

The **+** WITNESS

MARCH 27, 1969

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NEW YORK CITY

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Parish Members Give Opinions On Beliefs and Social Views

★ A survey taken of the attitudes and opinions of members of Christ Church, Grosse Pointe, Michigan, revealed that nearly half (46.6 per cent) have "no sure belief about life after death."

One-fifth of the members believe there is no such thing as sin, and that slightly more than 35 per cent believe Jesus Christ was merely one of the world's great spiritual teachers.

Rector Erville B. Maynard said that 1,200 people, or 93 per cent of those sent questionnaires, responded. The survey was conducted by a professional opinion-taking firm.

Although only 6.6 per cent of the respondents believe all will go to heaven or hell after death, nearly 55 per cent believe the main purpose of Christianity is best expressed in "assuring people of eternal life."

Only 14 per cent thought it involved "teaching good behavior;" 12 per cent answered "comforting people who are troubled, insecure or bereaved," and 14 per cent opted for "giving assistance to the poor, sick, hungry and oppressed."

Another 20 per cent thought the church best expressed itself by "spreading the gospel," while 30 per cent chose "making people whole." The percentages do not total 100 since many persons

selected more than one option in the multiple-choice questions.

The research revealed a great deal of strong belief, however. Although respondents had many different images of God, only 2 per cent said he does not exist.

Some said "God is a heavenly Father who watches over his children," while others said he "is the summation of goodness" or is "Father, Son and Spirit, the Trinity," or "God is an all-wise, all-powerful being who is worshipped by all religions in their own way." This last was the favorite answer — 37 per cent.

More than 61 per cent said they believed God answers prayers, fewer than 10 per cent said no, and approximately 30 per cent said they simply didn't know.

On social issues, particularly racial attitudes, the Grosse Pointe church members showed a relatively high percentage of support, although 56 per cent drew the line on clergymen participating in civil rights marches and demonstrations.

When asked if "the Christian layman should examine his business to see that it does not discriminate against Negroes," 77.5 per cent said yes, 12.2 per cent said no and 9.6 per cent were undecided.

But, when it came to whether the parish should work to find

homes for blacks in Grosse Pointe, the figures were fairly well reversed. Nearly 54 per cent said no, and slightly under 27 per cent said yes, with the rest undecided. The same people, however, voted nearly 60 per cent for the parish to remain involved in the race issue, and only 27 per cent thought the church should get out.

Nearly 69 per cent disagreed that "poverty is usually the result of moral weakness or failure," and only 15 per cent agreed with that statement. Although a majority wanted the church to stay in the race issue, a minority — 32.9 per cent — wanted it to "take a stronger lead."

A large majority — 68 per cent — disagreed with the statement that "if the churches in the cities of America had performed their ministries well, the recent riots would probably not have occurred," and only 12 per cent agreed. But, 67.5 per cent felt the parish "should work closely with inner city churches to assist them in their ministry and programs." Some 20 per cent said the parish has enough to do in Grosse Pointe and slightly under 5 per cent said it is "not our concern."

On Christian education, nearly half said their children had little interest in church school; well over half wanted more instruction for children in the Bible, church history and church teachings. More parents — 44 per cent to 41 per cent — were against their children receiving

instructions on such issues as civil rights, Vietnam and poverty than supported such a program.

But a whopping 77 per cent wanted their children and youth to receive "more instruction in personal and family matters

such as Christian morals, their life in school, parent-child relationships, sex and how to live as Christians in their community." More than two-thirds said they wanted no part of the appointment of a "trained psychiatric counselor" to the church staff.

Minnesotans Challenge Church On Tax Exemption Question

★ Minnesota churches were challenged by a state legislator to add more than "hollow rhetoric" to efforts to reform constitutional and statutory standards governing tax-exempt property. "Both the Protestant and Catholic Churches have taken strong stands on many social issues . . . as well they should," Rep. Ernest Lindstrom told the house tax committee. Yet, he added, church spokesmen have opposed virtually "every legislative attempt to tax any property related to their activities."

He obtained a copy of the Minnesota Council of Churches' legislative guidelines, "Justice for All Minnesotans."

In it, he said, the council said the Judeo-Christian tradition demands, commands and orders justice, and warned that important things "always cost."

The council estimated that if all church bodies in the state paid the property taxes from which they are now constitutionally exempted, \$26.8 million in other tax revenues would be released for other public services.

"We are frankly calling for a revolution in the religious establishment," the council guidelines say. "We are asking that at last the church's money go to securing justice for all Minnesotans and not just to preserving the church."

Rep. Lindstrom said committees which has been considering a series of tax-exemption-control

bills, has heard testimony from churches opposing the taxation of luxury nursing homes, various residential properties, a profitable publishing house and vacant lands given only token use.

None of the properties, he said, "are concerned with the house of worship itself. If these words I previously read to you concerning financing mean something more than hollow rhetoric, the church . . . is truly going to have to take a leadership role in seeing that the churches' assets also are used to secure justice for all Minnesotans and not just to preserving the church."

Rep. Lindstrom was one of three lawmakers who testified before the committee on behalf of bills providing for a constitutional amendment to define more precisely standards under which property can qualify for tax-exempt status.

The thrust of the amendment, if approved by the legislature and by voters in the 1970 general election, would be to give legislators far more flexibility than they now have in tightening up on abuses in the field.

One amendment, sponsored by Rep. Robert North, an Episcopal priest, would give the legislature power to impose "service fees" on exempt property "for certain institutionally beneficial public services."

MRS. KING PREACHES AT ST. PAUL'S

★ Mrs. Coretta King foresaw the dawn of a new day in a sermon which marked the first time a woman has spoken from the pulpit of St. Paul's Cathedral, London, during a regularly scheduled service.

However, at the end of her remarks, Mrs. King warned a congregation of 4,000 that "if we are not careful the world will split apart at the seams with white versus colored, rich versus poor and so-called underdeveloped nations against nations of the west."

In firm, steady tones she told the predominantly white congregation, which included many youths, that "many persons despair at the unrest, the evil and the violence which pervades so much of our present day society, but beyond all the turbulence I see the signs of a new social order."

She went on to say that she had good news and hope for the poor, because for the first time the poor does not have to live in poverty. It is possible, she stated, to remove poverty and disease from the face of the earth.

She charged America with murdering thousands of women and children in Vietnam, of spending millions on war instead of erasing poverty and of doing little for 30,000 people — primarily minority group members — who are being replaced by machines each week.

Asking what the church would do about these conditions, Mrs. King said: "Our ministry as Christians within so-called Christian nations is to proclaim release to the captives of this world whether they be in Vietnam, South Africa or South America . . . the work of the church is to liberate those who are oppressed."

Church News Condensed

Edited by W. B. Spofford Sr.

ANTI-BALLISTIC MISSILE will be to President Nixon what the Vietnam war was to President Johnson — “his undoing” according to Chaplain William Sloan Coffin. He said that if the missile race is not stopped there would be nervous reaction and “the thing could go off.” “In the meantime” he added, “our society will fall apart.” Dana M. Greeley, president of the Unitarian Universalist Association, pointed out that the cost of ABM installations would be \$400 billion and called on all Americans to declare that “this vast sum cannot be taken away from the poor and the crumbling ghettos to be used for an untested military device which many authorities hold to be already outdated.” He praised the work stoppages by scientists but said those efforts “will come to nothing unless the rest of us back them up with our own demands for sanity, decency, and effective peace efforts, not programs which augment the arms race.”

TASK FORCE of religion in community mental health has become a permanent organization to deal with the needs and values of minority and special interest groups. It plans to stimulate local dialogue between citizens, local centers, churches and mental health groups. The national organization got underway in Philadelphia where 100 delegates met to elect a steering committee to sponsor its next meeting in San Antonio, April 24-25. There was a good bit of squabbling at the meeting when a large group of activists, black, brown and white, fought against it becoming just another white institution to be imposed on minority groups. At one point in a morning-long heated debate,

a black militant grabbed a mike and shouted, “If you’re going to put any crazy houses in our neighborhoods you better figure out ways of keeping them there. Our people don’t need them and we don’t want them. It’s you preachers who ought to be in a crazy house.” Psychiatrist John E. Pryer of Temple University’s school of medicine, who served as an initiator of the conference, said, “We have found no answers yet, but at least we have the proposition off the ground.”

THE CREW of Apollo 9 had a crew made up of one Catholic and two Episcopalians. Col. James A. McDivitt is a Catholic. He and his wife, Pat, regularly attend mass at Ellington air force base, but on the Sunday before blast-off, Col. McDivitt attended mass at the Church of Our Savior in Cocoa Beach. Col. David Scott and civilian Russell Louis Schweickart are Episcopalians. All three wives, attended church services on the eve of the launching. Mrs. McDivitt attending a mass at Ellington, said that although she was a half-continent away from her husband, “I know our thoughts are similar today.” Mrs. Scott went to services at St. Christopher’s in League City, Texas, where she and her husband are active members. During the service, Rector James C. Buckner spoke of the “success and safety” of the flight and scheduled a special prayer meeting for the morning of lift-off. Mrs. Schweickart and her five children went to services at the United Church of Clear Lake. At Cape Kennedy, several clergymen lifted up their eyes to the heavens to watch the Saturn V rocket take the astronauts into orbit. Present were the Rev. Frank Butler, rector of St. David’s-by-the Sea, where

the Episcopal astronauts attend when at the Cape; Fr. Antonio Stefanizzi, technical director of Vatican radio; and Bishop James Duncan, Suffragan of the diocese of South Florida.

FOURTEEN PRIESTS in the diocese of Indianapolis are in secular work, doing parish chores on weekends. Bishop John Craine and Archdeacon F. P. Williams have a conference with them May 9-10 to assess common bonds, problems and potentials in this growing form of ministry.

DAVID HAWK, a former Union student, was arrested in the seminary chapel on charges that he failed to submit to induction. He had just taken part in a worship service at which President John Bennett said that the “symbolic sanctuary of conscience” offered by the seminary community was not to make the arrest more difficult, but to put it in the context of community. He read statements of support from Fr. Daniel Berrigan, Democrat Paul O’Dwyer, and Senators Mark Hatfield (R.-Ore.), Harold Hughes (R.-Iowa), George McGovern (D.-S.D.), Eugene McCarthy (D.-Wisc.), and former Senator Ernest Gruening (D.-Alaska). The Rev. William Sloan Coffin, Jr., Yale chaplain urged worshippers to take a position on the issue. “Don’t be afraid of your enemies,” said Coffin, “for all they can do is kill you. Don’t be afraid of your friends for all they can do is betray you. But be afraid of those who are indifferent . . . because their indifference is the source of all killing and betrayal.” Hawk, in his statement, said that while he had resisted the draft, he did not feel he had committed a crime against society or his fellow man. He indicated he would plead not guilty to the specific charges. He explained that he had returned to the seminary

because it was there he had "concerned myself with the moral implications of U.S. foreign policy, the war in Vietnam, and the way these relate to young men through the military conscript system."

ELIA KHOURY, C of E priest, has been arrested by Israeli police, charged with being connected with the bombing of a market in Jerusalem. Authorities told Bishop Najeeb Cuba'in of Jordan, Syria and Lebanon that Khoury was believed to be one of the most important contact men of the Palestine liberation organization, the terrorist group considered responsible for the explosion. They also noted that Khoury's brother-in-law, Kamal Nasser, a nationalistic Arab poet, is now a leading member of the directorate of the liberation organization. Nasser was deported from Israeli-held territory to Jordan.

CHURCH RELATED construction has slowed down throughout the U.S. Reasons: more important things to do, like peace, the slums, rights; tight money and high costs; dissension over social and political policies so that former contributors are hanging onto their money or diverting it elsewhere.

JACQUELINE GRENNAN, the former nun who heads Webster College, has decided to trade the role of college president for one as wife and mother. Miss Grennan, 42, in announcing that she plans to resign as president of the institution that was once maintained by the Sisters of Loretto, said she planned to marry a business executive from Tenafly, N. J. He is Paul J. Wexler, 49, a widower with two children. In January 1967 Miss Grennan announced that she had received a dispensation from the Sisters to leave the order and that she planned to take legal

steps to change Webster College from a Catholic Church-connected institution to a private lay college. She remained as college president and a month after her announcement asked the courts to legally change her name from Jean Marie to Jacqueline. She said then she made the request to preserve the identity she had established. During an interview at St. Louis in June 1968, she was asked if she planned to marry. She answered that she was not against marriage but thought the chances relatively small "because I am the kind of person who would have to commit myself totally to marriage and also, I am over 40 and the pool of eligibles is rather small."

BEXLEY HALL, now jointly run with Colgate-Rochester, had classes on a day-to-day basis because 19 black students locked themselves in the main building and demanded more black trustees and faculty members. Talks on the demands had taken place prior to the occupation but students, white and black, said the administration was dragging its feet.

ASSOCIATED PARISHES got a grant of \$30,000 from the Executive Council to stimulate communications for liturgical reforms. Field consultants across the country will be resource persons for local congregations. The coordinator is the Rev. Otis Charles who is also associate director of an ecumenical center in Litchfield, Conn.

AN ANGLICAN congregation in Newcastle, England, will join the local Methodist Circuit for a three-month period from April to June. An announcement said the church — St. James and St. Basil in the suburb of Fenham — was looking ahead "to the inauguration of stage one of the Anglican-Methodist unity scheme." During the three

months Anglican clergy and lay readers will preach in Methodist churches while Methodist ministers and local preachers will participate in some services at St. James and St. Basil.

EPISCOPAL and United Church of Christ congregations in Green River, Wyoming have launched a drive to build a new church building which they will share. Church schools are to be combined, and two Sunday morning services will be held for the two memberships. The United Church congregation has a diversified building history. It began 83 years ago in a saloon, the only place then available.

FIFTY-SIX PRIESTS left the active ministry in 1968 from the archdioceses of Detroit and Chicago. Bishop W. J. Schoenherr of Detroit said that the defections were about proportionate to the rest of the country. He added that the most noteworthy development recently was growing concern over celibacy and the right of priests to marry. Frustration in trying to "buck the system" is also a major cause for defections, he said.

CHURCH commissions on movies are also getting together in making awards. Last week, "Rachel, Rachel" and "The Heart is a Lonely Hunter" were shown because they won top honors from both the Catholic and Protestant agencies. Catholics also made awards to "Oliver", "2001: a Space Odyssey" and "Nazarin", a Mexican film. Protestants also picked for prizes "Yellow Submarine" and "Faces". Fr. Patrick Sullivan, director of the Catholic commission and the Rev. William Fore, head of the NCC agency, officiated at the presentation ceremony.

SEVEN SEMINARIES in the Chicago area are seeking a cooperative approach to their work.

EDITORIAL

Between Good Friday & Easter

ON EASTER EVEN we are standing between the greatest tragedy of human history and the greatest hope of human life, between Good Friday and Easter.

The questions arise in our mind at once why was the one necessary? How can the other be true?

Of course we would rejoice to rise from the dead if it didn't seem so impossible! But how can we hope for such beatitude when we are surrounded by such injustice?

These two great mysteries —

The mystery of darkness,

The mystery of life,

meet in the twilight of Easter Even when the body of Jesus is lying still, wrapped in the clothing of the dead and, we are told, his spirit is in the place of departed spirits, telling them that the doors of their prison shall be opened.

It all reads like a fairy tale to those who believe that the material world is the only substantial fact in life and who think that a belief in the supernatural is a foolish superstition which should not engage the serious attention of those who walk by sight and not by faith.

Of course it all depends upon our viewpoint. If in looking at life we find that it is merely a process which is solely dependent upon physical sight and logical conclusions, then surely nothing can be required of us but physical exercise and mental gymnastics, but if the life of Jesus Christ reveals to us a more excellent way, then surely it is not to be explained by these processes.

And first of all, back of Good Friday and Easter lies the life of Jesus. It was in no sense an ordinary life. Indeed, it was so extraordinary that though it has had many imitators, no one has ever even approximated it in the peculiar character of its power.

Whatever opinion we may have of his faith and nature, we cannot dispute the fact that he has exerted an influence by methods which are so deeply hidden from human wisdom that his most devoted disciples acknowledge their inability to copy them.

The influence of Jesus is totally unlike the influence of any other mortal who ever lived,

both in the intensity of its power and the scope of its activity. The unobtrusive methods by which he attained this influence are utterly unlike the influences by which other leaders have gained power over men.

And the influence which he has exerted over men is a different kind of influence than that which other men have exerted, for time has not diminished its intensity; distance is no bar to its efficacy; and differences in race and culture have not prevented men from learning the same lessons and experiencing the same grace from a personal relationship which they believe that they have with him.

This personal power of Jesus is something which cannot be accounted for by materialists or philosophers. It is unique.

It is not strange, therefore, that churchmen adhere to the only testimony which they have and the only explanation which explains it at all when they reaffirm their belief that he was **conceived by the Holy Ghost, born of the Virgin Mary . . . was crucified, dead and buried, rose again from the dead, ascended into Heaven** and from there sends the Holy Spirit to pervade and inspire the Church which in its miraculous continuity is also unique among all the organizations of mankind.

If the life of Jesus is unique, his treatment of the mystery of evil is also peculiar to himself. He alone originated this view. The religions of mankind have been hopelessly divided in their attitude toward the explanation of sin, suffering and death.

In the Orient, matter was unreal, suffering non-existent, death a delusion.

Among the Greeks, matter was the essential element, suffering to be avoided, death the end of all things.

Jesus differed from every philosophy which preceded his gospel and from most of the theories that have succeeded it.

To him matter is equally sacred with spirit. So much so that the "Word was made flesh and dwelt among us."

Suffering was not to be sought; he prayed to be delivered from it, but when it comes, it is to be endured, not stoically but humbly, with the assurance that God's goodness will overcome the diabolical nature of evil.

"It must needs be that offenses come," said Jesus.

Why? He does not explain, but states the fact.

"But woe to that man by whom the offense cometh!"

In other words, the evils in life are realities and the calm endurance of them is a necessity. The thing that must not happen is connivance with them.

To him death is such a grim reality that he shrinks from it more than the ordinary man, but while it is the last enemy of man, it can be overcome and so he commends his spirit into his father's hands as one who confidently expects that God will overcome it. And the curious thing is that where men accept this view of things sincerely, there are love, joy and peace.

And the power of Jesus extends further than this. Not only did he promise to his disciples that he would see them again, but he convinced them that he did see them after his resurrection.

If he were merely a conjurer, depending upon hypnotic influence, he was indeed confident of this power if it could survive a public execution, and also succeed in transforming those who confessed that they had been cowards into those who gloried in their confidence that death could not permanently harm them.

The public execution of Jesus is as well attested as other well-known facts of history. At least the story of the crucifixion could not be the result of mesmeric influence.

And between the influence of Jesus as a leader and the influence of Jesus as one who had risen from the dead, stands the cross, not only with its indubitable account of his death, but also with the attendant discouragement of his disciples. Not only did they believe in the fact of his death; they also failed to believe in his power to rise from the death.

There was no predisposition to the suggestion of the risen Christ, if we are to believe in any degree the sincerity of his witnesses. They fully believed that their cause was lost. They were bewildered and dismayed by their own confession. Suddenly they were inspired with a great hope — so great that nothing afterward could ever destroy the persistence of their faith.

It is all so unusual that we must be pardoned if we regard the so-called scientific explanations of these phenomena as mere rationalization; that is, the attempt to start with a conclusion that

isn't conclusive and lead up with a set of premises that would be incredible to a purely pagan audience.

We can believe wholeheartedly in a supernatural religion which explains things beyond our ken, if we believe in the credibility of its testimony; but we cannot believe in a supernatural religion which is bolstered up merely by explanations that do not explain, but only bewilder.

Either the Christ as he is or no Christ will be the Saviour of the world tomorrow as he has been the Saviour of mankind for centuries.

The Man Won't Go Away

By George W. Wickersham II

*Minister, the Tamworth Associated Churches,
Chocorua, New Hampshire*

THERE WAS no question about the moral power of the Man. When he rode into Jerusalem as the Messiah, he was received with acclaim. When he cleared the temple, the authorities were powerless against the impact of his influence.

We would be deceiving ourselves if we failed to realize, however, that most of those who received him on Palm Sunday undoubtedly thought that he would soon put the Hebrew nation on top of its enemies. Jesus had one thing in mind, and they, quite another. Still, they listened to his teaching in the temple while the revolution was delayed and while Jerusalem filled with pilgrims.

The pilgrims, both by the authorities' design and by idle rumor, were filled with lies, so that when Jesus was finally seized and condemned, they were easily stirred up to cry out, "Crucify him!"

I have little doubt that there were many local people, perhaps not at large at that hour of the morning, who did not cry, "Crucify him!", as well as many pilgrims from Jesus' own territory. Furthermore, I have little doubt that there were many who said to themselves that if Jesus was the Messiah nothing could happen to him anyway. As we know, people do find all sorts of reasons not to stand up and be counted.

Well, he was crucified. Here again I have little doubt that to most people in and around Jerusalem this was the end of the matter. Even the two disciples who walked to Emmaus were undone. "We had hoped," one of them said, "that he was the one to redeem Israel."

The Passover ended quickly, the pilgrims went home and everything died down.

But here is just the point: everything did not die down.

Those closest to Jesus and many more — St. Paul says over five hundred—began to say that this Man had risen from the dead. They claimed to have seen him, to have talked with him, even to have eaten with him. Their stories were moving and beautiful — Incidentally, that is important.

Now remember: in most minds, including those of his admirers, his cause was lost, his Messiahship discredited, his disciples disillusioned. Yet within seven weeks Peter — of all people — Peter, who had been afraid to confess his connection with Christ to a few guards in the courtyard of the high priest — Peter was addressing huge crowds in the face of hostile authorities, and winning new disciples, we are told, by the thousands.

The movement spread like wildfire. These same disciples who had run away at Jesus' arrest now stood like rocks of Gibraltar ("Thou art Peter . . ."), preaching with tremendous conviction, and in the face of the same peril which had brought the Master to his dreadful end.

What happened? What brought about so complete a change of attitude and character?

Natural Law

THERE ARE all kinds of arguments, philosophic, scientific, even theological, against the reality of the resurrection of Jesus of Nazareth. To the modern western mind it is almost unthinkable. But then so is the star of Bethlehem, the virgin birth, the transfiguration, the stilling of the storm.

Could it be that in our preoccupation with the mechanics of the universe we have overlooked the possibility that there may be more to them than the laws of physics? Or, should I say, more to them than the more obvious laws of nature?

Brahms' third symphony: can you explain it wholly in terms of Brahms' biological construction?

Salisbury Cathedral: it does not violate any accepted physical laws, true enough, but its beauty goes so far beyond them as hardly to be explainable in terms of engineering.

A sonnet by Shakespeare: who would have thought such a thing possible in a mere man?

Is the universe devoid of facts and phenomena

which defy analysis, categorization, calculated definition?

What is this so-called "natural law"? Is it not simply that which we have so far observed?

Central Fact

TWO DISCIPLES walked to Emmaus. Jesus had been crucified, but Jesus walked with them. They did not recognize him.

As far as I am concerned this is a basic story. It is basic because it is true of every man born into this world. Jesus walks with him too. He never leaves any man. He just will not go away. We may not see him as they did, but he is there.

The change which took place in the disciples was the change that takes place in any man when his eyes are opened and he recognizes the Risen Lord. This is when the disciples finally became men. It is when we become men. Let us say that this process is what divides the men from the boys.

I have a sermon on the different accounts of the resurrection. And their differences are most interesting. They are beautiful stories, but they are at great odds with one another. Obviously, the resurrection did not fit ordinary circumstances: the day-to-day patterns of human life. In terms of normal experience, it was all but incommunicable.

I believe, nevertheless, that the resurrection of Jesus of Nazareth, far from being contrary to what we call "natural law", is rather the central fact of life on this planet.

Further: a man is not fully a man until his eyes are opened and he recognizes the resurrection of Jesus of Nazareth.

"Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, 'We have seen the Lord.' But he said to them 'Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe.'

"Eight days later his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, 'Peace be with you.' Then he said to Thomas, 'Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing.' Thomas answered him, 'My Lord and my God!' Jesus said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet believe.'"

Palms and Ashes

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

THE OLD CUSTOM was to burn the palms that had been used on Palm Sunday in the previous year and then to use the ashes to mark the foreheads of penitents on Ash Wednesday. My impression is that this is still the tradition among our Roman Catholic brethren.

This is a rather interesting contrast in the use of symbols — the materials of last year's triumph reduced to ashes and used as marks of this year's sadness.

The practice calls to mind the ancient myths about the phoenix — a bird that somehow managed its own cremation after dying of old age, and which then sprang triumphant from the ashes in renewed youth.

Palms of joy changed to ashes of penitence, when compared with ashes of death transformed to new life, may symbolize the rather dismal view of man's fate that was popular in medieval times in contrast to the exuberant this-worldly joy in living that was found in some forms of pre-Christian religion. The day of judgment, with "weeping and gnashing of teeth," was prominent in traditional theology until modern times. We still mention it in our creeds, but no one takes it seriously any more.

Yet it is often true for individuals that triumphs turn into ashes — sometimes in the sense of loss of a loved person or the passing of the good old days, and sometimes in the mood of regret. Change is the law of life and fixation is death.

And for this reason it seems to me that the happiest life is one that is in touch with external reality. Symbols and ideas in your head can remain static and all this fixed verbiage can become a screen between the self and the enviroing other. But the real external world is always flowing into new forms of being. Thus to be sensitive to the other is to be aware of transformation and accept it. To cling to the moment, however precious it may be, is to move from reality to fantasy. Happiness is a melody woven through the symphony of our days, not a single chord repeated endlessly.

I feel sure that he who loves any other, animate or inanimate, becomes sensitive to the One in the many. In loving his neighbor he loves God. In union with his whole environment

through loving awareness, he is acquainted with ways in which the creating power ever expresses himself in new forms. Like other men he will suffer in his losses. But the absence occurs within a never-ending presence. All loveliness comes from him and returns to him to come forth in another pattern of being. To be close to God is to be with all we ever loved forever. The palms turn to ashes and fertilize the ground for roses to appear.

Spring and Sacrament

By John Lane Denson

Rector of Christ Church, Nashville

SPRING once more tries for the annual forensic conversation with winter. And the sap pumps up again. Sealing us indoors long enough, nature calls us out to the links and the lakes, the gardens and the courts — and out of the naves of the church. Nature points to supernature's power and meaning and makes us yearn. Nature is the sacrament of spirit.

But grounded as we are in nature, our bodies remind us where we are incarnate. We are nature's highest, where all her processes focus, but we rise beyond her to new levels of freedom. In man, nature transcends history and becomes history's supreme theater. The human body is the sacrament of history.

God's kingdom enters history through Christ's body, signaling its presence and power by healing and growth, fulfilling history in nature's center. The body of Christ, the perfect experience of spirit, is the sacrament of the kingdom of God.

Historically inaccessible, the body yet presents in bread and wine the nourishment, support, and authority for man's highest spiritual possibility — the totality of health. Gratitude metabolizes what Christ makes of us. And we return, remembering that the eucharist is the sacrament of new life in the body of Christ.

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.. People ..

ARCHBISHOP CLARK of Canada is the first chairman of the American Council of North America. He was elected at the inaugural meeting at Nassau. Bishop Bayne was elected vice-chairman.

NATHANIEL PIERCE, a seminarian, and **ROBERT HASKELL**, working for a doctorate at N.Y.U., are co-secretaries of the Episcopal Peace Fellowship, replacing Thomas Hayes who has gone to Sweden to minister to the American soldiers who deserted from Vietnam.

PAUL WASHINGTON, rector of the Advocate, Philadelphia, is a member of the steering committee of the Task Force, reported elsewhere in this issue.

DAVID R. HUNTER, Episcopalian, is one of three clergymen on the 20-member board of directors of a committee on United States-China Relations. Msgr. George Higgins and Rabbi Maurice Eisendrath are the others. A national conference on what is likely to happen between the two countries in the next decade was held in New York, March 20-21, with a distinguished group of speakers and panelists. There was no representative of any religious body in the lineup.

JOHN ANDERSON, a bishop who is assistant to Archbishop Clark of Canada, was elected bishop of British Columbia. There were two separate voting sessions at Victoria. The first adjourned after 15 ballots when clergy and laity couldn't agree. After a two-week break, they tried again and after another 15 ballots elected Anderson.

JUNIUS CARTER and **DONALD McILVANE**, Episcopal priests, have been charged by an ad hoc group with "contributing nothing toward easing tensions" in the racially torn Hazelwood section of Pittsburgh. The group declared that they, along with Msgr. Charles Rice, "were prime examples of the outside agitation which the people of troubled areas are forced to contend with." All three priests are active in the civil rights move-

ment. Carter is rector of Holy Cross and helped start a coop food market. McIlvane is the organizer for the religion and race council in the Pittsburgh area. Rice is a columnist for the Catholic weekly and has been sharply critical of public officials.

JOHN DAVIS LODGE, Episcopalian and former governor of Conn., will likely be chosen if President Nixon decides to have a representative at the Vatican. He has been in state and national service during most of his career, except for a few years after leaving college when he was employed by motion picture firms. He is a brother of Henry Cabot Lodge, diplomat who heads the U.S. negotiating team in the Paris talks involving Vietnam war participants.

HUGH V. STIFF, dean of the cathedral at Calgary, Alta, Canada, was elected bishop of Keewatin. Some had expected an Indian to get the post. The Rev. Ahab Spence, a Cree who has spent 25 years with his people in northern Manitoba, was runner-up.

GEORGE BELL, the late bishop of Chichester, is back in the news. C of E bishops are appointed on the recommendation of the prime minister. Bell was recommended for archbishop of York by Anthony Eden but was turned down by the crown because of his opposition to world war two. Michael Ramsey moved from Durham to York and from York to Canterbury. Bell had hoped for the appointment believing that it might be regarded as a vindication of his anti-war speeches. Commenting on the affair, the Church of England Newspaper said the chief objection to the present system of crown appointments is

that the prime minister may refuse to recommend someone for entirely wrong reasons.

GEORGE APPLETON, former archbishop of Perth, Western Australia, is now archbishop of Jerusalem. Archbishop Coggan of York performed the ceremony in London in the absence of Archbishop Ramsey who is touring the West Indies. Appleton left for Israel on March 16 and was installed in the cathedral in Jerusalem on March 23. He has jurisdiction over a vast area of the middle east.

GERAID PEACOCKS, master at King's College, Canterbury, is in charge of preparations for the 800th anniversary of the murder of Thomas a Becket in 1170. December 29, 1970 has been set for the observance. The story of the famed archbishop is known to millions through the movie and Eliot's "Murder in the Cathedral." **JAMES W. MARKUNAS**, assistant rector of St. Joseph's, Detroit, has been found guilty of violating a curfew imposed at the time of the murder of Martin Luther King. He faces 90 days in jail and a \$100 fine. More than 100 were arrested at the time and the case of the young clergyman will test the validity of the curfew proclamation for the entire group.

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