should not prevail against it, that the Holy Spirit should lead it into all the truth! The question is whether the truth contained in Christian dogma is to be suppressed by adapting dogma to our understanding, or whether there is to be on our part a change of heart and mind enabling us to attain to the contemplation of the reality which reveals itself to us as it raises us to God, and unites us, according to our several capacities, to him.

The Faith includes a knowledge of what God is in himself—in particular the knowledge so far as it has been revealed to us and the reality of the Holy Trinity, and the knowledge of what God has done for us. Just a vague commitment to the Jewish-Christian tradition is not enough. It will be remembered that the Old Testament conception of “love” does not include the admission of one to the inner life of God.

The South India scheme, which is involved in any suggestion that Anglicanism invite the ministers of the Church of South India to celebrate or the members of that church to receive at Anglican altars, raises not simply the question of the validity of its orders, in the western

sense, but something more than this. The real issue is presented in the words of Bp. Neill, himself a proponent of “unity” with the Church of South India. He maintains (*Towards a United Church*, 137ff. London, 1947) that there are “two main understandings of what the Anglican position is” (p. 137) both of which have co-existed in the church. “However, if the Anglican Communion as a whole accepts the scheme, it will in point of fact have come down decisively on the side of the more liberal interpretation, which retains episcopacy and will implicitly have condemned the strict Anglo-Catholic view, which regards the non-episcopal bodies as willful rebels against the revealed will of Christ for his church, and refuses to recognize them as having the essential nature of churches. This is the central issue” (p. 138).

This is indeed a central issue, and apart from the phrase “willful rebels” (the word “willful” is ambiguous), is well expressed by Bp. Neill. What Bp. Neill says agrees very well with what the late Rev. Leicester Lewis, speaking from a very different point of view, maintained—that ordinarily differences may not disturb a church, but when the question of unity is raised, then the church is forced to decide one way or the other.

“The real issue,” as Bp. Neill says

elsewhere in the same chapter, is “the existence within the Anglican Communion of two divergent, possibly irreconcilable, views as to the church and as to its nature. It is on this issue that the battle of church union has to be fought out.”

The Church of South India, apart from its undoubted excellences in some respects, including the pastoral, has many features which are dubious or worse from the catholic or orthodox point of view. I have no intention to go into them here, other than to repeat what the Rev. George Florovsky said years ago, that the episcopate as it exists in the Ceylon scheme, which is like—but distinctly better than—the South India scheme, is not what the Orthodox Church understands by apostolic succession. For Orthodoxy, as for the early Fathers, apostolic succession is valuable chiefly as safeguarding apostolic tradition. But it is significant that the Church of South India, while “accepting” the Creeds, including the Nicene, makes it clear that in requiring assent to the Creeds they “do not intend thereby to demand the assent of individuals to every word and phrase in them or to exclude reasonable liberty of interpretation” (*Towards a United Church*, London, 1947, p. 115, cf p. 159).

IT is to be noted that, in accordance

Words Fitly Spoken

NOTHING is changed because we look at it, talk about it, or analyze it in a new way. Keats drank confusion to Newton for analyzing the rainbow, but the rainbow remained as beautiful as ever and became for many even more beautiful. Man has not changed because we look at him, talk about him, and analyze him scientifically. His achievements in science, government, religion, art, and literature remain as they always have been, to be admired as one admires a storm at sea or autumn foliage, or a mountain peak, quite apart from their origins and untouched by scientific analysis. What does change is our chance of doing something about the subject of a theory. Newton’s analysis of the light in a rainbow was a step in the direction of the laser.

B. F. Skinner: *Beyond Freedom and Dignity* (Knopf, p. 213)

A New Set of Commandments

1. I am the Lord your God. You shall have no other God but me;
2. You shall not make for yourself any graven image or idol such as the Gross National product or riches. You shall not bow down and serve them;
3. You shall not take the name of the Lord your God in vain by calling on his name but ignoring his natural law;
4. Remember that you set apart one day in the week for true festivity, or you will be bored stiff in the technological age you are bringing on yourselves;
5. Honor your father and your mother, but do not seek to prolong their natural term of life so that they are miserable;
6. You shall not murder future generations by your present greed;
7. You shall not commit sexual sin by producing more children than is your right;
8. You shall not steal the inheritance of posterity;
9. You shall not bear false witness against your overseas neighbors by lying to yourself about the extent of their need;
10. You shall not covet an ever-increasing standard of living.

—Hugh Montefiore—

with the resolution of the Lambeth Conference of 1968, the Church of South India was to be in full communion—no longer partial communion—with the Church of England and with the Anglican Communion in general. It was apparently important that one should “accept” the Creed in the Church of South India, but in “accepting” it, one did not necessarily believe it. The Anglican Communion has received the Church of South India into full communion on its own terms. That is to say, one must “accept” the Creed, but not necessarily believe it. One might, for example, hold several articles of the Creed in the sense in which the church intended them, one might accept various other articles in some other sense (not intended by the church), and one might reject some articles entirely.

Arius could have assented to the Nicene Creed on the terms or the principles of the Church of South India—or of Lambeth 1968. He accepted most of the Creed, but did not feel bound to accept “every word and phrase” in it—especially the declaration that Christ was “*consubstantial with the Father*” (“*homoousion to Patri*”). It was this and this alone that he rejected, and it was in this that the usefulness of the Nicene Creed (as a criterion) consisted, as something which both committed the church to the full deity of our Lord—that the Godhead he possessed was that of the Father—and excluded Arius and his followers as believing in a second-class Godhead, not that of the Father.

We need to give heed to what Santayana said many years ago. He warned that the church may remain a voice crying in the wilderness, but she will believe what she cries and there will be some who will listen, in the future, as in the past. Of Lambeth 1968 and of much that Anglicanism has said, or failed to say, in recent years, we may query with the Apostle:

If the trumpet give an uncertain sound, who will prepare himself for battle?

Who indeed?

As to my own conversion to Orthodoxy—if anyone is interested—the matter is simple. It was a decision which took months—years. I needed (and as a sinner face to face with death and God’s everlasting kingdom I especially needed) the grace of communion. But the act of communion is (among other things) according to some theologians, an assent to the teaching of the church which administers the Sacrament. I could not assent to the teaching of the Episcopal Church, or of Anglicanism in general, because I do not know what it is. A distinction has to be made between what the church tolerates (which is nearly everything in the case of Anglicanism, both in faith and in morals) and what the church teaches. What the church tolerates . . . I am fairly familiar with. What the church teaches is another matter.

EDITORIALS

Can Bishops Banish the BCP?

SOME people around the Episcopal Church are putting a strange construction upon the fact that the 64th General Convention authorized, with virtually no debate, the continuation of liturgical trial usage for the next triennium. This is being interpreted as evidence that already the Book of Common Prayer in its 1928 edition is dead and has been replaced by the Green Book.

The truth is that there was no floor fight against the perpetuation of the trial period for another three years because it had been known long in advance that this was what the Standing Liturgical Commission would ask the convention for. Under the circumstances it seemed to the most ardent Prayer Book loyalists that this was a reasonable request, even though the necessity of three more years of liturgical chaos in the parishes was regretted. The SLC cannot have a proposed revised Prayer Book ready to submit to General Convention until three years hence. This was the reason, and the only reason, why nobody stood up at Louisville to challenge the action taken.

What happened is no evidence whatever that the General Convention was unanimously pro-Green Book. Still less is it evidence that all or most Episcopalians are ready to swap the BCP as it stands for the Jolly Green Giant.

We are now informed that at least one bishop is talking about making the use of the trial use services mandatory throughout his diocese. There may be others contemplating or already doing the same thing. We challenge such a policy on canonical and moral grounds.

It is uncanonical for the reason that the Constitution and Canons of the Episcopal Church as they now stand make it perfectly clear that the Book of Common Prayer, 1928 edition, is the *only* official book of liturgy in the church. The Louisville convention passed a special resolution pointedly declaring and reaffirming this fact. The authorized trial rites have the canonical status of being allowed for experimental use under the direction of the bishop. He may direct their use; he may not impose their use to the exclusion of the church's official prayer book. If anybody can show us that this reading of the Constitution and Canons is wrong, or that there is any other reading that is admissible as an alternative, we shall welcome the correction.

The imposition of the trial rites to the exclusion of the Book of Common Prayer is morally wrong because it is an arbitrary and autocratic use of power. It violates the conscience of faithful churchmen whose only fault is their love for and loyalty to the Prayer Book.

We hope that no bishop will proceed to any such high-handed prelacy. If any bishop does, we urge all parishes that want to stay with the Prayer Book to stand fast in that liberty which is theirs in Christ Jesus. If the bishop then calls down a thunderbolt from heaven, and Jove or Somebody dispatches same, we may reconsider our hard line on bishops who presume to make their personal preferences the Law and the Gospel for all others.

That Ain't Hay Either

IN a huge assembly like the House of Deputies of the Episcopal Church (904 members), it is possible for a single voice to be raised in behalf of a very constructive policy only to be quickly overlooked and forgotten in the mass of less worthy proposals on a score of other subjects. This is apparently what happened at Louisville.

A lay deputy called attention to the wasteful policy of recruiting committee and commission members on the basis of geography. He pointed out that every committee and every commission had members from the most widely scattered areas of the country. He stated, quite accurately, that every section of the land could produce experts in any field. He suggested that the various committees and commissions be distributed throughout the country and that the members of each be recruited from the same vicinity to which that particular committee or commission is assigned. This would eliminate a great deal of unnecessary expense, he affirmed, as well as wasted travel time for all concerned while at the same time conserving the values of a wide distribution of talent. It was an exceptionally positive and constructive proposal, yet it appears to have been lost in the shuffle of many less significant concerns.

I do not know the name of the diocese of the deputy. When he was recognized by the chair, he gave his name and diocese as required. However, not knowing the nature of his business, I felt no need at the moment to make a note in writing. When I realized the importance of what he was saying, it was too late.

The custom of appointing members of each committee and commission on the basis of geography is one of those traditions about which it could well be that the authorities have long since ceased to reflect. At some moment in the distant past, it was indicated that much diversity of domicile would insure thoroughly democratic representation and therefore must be good. However, the facts are:

1. It does *not* necessarily insure a more democratic or representative membership than the proposal under consideration.
2. The intrusion of the geographical requirement *can* result in the appointment of less able persons.
3. It costs far more than can be justified by any theoretical advantages.

In recent years the national headquarters has faced up courageously to its own bureaucratic proliferation and to its once extravagant policy of holding conferences in far distant and exotic places. It has performed some admirably therapeutic surgery resulting in substantial savings. Here is another instance in which the same sort of clear-eyed self-examination can correct a wasteful and blind procedure. A report on how much has been spent during 1973 for the expenses of committee and commission members together with the amount to be saved by a change of policy would do much to win the approval and support of many business-like laymen as well as improve the credibility of "815."

FREDERICK M. MORRIS

court in September and asked questions that were related to no apparent charge. They asserted that they were told they were guilty of being absent from duty without leave, were given no opportunity to defend themselves, and were sentenced to six strokes with the central rib of a makalani palm.

According to the affidavits the women were flogged in front of some 200 on-lookers.

Sir de Villiers Graaff, leader of South Africa's opposition United Party, has warned that Prime Minister Vorster's failure to condemn publicly the floggings may do serious damage to South Africa's international position.

Addressing a United Party meeting and fete at Greytown, Sir de Villiers declared that Mr. Vorster has maintained an "embarrassing silence" about the matter at a time when South Africa's negotiations with United Nations Secretary-General Kurt Waldheim regarding South-West Africa "were beginning to break down."

The opposition leader also noted that pressure for the use of force against South Africa has been building in the United Nations.

THE SUPREME COURT

Writer Sees *Ex Cathedra* Status Given to High Court

The American public is being trained to regard U.S. Supreme Court rulings as *ex cathedra* (from the chair), according to William F. Buckley, Jr., one of the nation's best known conservative spokesmen.

"There's more than compliance here," he said in a talk at Good Shepherd Roman Catholic parish in Alexandria, Va. "It's more like internal assent."

"Polls show that most people are against school busing, and the secularization of schools, and some politicians say that they are, too. But they add that, of course, they will abide by the Supreme Court's decision on this matter," he noted.

"People need release from this subtle thralldom to judicial morality," Mr. Buckley, a Roman Catholic, asserted.

In his remarks he was likening the universal acceptance of Supreme Court decisions—even by persons opposed to them—to the situation in the Roman Catholic Church involving *ex cathedra* pronouncements by the Pope.

(A pope is said to speak *ex cathedra* when, in virtue of his "supreme apostolic authority," he defines a doctrine concerning faith or morals to be held by all members of the Roman Catholic Church. In such instances the pope speaks infallibly.)

In recent years, Mr. Buckley said, the court has developed a formula in its aid to education decisions.

"In every case, the court is generous in its praise of the schools' accomplishments, grateful for their contributions to society, and sympathetic to their economic plight," he observed.

"Then the court says No. But it's always lavish in its tribute to its victims."

In stressing the need for aid to private and parochial education, Mr. Buckley said it would cost \$4 billion to educate the present parochial school students in public schools and \$5 billion for additional buildings.

Pointing to what he said is religion's "weakened condition" in this country, the editor of *The National Review* branded as "ridiculous" arguments allegedly based on the First Amendment to the U.S. Constitution against federal aid to non-public education, asserting that no religion in American society today is trying to become dominant.

PERSONALITIES

A Happy Day for a Bishop

The Rt. Rev. Frank W. Sterrett, 88, retired Bishop of Bethlehem, recently observed the 50th anniversary of his consecration with friends who gathered at St. Mary's Church, Barnstable, Mass. His home is in Dennis, Mass.

Plans for the day were made by the Rev. George T. Cobbett, rector of St. Mary's. The Rt. Rev. F. W. Lickfield, retired Bishop of Quincy, who lives in Barnstable, was celebrant at the Eucharist.

At the reception following the service, the Rt. Rev. Albert A. Chambers, retired Bishop of Springfield who also lives in Dennis, was master of ceremonies. On behalf of the House of Bishops, he read the resolution, adopted by the house during the recent General Convention, commending Bp. Sterrett on his long and faithful service to the church. Bp. Chambers presented a commemorative silver plate to Bp. Sterrett on behalf of St. Mary's.

All three retired bishops are associated with the parish. The Rt. Rev. Nelson Burroughs, retired Bishop of Ohio now living in Chatham, Mass., also attended the service and reception.

It was a happy day for all.

ARKANSAS

Court Sentences Clergyman in Draft-Dodge Case

The Rev. Thomas Lee York, 33, a native of Little Rock, Ark., who is now a minister of the United Church of Canada, has been sentenced in federal court in Little Rock, to three years in prison for having failed in May 1963 to keep his local draft board informed of his current address.

Federal Judge J. Smith Henley said shortly before the sentencing that he felt

compelled to give Mr. York a prison term since failing to do so would indicate the court was granting amnesty to persons who had fled to Canada to avoid the draft. Only Congress or the President can grant amnesty, he said.

Mr. York's attorney, W. Dent Gitchele, said he would appeal the conviction to the U.S. Eighth Circuit Court of Appeals at St. Louis.

Mr. York said that he had not been asking for amnesty and was not the "pioneer draft dodger" that he had been "made into." He said he had not argued his case as a representative of the 150,000 U.S. citizens who fled to Canada to avoid the draft, but the court seemed to have made him into a symbol of those people. Mr. York's mother said he had gotten a "dirty deal" from the court.

Mr. York is not scheduled to report for his imprisonment until after Christmas so he can finish teaching two courses at Tulane University where he is also studying for a doctorate.

The Judge stipulated Mr. York would have to post a \$5,000 bond for this privilege. Previously, the minister had been released on his own recognizance.

Mr. York testified at his trial that he had not left the country in 1962 to avoid the draft but because he had felt a "compulsion to go into the wilderness." He said he had instructed Selective Service to send his mail to his parents at Little Rock. Instead, he said, Selective Service had sent notices to him either at an old address in Toronto or at an address at Moncton that the Selective Service had taken from the envelope of a letter his wife had sent them.

The government contended during the trial that Mr. York never specifically told the Selective Service where he could be reached.

Mr. York testified that he had not found out until 1969 that he was under indictment. He surrendered himself to federal marshals in August.

A few minutes before he was sentenced, Mr. York told the court that he was "as contemptuous as anyone" of a person who maintains that he is innocent knowing that he is not innocent.

"I prize honesty above all things," he said. "My interpretation of the acts of which I was convicted was that while they may have been impulsive and immature, I was not at that time seeking willfully or knowingly to evade my responsibilities to the draft or to the country, and therefore I do not feel guilty of that."

"But I have after long and somewhat agonized decision submitted myself voluntarily to the jurisdiction of this court believing as I do in the due process of law. I do feel that I have received a fair trial, so I ask justice not mercy, though what I am calling justice may be what you would call mercy."

Mr. York, according to his attorney, has been a minister, a missionary to Indi-

ans, a part-time probation officer, a board member of a legal aid society, and an organizer of that society.

"No rehabilitation is necessary," said the attorney. "So imprisoning him to rehabilitate him would be useless."

Mr. Gitchel also argued that "the law under which Thomas York was convicted is no longer in existence."

Since there is no longer a military draft, continued the attorney, imprisoning Mr. York as a deterrent to draft evaders would not make sense.

The judge responded: "It seems fairly clear that the defendant, whatever his motives, went to Canada and remained there at least for a time for the purpose of evading his service under a Selective Service Act. It is that simple. His motives in some views may have been good. They certainly were those held or apparently were those held by a good many others of his generation and time.

"Another aspect of the statements of the defendant and counsel suggest that since the law is no longer in effect and the danger of war and the need for Selective Service is not as great as it once was, the court ought to grant amnesty.

"Now, after some of our periods of national emergency and some of our wars, I am told we have had amnesty, but it is still the public policy of this nation that violators of the Selective Service law have not been granted amnesty (for the Vietnam war) and should not. Failure to impose some prison sentence in this particular case would be in effect an announcement to all these—and I am told there is still a number of them in this district who are in Canada—that they should come home—all is forgiven."

Judge Henley said it was not the privilege of the court to grant such amnesty, only of the Congress and President. He did, however, point out that Mr. York would be eligible for parole in one year.

ORTHODOX

Number Entering Monasteries Declines

The number of Greek Orthodox monks in monasteries on Mount Athos is declining and the average age is increasing.

In 1972, there were 1,146 monks in 20 monasteries, compared to 1,641 in 1959, according to figures published in *Episkepsis*, for the Orthodox Ecumenical Patriarchate in Istanbul.

More than half the current total—one monk more than in 1971—are over 51 years of age, and 297 are over 71, the survey disclosed.

The 20 communities had 1,491 monks in 1965 and 1,238 in 1968, *Episkepsis* shows.

In 1972, 12 monks were 20 years old; 87 were 21 to 30; and 146 were 41 to 50. In the over-50 age bracket, the number tapers off to 14 between 91 to 100 years of age. One monk was reported to be 108.



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Book Reviews

THE GOSPEL OF RELATIVITY. By **Walter Starcke.** Harper & Row. Pp. 110. \$3.95 paper.

In *The Gospel of Relativity* there is a story, which is the celebration of life, and there is a treasure hunt: The Map, the Relative Perfection, the Love Story, the Search for Self Love, the Practice of Being, and finally, the Password. Walter Starcke reveals some keys for unlocking the truth which eventually lead to the freedom of mankind in thought-disturbing clues to man's identity and his search for the Holy Grail. It is definitely a book you will want to share. It shows much wisdom and deep thinking.

"All of us, and in every area of life, are revealing dimensions of man and God in ways unique to this century." Four men in particular, each in his own way, helped Starcke understand what it means to love and express this new-found wholeness: Paleontologist Pierre Teilhard de Chardin, who revealed how to love matter on the earth; Psychoanalyst Carl Jung, who revealed how to love the mind or conscious-

ness; Mystic Joel Goldsmith, who revealed how to love God or the spirit in man; and Mathematician Albert Einstein, because relativity makes it possible to integrate the three.

An old man tells his story of the last days of the world, when it was stripped of its glory, and mankind saw the planet through a state of ignorance called the "world view." "He mistreated the earth as he mistreated his brother. . . . The spiritual side had not evolved far enough to keep the mind in balance, and through the misuse of technology, the people of the planet earth destroyed themselves."

Starcke theorizes that the sun, being the highest form of energy source, might contain the most highly evolved life forms, not body forms, but thought forms of energy not subject to material destruction.

Another key to his search is Einstein's theory that when matter is increased to the speed of light, it theoretically becomes light, and if all matter were lifted to the speed of light, it is only in a higher form. He adds Jung's clue that not only do we have a conscious mind and an unconscious mind, built in with a superconscious state, but it has existed for all time, connected with truth and knowledge . . . call it God if you will.

Chardin is quoted as describing Jesus's crucifixion as entropy—of dying to be born. Starcke believes the Trinity, simple though it seems, is one of the most esoteric secrets of life, the principle behind all creativity.

In finalizing "the Password," Walter Starcke states, "The Holy Grail has been with us always, it is the fourth dimension. It is grace, it is allness, it is 'I.' It is the one thing every man in the world has in common—the invisible presence within us. I, LOVE, and YOU are all the same word."

ANN MARTIN
Trinity Church, Tulsa, Okla.

THE END OF MAN. By **Austin Farrer.** SPCK. Pp. 176. £2.50.

The End of Man consists of sermons preached in the chapel of Keble College, Oxford, by the late Austin Farrer when he was Warden of Keble. As most readers of Anglican theology know, Dr. Farrer was a theologian of first-rate intellect and striking originality. In these sermons his Christian wisdom and also Christian wit come through with charm and grace.

This is not the kind of preaching that any man could very well do in an ordinary congregation in England or America or anywhere. Farrer was an accomplished scholar preaching to younger scholars. But in spite of, and partly because of this fact, these sermons make unusually good

meditational reading, as most printed sermons do not. The following bit is typical of Farrer's homiletic humor (but don't you try it in Milwaukee or L.A. or Punkin Creek, Reverend Father):

"One of those pathetic illusions from which clergymen suffer is the belief that people take notice of what is said from the pulpit. So the conscientious preacher corrects his own mistakes. 'I told you last Sunday that Elisha was fed by ravens. I should, of course, have said Elijah.' 'Eh, what's that?' says the churchwarden to his wife. 'Can't remember anything about it. Anyhow, Molly, don't you try feeding me no ravens. They aren't wholesome.'"

LOST MOUNTAIN DAYS. By **Robert L. Howell.** Jarrow Press. Pp. 122. \$2.50 paper. **THE FISH—A MINISTRY OF LOVE.** By **Robert L. Howell.** Jarrow Press. Pp. 178, \$2.50 paper.

To read *Lost Mountain Days* is to understand why the Rev. Robert L. Howell initiated in America the movement for which *The Fish—A Ministry of Love* is an up-dating review. To read both is to expose oneself to an exhilarating and refreshing experience in what being a Christian is really all about.

Lost Mountain Days should be read by every clergyman as an annual anniversary observation of his ordination. It has a profound message—any clergyman can learn a heap of Christian living from his people simply by being open to their love as Christians. This is a truly beautiful book shining with the love of God among fallibly faithful children of God. Anyone can gain much from this, but if you know any seminarian, see that he reads this carefully before ordination!

Lost Mountain Days, in a very real way, is essentially the real subtitle for *The Fish—A Ministry of Love*. Surely readers know that Fr. Howell is the Founding Father (I resist calling him Godfather!) of the *American* phenomenon of FISH. This volume is a recounting of the fantastic and varied ways in which this loving, gospel ministry works. Usually such recountings become repetitious, boring. Not so this volume because every page revives one's trust in the power of the Holy Spirit to change life when we allow ourselves to be used by him for others.

The tie that binds these two volumes and makes one a necessary companion to the other, despite initial impressions of disparity, is the reality of a man, a priest, who understands the Gospel, lives it, and thereby communicates how the love of God is found *and* put to work. If you want that knowledge, read and re-read both books. I'm willing to bet, if you haven't already, you will search out the FISH chapter nearest to you and go to work!

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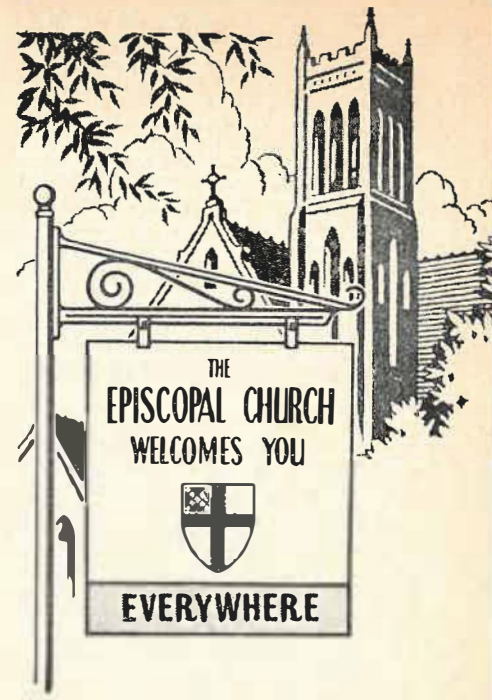
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Sun HC 9, 11 (1S & 3S); MP other Sundays; Tues HC 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

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TRINITY Kings Hwy. & 30th Ave., N.
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, d
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10 (2S & 4S); EP 6. Thurs HC 1; HD as anno

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r; the Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Thomas Wile, canon
Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
The Rev. Donald G. Stauffer, r
Sun 8 HC, 9:30 Worship with Choir, Ser & Discussion, Adult Classes, Sunday School (HC 1S)

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.