

# The **+** WITNESS

JUNE 8, 1967

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and bi-weekly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

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## Story of the Week

# School Offering Starts Debate On What Mission is All About

By E. John Mohr

*Witness Editorial Assistant*

★ Presiding Bishop Hines, addressing the Executive Council at its meeting in Seabury House May 16-18, said that almost "daily the spirit of ecumenism in the Churches greets us with new, or improved, opportunities to explore how Christian bodies can work together more effectively." Referring particularly to the recent invitation of the general board of the National Council of Churches to member and other Churches to undertake joint planning for mission in the decade beginning in 1970 he called it "indeed a bold concept", adding that it "could be a futile one, inasmuch as none of us may be around in the 70's". Dr. Hines held that if the response is favorable "there is likely to be stimulated joint action in many other areas in which the Churches do not so work today." He said the recent request of the Consultation on Church Union that the 10 participating Churches communicate with one another on their plans "suggests the possibility that the consultation member Churches, themselves, may develop additional strategies that will enable the process of growing together."

The council itself implemented the principle of collaboration by adopting an agreement on

"policy on ecumenical cooperation" with the United Church of Christ and the United Presbyterian Church for joint urban work. The affirmation, which other denominations are invited to join, sets up a scheme for funding, planning, and administering urban missions on a national and regional level through representative bodies, and urges that campus ministries, conferences on religion and race, Christian education and other specialized ministries be included within any joint action.

When the proposal was submitted by Bishop DeWitt of Pennsylvania, chairman of the home department, Bishop Burrill of Chicago supported it with the observation that "we cannot witness effectively in the city by ourselves — we have to do it with others."

The council approved the dissolution of its general division of laymen's work and the American Church Institute for Negroes, a corporation under its control, leading Bishop Hines to say that this meeting "may go down as the most dissolute" in the council's history. The recommendation to abolish the laymen's division, based on a self-study which showed that its work could now be done more effectively through other council departments, was submitted

by its chairman, L. Dale Peterson of Eugene, Ore., who told the council that "we want the separation of men and women to come to an end", a remark that led Bishop Coadjutor Murray of Alabama, who has had his problems with another kind of separation, to applaud.

The American Church Institute has been the council's channel for the support and administration of colleges founded primarily for educating Negroes, presently including St. Augustine's College, Voorhees College, and St. Paul's College. In the resolution approving the institute's dissolution the council committed itself to recommending continuing support for the schools in the general Church program.

The report of the treasurer, Lindley M. Franklin Jr., showed that total pledges for the 1967 program from the dioceses and missionary districts amount to \$12,227,004. Of the 87 mathematical quotas assigned 62 were accepted in full, 7 were exceeded, while 18 were met with smaller pledges. Dioceses whose pledges exceeded their quota were Bethlehem, Delaware, East Carolina, Fond du Lac, Ohio, Southern Ohio, and Iowa.

A legacy from Mary E. Johnston of Cincinnati, amounting approximately to one and a quarter million dollars, was set up by the council as a separate fund, the income to be used at the discretion of the Presiding Bishop. Bishop Hines said that he had not asked that this be

done but that he would be glad to spend the money.

From a legacy of Jessie Ridley of Glen Ridge, N. J., the council gave \$10,000 toward the cost of the Protestant chapel at Kennedy airport, Idlewild, New York city, and a like amount for the chapel of St. Hilda's and St. Hugh's School in the same city.

### Church School Offering

The Church school missionary offering, which has been dwindling in recent years, was the subject of very extensive discussion and parliamentary tactics resulting from attempts to increase flexibility with regard to the purposes for which it is designated and to provide a formal basis for its solicitation. The offering developed informally but the proceeds were credited on diocesan quotas for the general Church program until 1955, when General Convention discontinued the practice. Since then the proceeds received by the council has been declining, the total in 1966 amounting to \$300,000, some \$40,000 below the preceding year. It is known, however, that some dioceses and possibly parishes are retaining all or part of the offering for their own use or for purposes selected by them rather than the council.

Until now the council has from year to year designated domestic and overseas projects for promotion for the offering, which has been divided equally. The home department, without first consulting the overseas department, offered a resolution providing for the designation of 1968 objectives, and another authorizing allocations without regard to equal division. Mrs. John Foster of San Antonio, chairman of the overseas department, said that she was not in a position to vote on the question of division since her department had not considered it, and that she was "happy"

with the present arrangement. Charles M. Crump of Memphis urged her to consider the matter, saying "they may want to give you more". After the resolutions were divided the first was adopted and the second carried with the added provision that the division would be subject to concurrent action of the chairmen and staff of the two departments.

Although the offering represents a very small portion of the council's income it brought out a difference of views regarding missionary education and motivation. This was seen when a resolution was offered on behalf of the council's directors memorializing General Convention for some form of permanent structure for the offering. The preamble argued for a broad, long-range missionary education program, as distinguished from short-term promotion of specific projects, saying that new "attention to the theology of mission, and the resulting interpretation of mission, as distinct from missions, have resulted in changes in the purpose and content of missionary education: themes around which resources for education for mission have been developed annually have changed from specific geographical areas to general concerns, such as (1) the call to mission to which every Christian must respond in the midst of his daily life; (2) affluence and poverty on a world scale and the demand that Christians act in relation to the issues posed by these conditions; (3) the relations of all faiths of men to the unique claims of Christ." A differing view of some members holds that the offering can be maintained at a higher level by promoting specific fields, Mr. Crump saying that "children give to projects — not abstract principles". In the proposed resolutions General Convention was

asked to choose between continuing the offering as it has been, with all proceeds going to the executive council, or turning it into a diocesan offering, each diocese being left free to designate the objects.

A substitute proposal was similar in nature but did not offer General Convention the choice of a diocesan offering, though convention action is in no way limited to executive council proposals. In order to expedite the council's consideration of the question Bishop Hines appointed a conference committee to resolve differences in the proposals. It agreed in its report to eliminate virtually all the preamble material and to support a general missionary education program. It could not agree, however, on the question of submitting to General Convention the alternative resolutions for a national or diocesan children's offering. Bishop Burrill said that if convention were offered the diocesan alternative it would take it, adding, "I'd be tempted myself," while Mrs. Foster held that since some dioceses were already keeping the offering both alternatives should be submitted, saying the council should "be honest about the whole thing." She expressed disapproval of a plan under which the diocesan alternative would be submitted only in the event of General Convention's rejection of the national offering.

### A National Offering

Speaking for the Christian education department, Mrs. David Hunter, its director, explained that it supported the separation of a general, continuing, educational program from a seasonal one, but that it favored letting the Church decide whether it wants a national or diocesan offering. Bishop Louttit of South Florida said that if the offering became

diocesan some dioceses might use it to support MRI projects in which they are interested. After Bishop Richards of Central America asserted that Mrs. Foster's plea that the council "be honest" was "a loose use of the word" the proposal to ask convention to adopt the national offering was carried by a voice vote, and the submission of the diocesan alternative was rejected.

### Have Bad Image

In a personal report on his recent experiences in addressing diocesan conventions and other groups in support of the partnership plan to be considered by General Convention the Rev. Joseph S. Young of Wichita told the council that he was concerned about the "poor image" of the council mistakenly held in some areas of the Church, in which the headquarters organization is looked upon as an "arrogant bureaucracy". In response Bishop Hunter of Wyoming, which will apply for diocesan status at Seattle, rose in praise of the cooperation his district had received over the years, and expressed gratitude for the work of the council staff. Bishop Burrill said the attitudes Dr. Young reported showed that the Church's "polity is congregational" in fact, rather than "episcopal", and that it is not a "corporate, catholic, body". Some things that have to be done, he said, are not popular, but he added that although the council could "not look forward to being popular" the situation was now much better than it was 20 years ago when he was a council staff member.

Walker Taylor Jr., executive officer of the MRI commission, submitted to the council his tentative report to General Convention, and read the portions affecting the council itself. Bishop Louttit moved that the report be approved, but

when some members said that they did not wish to act on a report they had not read, and others that the council was not in a position to approve a report to be made to convention, Mr. Crump moved a substitute that the report be received with appreciation, and this was adopted.

Reporting as chairman of the education department Bishop Louttit told the council that the department had begun working with the United Church of Christ and the NCC on material for teaching religion in public schools, with a view to the development of an acceptable curriculum.

The council also:

Was informed of the resignation of Douglas Bushy, for 15 years the council's public relations officer, effective May 1.

Heard from Bishop Bayne, director of the overseas department, of plans to erect a separate missionary district for Okinawa, which may in 10 years become part of the Japanese Church.

Was told by the Rev. C. Howard Perry of Olympia, chairman of the communications department, that a professional study of the views of parish clergy on the clergy news letter sent out periodically by the department showed that a large proportion of them misunderstood its purpose — to promote council work; that they had a negative attitude toward it; and that 40% of them held it came to them too late to be useful.

On motion of Bishop Marmion of Southwestern Virginia, chairman of the social relations department, requested the appointment by the president of a committee to bring resolution on Vietnam before General Convention.

Learned from Mrs. Robert H. Durham of Detroit, reporting for the division of women's

work, that, unlike the laymen's division, it was not proposing its dissolution, but that it has long been working for the integration of its functions with council departments to the greatest degree practicable, and that at the UTO service in Seattle the proposed revised eucharistic liturgy would be used, subject to General Convention action.

Took part in an illustrated presentation of the triennial program the council will submit to General Convention, and appropriated \$20,000 to defray the cost of making the same presentation by council and staff members to convention deputies before the Seattle meeting.

Recommended that General Convention support legislation providing social security coverage for clergy, with the clergy and the employing body sharing the cost, and itself approved the proposal in principle.

Approved the leasing of Windham House, formerly used for a women's training school, at \$5,100 per year, to Trinity Parish, New York city for use by Trinity Institute for training conferences for clergymen.

### ANGLICAN BISHOP IN PORTUGAL

★ Daniel de Pina Cabral was consecrated bishop suffragan of the diocese of Libombos in Mozambique.

Bishop Cabral thus became the first Anglican prelate ever to be consecrated in predominantly Catholic Portugal. Bishop Stanley C. Pickard, whom he will succeed, attended the ceremony.

The new bishop studied law at Lisbon University and theology at the London University college of divinity. He was ordained in 1949 and assigned to parishes in Gaia Oporto. In 1965 he was named archpriest of Northern Portugal.

# Protestants Should Coordinate Work with Spanish People

★ A layman — charging the nation's Protestant Churches with “glaring domestic missionary oversight” — pleaded for creation of a national agency to minister to the Spanish-speaking.

Although there are several denominational and regional organizations working with the Spanish-speaking, there is none coordinating all efforts in every section of the country.

Jorge Lara-Braud, speaking to the program board of the NCC, division of Christian life and work, said Protestants have incorrectly assumed the more than eight million Spanish-speaking in the nation are “spiritual wards of the Roman Catholic Church” and thus off-limits to Protestant outreach.

Admitting most Spanish-speaking received Roman Catholic baptism at birth, he said “the fact of the matter is . . . roughly 80 per cent live in a spiritual no-man's land, with enough residual religiosity to settle for lesser dieties, magical notions, nostalgic memories and ceremonial functions.”

Lara-Braud, director of the Hispanic - American Institute, sponsored by the Austin Presbyterian Seminary, said only about 15 percent are practicing Roman Catholics and about five per cent, practicing Protestants.

“It is bad enough to assume the Hispanic - Americans are being adequately nurtured by ‘their’ Church,” he argued. “Worse still is to dwell on the misguided notion they are unresponsive to Protestant Christianity.”

He said the history of Protestant mission in Latin America over the past century amply shows “no part of the world has proved more receptive to Prot-

estantism than the so called ‘Catholic’ continent.”

“This is, of course, no appeal to compete with our Roman Catholic brethren. God forbid that we should be guilty of such impropriety in this ecumenical area!

“What we plead for is a practical demonstration of the transforming power of the gospel, over which no one of us has proprietary rights,” he said.

He asked the 60 board members to consider forming a national agency “specifically concerned with ministries to and with Hispanic-Americans, led by a Hispanic-American, with substantial Hispanic-American representation.”

Spanish - speaking Protestant congregations should be the “basic task force” for such a mission, he claimed, warning against “further impositional attempts to apply to the mission patterns derived from the dubious experience of mainline groups. Too long have the higher bureaucratic echelons planned and made decisions for them.”

He admitted an alarming leadership shortage of the minority group, but pointed out there are “some extremely able leaders from Latin America” who could take strategic positions at local, regional and national levels.

Lara-Braud, a member of the National Presbyterian Church of Mexico, said the Spanish-speaking are beginning to realize there is much to learn from the Negro struggle for civil rights.

“The modest victory of farm unionization by Mexican-American laborers in Delano County, Calif. points in this direction,” he said. “In Delano, religious

mystique played a crucial role—a promising evidence that even residual Christianity is able to discover its depths when human dignity is tested and defended by the formal religious institutions.”

## PLAN COLLABORATION IN PUERTO RICO

★ Conversations are under way that are expected to lead to some form of collaboration among Roman Catholic, Episcopal and evangelical theological seminaries in three suburbs near San Juan, Puerto Rico. The development was disclosed by Bishop Stephen F. Bayne, director of the overseas department.

Involved in the tri-partite discussions are the Dominican Seminary at Bayamon under the Dutch Provincial of the Dominican order; the Episcopal Theological Seminary of the Caribbean at Carolina; and the Evangelical Seminary of Puerto Rico in Rio Piedras.

The latter school is supported by the Evangelical United Brethren, United Church of Christ, American Baptist, Methodist, United Presbyterian and Christian (Disciples of Christ) denominations.

Bishop Bayne said the conversations were going forward “with full approval of the Roman Catholics.” He said the discussions look to “a collaborative arrangement, though it is too early to say whether it will take the form of common courses, a common library or possible cooperative planning.”

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### No June 15 Issue

★ We go on our every-other-week schedule for the summer. The next number will therefore be dated June 22.

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# EDITORIAL

## Women Have Their Own Ideas About Money

THE REPORT of the meeting of the Executive Council, delayed because the June 1 issue was devoted to Episcopal Church Schools, reveals a couple of important facts, lightly dealt with because the brethren got into a debate about the children's offering.

Walker Taylor Jr., executive officer of MRI, read only that part of the report he will present at General Convention that affects the council itself. When a motion was made that it be approved, some council members said they could not approve a report they had not read—a startling admission since this document, with the revolutionary changes in the way the Church has done things for decades, will be presented at a joint session at the start of the Seattle convention.

The other important fact that came out of the May meeting was the announcement by Mrs. Robert H. Durham of Detroit that the division of women's work has no intention of going out of business — more on this presently.

We wonder sometimes whether anybody reads the documents that we print — print because of their importance to the welfare of the Church. Mr. Taylor's report, skillfully tied in with the new proposals on structure, the partnership principle, seminary education, renewal and other important matters to be decided at the convention, makes proposals that Episcopalians better be thinking about this summer.

The MRI report, approved by the distinguished members of the commission as well as many other Church leaders, has interesting things to say about money. If accepted it will create, to use Mr. Taylor's words, "a highly disciplined national program ingrained with a deep sense of priorities, and having it increasingly accepted throughout the Church as a first call on local resources and support, we will then run head on into the questions of extra-budgetary appeals and programs. Chief among these at the present time are the MRI projects, but ultimately the success of the

central ministry will call into question all appeals that lie outside it — United Thank Offering, Church & Race Fund, Presiding Bishop's Fund for World Relief, et al."

Parishes and missions are to send to their diocesan offices at least as much as they spend on themselves — partnership principle — dioceses in turn to split 50-50 with the National Church. What Mr. Taylor calls 2nd mile giving are to be sought after the main pledge is made. So he proposes what he calls a central directory in which will be listed "those things which remain undone and yet are characterized by a degree of planning and a demand for support which is of peculiar importance." Mr. Taylor also says that the Presiding Bishop "could even have one officer whose assignment would be to oversee all such appeals and to serve as liaison with the service departments and divisions."

Having abolished the division of laymen's work because, as the Presiding Bishop remarked, it "has worked itself out of a job", brings us back to Mrs. Durham, mentioned earlier. She told council members that the women of the Church have no intention of following the lead of the men.

"Since 1958", she said, "the division of women's work has been thinking and working toward integrating their work within the total work of the Church. We consider our work so very closely related to the Council as a whole that we want to do our restructuring as a part of any general restructuring of the Executive Council itself."

She said that at the women's meeting in Seattle they would explore in depth the questions; "What is women's work? What are the goals of women's work? Even though the women can't be members of the House of Deputies, this is a portion of the total restructuring of the Church they can address themselves to."

Mrs. Durham reported that the United Thank Offering to be presented at Seattle would probably be five million dollars. And doubtless having in mind the MRI proposal to make the UTO extra-budgetary, she added that the women's success in raising such substantial amounts of money for the Church is "something you have to give careful consideration to" in any restructuring plan.

It would seem so.

# REVOLUTIONS WILL NOT GO AWAY

By George W. Barrett

*The Bishop of Rochester*

## CONVENTION ADDRESS THAT DEALS WITH SOME ISSUES BEFORE THE CHURCH TODAY

JUST BEFORE last Thanksgiving day I was asked to supply a title for an address to be given before a Rochester service club. One always tries to be original about titles and, somewhat to the amusement of my friends and colleagues at the diocesan house, I gave this one as Gratitude for Turbulence. Now, six months later, I have learned much more about turbulence, but trust that I am still grateful for it.

I recall the remark of a wise educator made at a rather tense moment in a public meeting not long ago, "Instead of bitterly blaming each other for what goes wrong, why not try to learn together how to live through a revolution."

We are living in a revolution, a revolution that will not go away, a revolution that is bigger than any one of us and of all of us put together, a revolution bigger than this city, bigger than this diocese, bigger than any corporation, bigger than any one angry, abrasive, threatening man. Indeed it is an illusion to imagine that the revolution would stop were any one man to be removed from the public scene.

It is useless to say, "We need stability. We have been excited far too long about too many things and we need a time of calmness and peace." I am sure that we do need stability, and in many ways I would welcome a period of calm and peace. But I cannot deliver it, nor assure it, nor predict it, nor guarantee any peace save the peace that exists at the center of the whirlpool and in the eye of the storm.

No man can produce stability today any more than Moses could produce it at the Red Sea, or Joshua at the entrance to Canaan, or our Lord when he sent out his disciples as sheep among wolves, or Lincoln when he told the Congress in the midst of the Civil War, "The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty and we must rise with the occasion. As our case is new, so we must think anew and act

anew. We must disenthral ourselves and then we shall save our country."

The revolution will not go away. Revolutions can sometimes be directed if they are faced soon enough, with sufficient wisdom and with resolute will, although revolutions do have a way of getting out of control the nearer they come to success. And John F. Kennedy once said, "Those who make peaceful revolution impossible will make violent revolution inevitable." More recently the Suffragan Bishop of Washington, Dr. Paul Moore, wrote, "The reality is that we must move so fast as to leave people behind. If we do not, the whole Church will be left behind. We are about five laps behind already."

We speak of living in a revolution, but the truth is that we are living in several revolutions all at once. The chairman of a committee of the board of trustees of a college searching for a new president remarked that any successful president must possess the ability to keep many balls in the air at once. This is true of any leader, I suppose, and it is certainly true of the mission of the Church in dealing with a world of simultaneous revolutions.

### Revolution in Liturgy

THERE IS the liturgical revolution, not the most important one perhaps, but the one most obvious here this morning as we worship with the liturgy proposed for trial use in the Episcopal Church. Most of us have become devoted to the Book of Common Prayer, have grown to love the familiar words and ways. Yet those of us who must lead the worship of the Church have a growing awareness that the old words and ways speak with increasingly less sureness and reality to the people of our time. We have seen the Roman Catholic Church that once seemed far behind with a dead language and frozen ceremonial go out far ahead of us with a liturgy that does speak to our generation.

As bishop I have felt the pressure of requests for deviations from Prayer Book words and forms, deviations that are illegal under our canon law, yet apparently necessary for our contemporary condition. This liturgical revolution must be guided with prudent judgment but with an adventurous spirit, with sensitivity to the beauty and power of words, with an eye both to history and the present, with a determination, in the fine words of the first American Prayer Book, "to keep the happy mean between too much stiffness in refusing and too much easiness in admitting variations in things once advisedly established", to promulgate the Gospel "in the clearest, plainest, most affecting and majestic manner."

### Revolution in Theology

THERE IS a liturgical revolution and there is a theological revolution. We may not agree with Bishop Pike and the Bishop of Woolwich. I do not, entirely, and I certainly do not agree with the so-called "death-of-God" theologians, but who can deny that these men have forced us to face the reason for our beliefs with a rigor seldom evident before.

Many young people may be iconolastic and rebellious, but a significant number of them are concerned about basic questions and are looking for causes to which to commit their lives. Students crowd in to teach-ins on the death-of-God, as well as on Vietnam. They flock to hear Bishop Pike and ask disturbing questions about what they call the credibility gap and the relevance gap between the Church and their generation, and they raise serious questions about morality, sometimes in ways that are shocking to us. Careful surveys also reveal that the lay people of the Church tend to have opinions closely resembling those of Pike.

### Social Revolution

THERE IS the theological revolution and then there is the social revolution shown most vividly in what has been called the poverty-affluence gap and the growing impatience of those on the poor side of the gap. The wealth of the affluent nations is increasing and this leaves the poor who live in the affluent nations all the more apathetic, or angry, or resentful. In the rest of the world both poverty and population perilously grow at the same time that our affluence grows.

The dangerous divisions in the world are less

and less between the east and the west, between the Soviet world and our world, and more and more either within nations or between the northern and southern parts of the earth, between the well-fed and the hungry. Catastrophe looms in the decades ahead, unless wealth is increased and shared, and the population stabilized. The situation is exacerbated by the fact that the great majority of the poor are non-white.

To this revolutionary situation, then, we, the Church, minister. Here we fulfill our mission as the people of God, a people sent with a gospel, that is, with good news, with words of hope, joy and salvation, with a message to be made known and to be lived. And I am sure that one of the blessings of our turbulent epoch is that we, the people of the Church, are being forced to face the nature of our mission, to ask questions about the character of our work, what we are here for and who we are in ways we have never asked them before. To do this can be as painful as Jacob's night-long wrestle with God when he received his new name Israel. Like Jacob we may limp from our encounter with destiny, but God's light will shine on us just as the sun rose upon him.

## Comments on the New Communion Service

By Gardiner M. Day

IN THE NEW revision of the service of Holy Communion, the standing liturgical commission has made a valuable contribution to our Church. I trust that General Convention will recognize this and authorize its trial use for the ensuing triennium. This does not mean, as I shall indicate later, that I am enthusiastic about all the changes, but rather that I realize that one can tell of the value and helpfulness of a liturgy only after one has had the opportunity of participating in it over a period of time.

Many features of the new service will commend themselves to all of us. The redundancies of our present service have been skillfully eliminated, and a splendid litany of intercession with a fine catholic or all-inclusive emphasis replaces the prayer for the whole state of Christ's Church. For example, we pray that "truth may prevail among all peoples and nations" (Emphasis mine).

In the fourth petition we pray "for all who bear authority in this and every land" (Emphasis mine), instead of only for "Christian rulers" as in our present service. Happily, the idea that the chief task of rulers is to punish wickedness and vice and maintain true religion has been eliminated. Happily also, this inclusive emphasis is repeated throughout the liturgy.

Welcome also is a prayer of consecration about one-third shorter than the present prayer, which is a distinct advantage in view of the modern tempo of life. Next to the new litany of intercession, I am particularly enthusiastic about the new introduction, including the Gloria in Excelsis and the Te Deum. Welcome also is the helpful rewording of the penitential order, the updating of language, as in the case of Holy Spirit instead of Holy Ghost, the greater use of the Revised Standard Version for scripture passages, the direction for the congregation to stand for the preface and sanctus, and the shortening of the close of the service, including a felicitous revision of the prayer of thanksgiving.

All those who are concerned for revision will welcome the unanimous conclusion of the commission "that the Prayer Book tradition of openness with regard to the ceremonial should be continued," the greater permissiveness which is incorporated in the new service, as well as the invitation to concerned persons to send their recommendations to the commission. In a word, the commission recognizes that this is a "first draft" and that undoubtedly, as a result of experimental use and the thinking of liturgists, improvements will be made in the service during the coming triennium.

### Two Changes Questioned

ON THE OTHER HAND, there are two changes which we believe are distinctly unfortunate. The first is the relegation of "the penitential order," which includes the invitation, confession and absolution, to the appendix. The desire for shortening the communion service is almost universal in our Church, but to relegate the penitential order to an appendix is a most undesirable way of shortening the service. While taking into consideration all the emphasis on joy and thanksgiving which the commission believes quite rightly should be part of the service, I believe that "the penitential order" is equally essential. I further believe that placing it in the appendix and making it mandatory only on Ash Wednesday

and four Sundays during the year will mean that it will eventually be all but unused, as is the case with "the exhortations," which are in the appendix in our present service.

I would urge, therefore, the printing of "the penitential order" in full in the service itself, preferably in the place following the creed where it now reads, "The Penitential Order (See pages 21-22)."

The virtual elimination of "the penitential order" is unfortunate, not only because this is a distinctive feature of our Anglican service, but also because the experience of the Roman Catholic Church, which although heretofore it has customarily employed only auricular confession, now is allowing greater use of a general congregational confession. Permission, for example, has been given for the use of a general confession in Roman congregations on many "mission fields" where the population explosion, plus the shortage of priests, has made auricular confession impractical as a mandatory practice.

A second criticism of the new liturgy is its change in the words of administration from the past to the present tense; in other words, the change from saying, "The Body of our Lord Jesus Christ, which was given for thee . . . Take and eat this in remembrance that Christ died for thee . . ." to the new liturgy which says, "Take them in remembrance that Christ gives himself for you . . ." Since this is not discussed in the rationale of the service by the commission, it is possible that this change was inadvertent and not purposeful. In any case, it is a serious change in interpretation of the biblical view of Christ's sacrifice, which uses the past tense, as, for example, in Romans 8:32 and Galatians 1:4 the use of the word "gave" instead of "gives" reaffirms the same emphasis which is in our present prayer of consecration and is continued in the new liturgy where it says, "who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice . . . for the whole world."

### More Optionality Needed

A THIRD MAJOR criticism of the service is that it lacks sufficient optionality. A most important option, I believe, should be in regard to the prayer of intercession. The rubric should read "may" instead of "shall," so that the celebrant might on occasion use all of the prayer, but also on other occasions might use part of it or

possibly even none of it, or only the special intercessions peculiarly relevant to the time and place of the service. Several other parts of the service could also be made optional.

I should like to comment on some less important questions. I wonder, for example, if an Old Testament Lesson and an Epistle and a Gospel is not more scripture than would be edifying in a service. The commission in its rationale recognizes this, but still, by implication, suggests three scripture readings. Personally I believe the new Roman Catholic English translation of the mass is wiser in allowing for a First Lesson and a Second Lesson, or in our terms an Epistle and a Gospel, the first being either an Epistle or a passage from the Old Testament, and the second, being the Gospel. \*

### Creedal Changes

I ALSO QUESTION the value of changing the words of the Nicene Creed, which is done presumably in the interest of accuracy and modernization! For example, I cannot believe that changing the clause, "by whom all things were made" to "through whom all things were made" will do more than jar those who are used to the present wording and not really help those who are just beginning to use the creed. In contrast, the new Roman Catholic service changes "and was incarnate" to "and he became flesh," which I believe at the present time would be a helpful clarification. In our new service "sitteth on the right hand of God" is changed to "is seated." The new Roman Catholic service reads simply "sits." Isn't the latter actually preferable? Also personally I prefer the emphasis of "I believe" rather than "We believe", and note that the Roman Catholic service keeps the "I."

I do not believe that anyone who knows me would accuse me of preferring a change simply because it is similar to a Roman Catholic translation, but would it not, in this ecumenical age, be better to wait before revising the wording of the creed until the liturgical experts in all the Churches which use the creed get together and agree on an appropriate wording? Furthermore, I believe "forgiveness" which the Roman Catholic Church's new service uses is much to be preferred

to the term "remission," in the third from the final clause of the creed.

As I have already commented on my distinct preference for "the prayer of intercession" instead of the prayer for "the whole state of Christ's Church," I will not comment further save to ask, would it not be better to introduce the intercession by simply saying, "Let us pray" rather than the suggested, "In peace, let us pray to the Lord."?

I wonder what the commission has against the use of the doxology at the offertory. While this is not in the present Prayer Book, it is widely used in, I suspect, the great majority of our churches, and the omission of it sounds as if the commission has something against it, though it does not mention it in the rationale. Customs and traditions which people like — and most people enjoy singing the doxology — will not be easily changed.

### The Prayer of Consecration

WHILE I am delighted to have the word "satisfaction" in the prayer of consecration eliminated, I wonder if we need any theological explanation in that sentence. I for one would prefer to have it read, "All glory be to thee, Almighty God, Holy Father, Creator of heaven and earth, who of thy tender mercy," thus omitting the words, "didst make us in thine own image. And when we had fallen into sin, thou." A helpful change in translation both for accuracy and clarification is in the words of institution: "Drink this, all of you:". Here I note that the new service does replace "remission" by "forgiveness," though, as we indicated, it does not do so in the creed. I question whether the words "through the mediation of Jesus Christ" do not imply theological beliefs that are not essential for some interpretations of the service.

While I am glad that the present prayer of humble access with its cannibalistic connotations has been eliminated, I am sorry to lose it altogether. I for one would prefer to have it revised to have the third sentence read, "But thou art the same Lord, whose nature is always to have mercy: Grant us therefore, gracious Lord, so to receive the sacrament of thy Son Jesus Christ, that being renewed in body and soul, we may evermore dwell in him, and he in us. Amen."

### Rubrical Changes

THE RUBRICAL changes are most helpful. The elimination of the rubric, (Prayer Book, p. 84)

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\* *The Order of Divine Celebration*, p. 7, published in "The Catholic Hymnal and Service Book," Benziger, New York, 1966. After the first Lesson we read, "We hear God's message as it was first spoken to the early Christian assemblies, or to the earlier assemblies under the Old Testament."

relative to not carrying the bread and wine that remain out of the church is most desirable, thus affording greater choice of the time and place for the ablutions. The new rubric will allow for the custom now employed in many churches of having the elements which remain and the ablutions taken care of in the sacristy after the service, and not at the altar before the whole congregation, as is so frequently done.

In regard to the five rubrics which precede the service, I question whether the second is necessary or even advisable. While it states only that it is the bishop's prerogative to preside and preach when he is present, in actual practice, will it not lead to the bishop's always celebrating and

preaching when he visits a parish? In fact a bishop will learn a great deal more about a particular parish hearing the rector conduct the service and preach than by celebrating and preaching himself. Does not the fourth rubric eliminate actions now carried on by acolytes and give them all to the deacon?

Finally, in closing, let me again emphasize my belief that the commission has made a tremendous contribution in presenting the Church with this new communion service, and while I have noted disagreement with some of the changes, the advantages and meaningfulness of the new service far outweigh any shortcomings.

## MAIL ORDER RELIGION

By Hugh McCandless

*Rector of the Epiphany, New York*

### A FEW THOUGHTS ABOUT COMMUNICATION WHICH IS A PROBLEM IN THE CHURCH AS ELSEWHERE

THERE IS a phenomenon in biology called orthogenesis. It comes into being when nature does too much of a good thing. Shells, for example, are an excellent protection for helpless, slow-moving shellfish, and there was a kind of shellfish called the trilobite which lasted through three geological periods, an amazing accomplishment. But when the trilobite overdid its shell, with all sorts of curlicues, it soon became extinct. Antlers are useful for elks, but when the Irish elk overdid the antler business, they could not lift their hooves to fight against wolves, and died out.

Generally, what is true in biology is true in human relations. When something becomes useful and effective, we have a tendency to overdo it. Speech is more efficiently communicative than grunts. Therefore many of us tend to talk too much, so that the important things we want to say are not heard. Bureaucracy is more efficient than chaos, so we have multiplied bureaucrats until they barely have time to talk to each other, much less to the rank and file. Printing reaches more people than speaking or writing, so we flood the mails or hand out mountains of agenda at meetings. Printed mail is a

cheap form of communication, in spite of the protests over the recent MRI publicity. Even that expensive brochure, mailed first-class, did not cost more than a fraction of a per cent of the money it was hoped it would raise.

But overuse of any means, however efficient, becomes ineffective, or even detrimental to one's purpose. Remember that the original purpose of the elk's antlers and the trilobite's shell was survival.

The average American citizen receives an amount of mail that he cannot reasonably be expected to read. Most new apartment houses in New York don't attempt to deliver mail to the tenants' doors. I notice that most of them have a large trash basket right next to the mail boxes, so that envelopes can be dumped there unopened, and not thrown all over the floor.

As the competition gets fiercer, envelopes more and more have printing on the outside luring you to read the contents. Many of them tell the recipient that there is a gift inside for him. I have forgotten the name of Queen Dido's advisor, but I am constantly reminded of what he said, "Timeo Danaos et dona ferentes." — "I fear the Greeks even when they bring gifts."

I imagine that the announcement of a gift inside makes most people less apt, rather than more apt, to open the envelope.

### The Scare Technique

ONE NIGHT I picked up an armful of mail, and one envelope was small, brown, and businesslike. It was marked "Accounts Receivable Department," with an address in Washington, D.C. Now I pay my bills, but I also worry about them, and that envelope tantalized me all the way up to my apartment. I could not open it, my arms were too full of other mail. But I studied it carefully, to see if the government had anything against me, and was using this discreet method to tell me to pay up, or else. You can bet I opened that envelope as soon as I reached my flat. It was just another magazine advertisement. The people had enclosed an air mail business reply envelope. It cost them eleven cents to give me that scare, for I mailed it right back empty.

Many of these advertisements are for books or magazines at very low rates, and thus the flood keeps enlarging itself. When I subscribe to a magazine at those "special low clergyman's rates," and then get a broadcast advertisement three months later offering me the magazine at much lower rates, I find I tend to read the following issues less enthusiastically.

The trouble is that within this flood of print, there is a pure torrent of real information; diluted by literary sea water, and almost impossible to distill out of it. Most professional people feel they read about one tenth of what they should. There is an information explosion, and we catch what stray bits of it we can, and hope that they are gold-bearing bits.

When everyone is talking, no one is heard. When everyone builds skyscrapers, they all look alike as building blocks, and the church spire vanishes beneath their almost contiguous roofs. Look at pictures of the skyline of New York in 1833: peaked roofs punctuated by the high spires of churches. Look at the skyline today: rows of huge building blocks, with those same once-high spires lost deep down in the cracks between the blocks. This is a sort of symbol of the way the voice of the Church may be drowned by the sheer numbers of other voices today.

The task of communication is to attract attention without causing resentment, and to make

one's point. This has always been the task of the apostolic or evangelistic Church: To commend one's message by earnestness, to avoid backlash by humility and purity of motives, and to stick to the truth. If there is a difference between our day and other days, it may be approximately described as the difference between fighting darkness with a little candle, and competing with a blaze of neon lights with a small flashlight.

### Church Communication

WHEN WE parish clergymen start philosophizing about Church publicity and communication, we usually look for the mote in the other fellow's eye. We usually start evaluating the material sent us by 815 Second Avenue, 1047 Amsterdam Avenue, 475 Riverside Drive, and the Church magazines and other agencies. I do this myself. The danger here is that while we are all rather sure of the infallibility and universality of our individual opinions, this is rarely the case. Tastes vary as much as individuals do. I happen myself not to be more apt to read things just because they are attractively printed on very high class paper. I follow the "star" system, the way my wife picks movies. If she likes the actors, she doesn't care if the film is in color or not. I did read, with some anticipation, the first page of the recent famous MRI booklet. Then I whipped through it, and that was that. I saw no reason why its mere expense should compel me to spend time on it. However, if I had room for a coffee table in my office, I would have put it proudly on the coffee table.

This makes me, of course, the typical parish parson — the great problem of the planners at ecclesiastical headquarters. How can they get past my inertia? Bishop Sherrill used to say, "The people will give, if only they are allowed to have the information." My trouble is that too many headquarters people agree with him, and I am swamped. I wonder, for example, how many people at 815 Second Avenue feel they should read everything issued to the parish parson from that building? If they did, they might realize some of the problems of the ecclesiastical infantry who man the front line trenches and march around the parishes. Even so, they still would not realize that we have opposition, inertia, competition and a time element to work against.

One week last fall, from October 16 to October 21 to be exact, I made a careful estimate of the number of words in the business mail that crossed my office desk. I did not include letters from parishioners, which amounted to less than 1200 words. I get almost no other personal mail at the church. I did not include mail sent to former curates, which I sometimes throw out, and sometimes forward. I did not include mail sent to the Rev. Dr. Clifton Macon. He has been dead twenty years, but his name will live forever on mailing lists. My estimate was 73,000 words. My secretary said the volume seemed about normal to her. 73,000 words is about the length of a medium sized modern novel. It may not be the equivalent of a healthy Sunday Times, but I spend only twenty minutes in the Sunday Times, generally.

Many who send this material, if they don't have to look for answers, or results, must happily assume that I read every word. Others, who must get answers or action, are probably indignant. Occasionally I am telephoned by the secretaries of great men, asking why I have not answered some indiscriminate invitation to a meeting.

### American Prayer Wheel

ENOUGH about the mote in the other fellow's eye; what about the beam in our own? Every parish parson is a petty bureaucrat these days. The first thing his parish supplies him with is a desk. The first thing he asks for is a duplicating machine. You may well say the Church is in the world, if protective imitative coloration is any indication. A vacationing student dropped in at my office a few weeks ago, and found me grinding out some last-minute notice of a taffy pull on the mimeograph. "Gosh," he said. "Koinoneia," I said. "Fellowship in the Gospel. This is very New Testament." "It's very Buddhist," he said. "The mimeograph is the American Prayer Wheel."

The mimeographical verbosity of parish parsons and other do-gooders is brought home to me by the number of notices I get saying "Please Post." If I posted everything thus marked, my bulletin board would look like a vertical wastepaper basket. I have a theory that the more paper on a bulletin board, the less apt one is to read any one of them. I tested this out a month ago. My parishioners are free to post anything they think is of interest. One

came to me saying she had no room for her rummage sale sign. This was indeed true. The bulletin was telling an eager world about an auction, free swimming lessons, a soprano recital, a forum on South Africa, a jazz mass concert, and a photography show. Only the photography show had anything to do with the parish.

So I made room for her sign, and added one of my own, on the brightest paper I had, on a contrasting bright background. I announced a free performance, by Yehudi Menuhin, Hepzibah Menuhin, and Pablo Casals, of an unpublished trio by Benjamin Britten. Admission would be strictly by tickets, to be had on application to the rector. The sign was up for ten days, including two weekends. No one approached me. I conclude that bulletin boards are plastered by optimists, and passed by pessimists; and that we all seem to have a little bit of both in us.

### Reaching the People

PARISH PARSONS know, from experience, that newspaper reporting and advertisements have less drawing power than one might think. A study in Salem, Oregon, showed that a third of the men and half the women "usually" read the Saturday church page. Only half of these church page readers "usually" went to church. But about a fifth of the people who went to church never read the church page. In Minneapolis, a sampling showed that a column, "This Week in Religion," was read by a fifth of the men and a sixth of the women. But only one out of twelve remembered seeing any other item on the page, church news story or church news advertisement. In Riverside, California, the question was asked, "Do you use church page information to help determine if you will go to church on Sunday and what church you will attend?" One in sixteen answered yes. The preceding information was given me by the American Newspapers Association research institute. I would assume that figures in larger cities would be even less encouraging. In New York city, for example, the papers run many times more news about cultural events and entertainment than about church activity. I presume that this is based on reader interest, as the papers have checked it. So the answer is direct-mail and other in-parish media which will be the subject of another article.

# The Plumb Line and the City

By William B. Spofford Jr.

*Dean, St. Michael's Cathedral, Boise, Idaho*

A PREMIER performance of a short oratorio entitled "The Plumb Line and the City" by Gerre Hancock was given at a sesquicentennial anniversary service at Christ Church, Cincinnati. The libretto consisted of words by Amos, St. John, St. Luke and the current rector of this vital and historic parish, the Rev. Dr. Morris (Ben) Arnold.

The inspiration for the work came from another piece of art — the sculpture by the same title, which stands in the church and which was on display at the dinner of the Church and City group at the 1964 General Convention in St. Louis. It was this convention which put some financial backing behind the Church's concern for the mission field in our increasingly developing urban culture. With it, the urban training institute in Chicago got off the ground, and the program of urban pilot dioceses and the work of the joint urban program of the Executive Council, truly began to function.

In observance of the sesquicentennial, Christ Church used Whitsunday week to speak to Cincinnati and, hopefully, to all of us. A prayer was written and expressed with congregational unity at the services. Our guess is that it was written by Ben Arnold who, for two decades, has quietly and efficiently sought to help the Church see its new challenge, vocation and mission in the changing urban atmosphere. The prayer reads:

"O God of ancient prophets and holy martyrs, pour out thy spirit upon us in this new day, that once again in the hour of our need we may dream dreams and see visions. Drop the plumb line of thy justice beside every wall we have built; weight in the balance of thy truth all the accomplishments of our skill and science; test with thy consuming fire the permanent worth of our industry and art. If the earth be shaken, and the foundations tremble, grant us courage to look beyond the ruins to that which has not fallen. If judgment falls, and the hollow vanity of much that passed for substance of life is revealed as nothing, steady us until we lift up our eyes to thee, and know that our hope is in

thee, both now and forever. In the name of him who was steadfast against death and sin, we pray for our perseverance in all good works. Through Jesus Christ our Lord. Amen."

Participating in the Whitsunday-week observances were three bishops — all of whom as rectors or Rev. Fathers-in-God — have helped Christ Church be what it is — Bishop Henry Wise Hobson, Bishop Roger Blanchard and Bishop Nelson Burroughs. One event, under the chairmanship of Charles P. Taft, vestryman and member of the Cincinnati city council and committee on urban development, dealt with the forward-looking theme, "What will happen to our city in the next 25 years?" Moderating the sessions was the Hon. Potter Stewart, associate justice of the United States Supreme Court, and the all-star panel was made up of Archibald Rogers, architect and city planner who is a member of the urban design review board of Cincinnati; Mrs. Harold Kellerman, professor of pastoral theology and education of the Virginia Seminary; Bayard Rustin, executive director of the Philip A. Randolph Institute; Caryl Haskins, president of the Carnegie Institute; and Francis Dale, publisher of the Cincinnati Enquirer and president of the pennant-contending Reds. There is a whale of a lot of knowledge, experience and concern represented there, in areas of science, art, politics, human relationships, education and their relations to each other and to the culture of urban life. The aim of the whole thing was, in terms of the piece of sculpture and the oratorio, to bring God's plumb-line — Amos 5:14 to 7:8 *seriatim* — down upon the Queen City of the Ohio.

Right smack in the middle of the week there was a parish family party and dinner, with a childrens' carousel and sundry games. We assume that it had all of the realities of an ancient and contemporary "Agape-feast".

Ben Arnold is one who is not defensive about the role of the parish and, always, he has helped "the corner he has been called to brighten" understand that there are a diversity of gifts and talents and a Christian ministry is not confined to one structure or mode. But, also, it is obvious that he hasn't washed out the concept of the parish from the life of the Church completely. Maybe, he just seeks to make it more relevant. And we are glad that he and Christ Church are around.

We have a picture of "The Plumb Line and

the City" beside the altar of intercession in our Boise narthex. We hope that the people that use the altar will look at it, since we know that the people who pray there are often drunks in the middle of the night, desperate and potential suicides, paroled convicts who find the outside world frightening and hostile, migrants of one sort or another who, perhaps, have mistaken us for the Roman Catholic cathedral up the street, and many more. And, even if they don't look at it, we do when we gather the intercessions to be remembered at the Sunday celebration of the cathedral, and we notice that a plumb-line is a very sharp and heavy instrument.

Ben Arnold's concluding words for the oratorio are these:

"What did it mean to be an Israelite?

The chosen race delivered from the Nile in exodus,

## EVENING WITH GOD IN NEW YORK

★ Introduced as above and among the events which took place on the stage of an east village theater in New York were:

- Burning of a draft card by Paul Krassner, editor of "The Realist" magazine

- A mixed-media lecture by Timothy Leary, founder of the league for spiritual discovery and exponent of LSD

- A routine by Negro comedian Dick Gregory, during which the Baptist satirist came out against use of the birth control pill

- A reading to jazz accompaniment by the Rev. Malcolm Boyd of selections from his book, "Free to Live, Free to Die"

- A speech by Harvey Cox, sharply critical of war

- Contemporary folk music by folk singer and civil rights activist Len Chandler.

The event was presented by Renewal magazine, a publica-

tion of the interdenominational urban renewal society in Chicago and sponsored by the New York city mission society.

Recurring themes during the three-hour show, whose program was patterned as a worship service, were Vietnam, capital punishment and the civil rights effort.

Krassner read a letter from the Rev. William Sloane Coffin, Protestant chaplain who proposed seminary students concerned about the U.S. participation in Vietnam change their draft classifications from 4-D (ministerial) to conscientious objection against the war.

According to the letter, the proposal has not gained much momentum. Partly as an example to the seminary students, Krassner burned his draft card. "This is a symbolic gesture of what has happened in the 20 years between Joe Louis and Cassius Clay," said Krassner. "Two decades ago Louis said 'God is on our side;' what Muhammed Ali is now saying is that he wants to be on God's side."

Constrained by covenant to free the world  
in joy,

Yet choosing privilege instead of yoke.

What did it mean to be the Christ?

The kingly Son chosen to revive the Task,  
with Twelve of His own replacing Twelve  
of Joseph,;

Weeping over the city's tenants profiting on  
their church;

Replacing with His own body the plumb from  
God,

While Twelve betrayed, rejected as before,  
With perfect covenant He renewed the old.

What does it mean to be the Church?

A holy agent freed, with life forever as a  
gift,

Charged to care for victims, castoffs from  
the city.

Yet choosing status instead of service,  
Will she act again the old betrayal?"

As the audience both booed and applauded the burning, Krassner retorted, "I hope those of you who are booing boo as much when children are napalmed as when a draft card is burned."

Leary seated on a mattress with a candle, with a flower in front of him and a movie screen behind him, on which he played four different images, urged the audience to "turn on, drop out and turn in."

Leary is the founder of the league for spiritual discovery, which he claims is a "new religion" based on "sacramental use" of LSD, peyote and marijuana — all hallucinogenic or "consciousness expanding" drugs. He urged young people not to get involved in "the stale chessboards of old men."

Dick Gregory, commenting on religion, said, "I have a lot of faith in the Church and I want to keep having faith in the Church — but it's got to improve its record. The Church keeps putting us on the spot, but doesn't get on the spot itself."

## SOCIAL WORKERS START RELIGIOUS ORDER

★ A young English chaplain is preparing plans in Birmingham for creation of a new international religious order of social workers. He is the Rev. David Collyer, 28, who became a deacon in 1963 and is now youth chaplain to Bishop Leonard Wilson.

He was chosen to found the new order by delegates from 22 countries who attended a conference on youth organized by the World Council of Churches in Geneva.

Collyer said the new order will be non-denomination but that it is hoped members will adopt a simple rule which might involve prayer at certain hours of the day. It hopes to attract Christians who are already working among the beatniks of the United States, the mods and rockers of English cities like Birmingham, the prostitutes of Paris and the provos of Holland.

The clergyman has had such practical experience, for he runs an informal club and coffee bar for rockers. Commenting on the proposal to found the new order, he said: "One of the problems which came out of the Geneva conference was the question of loneliness and isolation where a social worker was in a field not covered by the welfare services.

"People can become very isolated if they experiment, if they do not know institutional social work. So I have been asked to become the priest-founder of this order, and three-quarters of the delegates said they would like to become involved in it."

It is envisaged that members of the new order would exchange notes and papers periodically and hold regular meetings on a local basis. Collyer thought they might often

be lone wolves in the sense that when working with American drug addicts or European rebels against society they might often find themselves in conflict with the authorities and without colleagues in the near vicinity.

## SAUL ALINSKY SAYS TALK WILL KILL UNITY

★ Action, not dialogue, has been proposed as the salvation of the ecumenical movement.

Saul Alinsky, the fiery expert in community organization whose attitude toward churches and synagogues has usually been characterized more by scorn than approbation, told a section of the interreligious conference on the role of conscience: "If you are concerned about power on the part of organized religion you must act. To those of us who are concerned about action, let me suggest that dialogue will be the death of the ecumenical movement."

Alinsky, executive director of the industrial areas foundation, was a resource leader for a conference group on society's economic obligations to its citizens.

The community organizer said he would be "interested to see whether out of this conference there will come a specific course of action or the same old junk." He indicated that by "junk," he meant routine resolutions and statements.

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## OPPORTUNITY

Friday, June 23

### WEEKEND EPISCOPAL CONFERENCE

Princeton Seminary, Princeton, N. J.

*"What Is Man Doing Now?"*

Keynoter, Chaplain Myron Bloy  
Responder, Rev. Dr. Arthur McGill

— Brochure, Dean Ross Greer  
571 Centre St., South Orange, N. J.

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The community relations leader who has worked extensively in Negro slum communities in northern cities said that this is "a crucial time for the civil rights movement. The issue today is jobs. Everything else is extraneous. Public accommodations laws are meaningless. What's the point of guaranteeing a man's right to buy a meal in any restaurant if he doesn't have money to pay for it? We cannot be concerned about anything else until we have the very bread of sustenance."

## ECUMENICAL GAINS IN GREAT BRITAIN

★ Dean Ian Hugh White-Thompson of Canterbury Cathedral said that a wall of "ignorance and misunderstanding" that has separated British Christians is "crumbling fast."

He came to Buffalo, N. Y. to preach in Saint Paul's cathedral during its 150th anniversary year and was interviewed in the home of Dean Harold B. Robinson.

"For the first time in more than 400 years," he said, "Roman Catholics can come to our churches, worship with us and see how we do things."

He reported "a completely new attitude" between Roman Catholics and members of the Church of England.

More and more Christians of all denominations in Great Britain are visiting each other's churches, worshipping, talking

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and doing things together, he said.

"The basic thing — and it's absolutely basic — is that we all love Jesus Christ. What can be more important than that? Of course we won't have union tomorrow. We need to walk slowly. Otherwise we will stumble over things. And we don't want streamlined uniformity."

He said there has long been goodwill between Church of England members and Protestants of Churches not related to the government. But in the past, he admitted, the Anglicans tended to look down on the others as second-class Christians. "Fortunately," he added, "this is disappearing."

Union talks of Anglican and Methodist representatives are going well, he reported, and he believes the Churches will unite "because on so many basic things we are close together."

The dean has been chaplain to Queen Elizabeth, her father and three former archbishops of Canterbury.

## HIT U.S. POLICY IN VIETNAM

★ Only Thanat Khoman of Thailand defended the present U.S. involvement in Vietnam during a discussion at the second Pacem in Terris convocation in Geneva.

Strong criticism of the U.S. role in Vietnam came from Martin Luther King Jr., New York writer Marya Mannes, Sen. J. W. Fulbright, chairman of the Senate foreign relations committee, Polish and Cambodian diplomats, and a retired French representative to the UN.

Indian, Indonesian and Cambodian panel members made only general remarks and the chairman of the panel, Canadian Chester W. Ronning, expressed no opinion.

## JESUIT COLLEGE ADDS TO FACULTY

★ For the first time, Canisius College, Buffalo, N. Y., a Catholic school maintained by Jesuits, will have non-Catholic teachers in its theology department.

Martin L. Goldberg, rabbi of Temple Beth Zion, will teach a course on Jewish religious thought, and Bishop Lauriston L. Scaife of Western New York will conduct a course on Christian Churches.

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## --- BACKFIRE ---

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H. B. Liebler

*Priest of Mexican Hat, Utah*

Dr. John Krumm's article on the proposed New Liturgy (Witness, 4/20) is both enlightening and stimulating. It is no doubt the sort of thing the commission asked for. I would comment on his two criticisms which he considers to involve "changes in theological emphasis."

The optional use — except on five days of the year — of the penitential order seems to him unfortunate as a departure from general Anglican useage as well as from that of other Christian communions, among which he first names Roman. He is in error here, for recent changes in the Roman rite have eliminated the general confession which formerly was said just before the communion of the people, and also from the "preparation" if any liturgical form — even Asperges — precedes the mass — cf Ritus Servandus. I venture to think that other Christian communions will be following something like the Roman order in this matter. There can be little doubt that Cranmer's general confession was cast in such extravagant terms in order that

the English Church would come to regard it as a displacement of the sacrament of penance; certainly the introduction of the "comfortable words" removed from their scriptural contexts admirably supports this view. Now that we are recovering the normal use of the sacrament of penance, the commission's suggestion of using the penitential order at the option of the celebrant is altogether reasonable. They would have done well to restore the 9-fold Kyrie as originally introduced by the founder of the English Church — St. Gregory the Great; this would give undoubtedly adequate emphasis to the penitential approach. Perhaps it is not too late for the commission to reconsider this.

Dr. Krumm's other objection is to the restoration of the language of the 1549 Book of Common Prayer in place of that of the 1552 and subsequent revisions in the consecration prayer and the thanksgiving after communion. A comparison of the two is revealing. Clearly the 1549 phraseology assumes that the Church's belief in the eucharistic presence is to be retained, and that the sacrament is a "means" of grace. The 1552 language clearly opens the way to a Zwinglian or at least Calvinistic or receptionist view — a view which the English Church has always rejected. (Art. XXV and XXVI) Dr. Krumm rightly sees in this the work of Martin (he calls him "Thomas") Bucer who had protested to Cranmer that the first Prayer Book didn't go far enough in reform. Bucer was a German reformer who had been excommunicated and driven from his own land, and was made regius professor of divinity at Cambridge by the protector in the reign of Edward VI so as to forward the change of religion by teaching

the new German theology to future clergy. Peter Martyr Vermigli was to do the same at Oxford. The device worked well and left its mark upon four centuries of English religion. But the true Anglican doctrine of the eucharist is to be found in the statements of convocation in 1559, and it is, as the late Archbishop of Canterbury reminded us, "no doctrine of our own".

Of course, those in the Anglican Church who prefer the "pure English Religion" as intruded by the German Butzer (or Bucer) the Italian Vermigli, the French-Swiss Calvin, the Polish John Laski, are at liberty to do so, but it seems hardly fair to fault the commission for preferring terms agreeable with the doctrine of the English Church. Certainly no change of doctrine is implied or expressed in the commission's proposal, and they are well within the "terms of reference" of their appointment in making these suggestions.

### Thomas Sullivan

*Rector of St. Francis, Holden, Mass.*

Can't help but take exception to John Krumm's comments on the proposed new liturgy. Taize explicitly provides for a communion liturgy without the confession, as one of several alternative liturgies. Recent article in *Studia Liturgica* refers to continental practice of penitential order on Sunday morning as an optional matter, before the service, not as a part of it. Romans have omitted confiteor before administration; confiteor at the beginning is for priest and server only, not for congregation, and is not a part of the mass, only a preparation. Let's work to restore the practice of private confession, in accordance with the Prayer Book, not intrude it into the eucharist. Penitential order was a Cranmerian mediaevalistic interpolation, in-

consistent with the nature of the eucharist.

As for the sentence "Fill with thy grace . . .", it seems to be merely a rewriting of "humbly beseeching thee, that we, and all others who shall be partakers of this holy communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, be filled with thy grace . . ." The partaking of the body and blood of Christ occurs as we feed on scripture, as we are kerygmized by the sermon, as we recall the saving acts of Christ, as we offer ourselves to his service, within his body, the Church, and within the covenant of his blood. As we so partake, we pray that we may be filled with God's grace. Nothing transubstantiationary about that!

You would do well to accept the rector's comment about warmed-over sermons (April 20, page 7); but yours is nevertheless the best periodical published in the Church. Aside from that, I salute you with the immortal words in "Bert and I", the answer to the question "Which way to Millinocket?" — "Don't ye move a god-damned inch!" — at least in terms of general policy.

### Reply by Dr. Krumm

The comments of the Rev. Messrs. Liebler and Sullivan about my article on the proposed new liturgy deserve thoughtful attention and reply. Both my critics assume something which I venture to suggest is hardly self-evident — that the Anglican communion is now committed to "recovering the normal use of the sacrament of penance."

I am impressed by such advocacy of this practice as is found in Max Thurian's Confession, and it is, of course, as a member of the Taize community that he argues for this restoration in a Protestant con-

text. (I was wrong about the Taize rite; like the Roman it assumes private confession and does not, therefore, provide a general confession.) But the proposals of the liturgical commission say nothing at all about this radical and revolutionary step.

If we are really discussing the restoration of private confession, the debate will be prolonged and heated, but there is no sign that the commission intends such a debate to take place. I cannot believe they mean to prejudice this discussion by the back-door method of making a general confession merely optional. I refer again to the pan-Anglican committee's report on guide-lines for liturgical revision where a specific provision for confession and formal absolution is recommended as part of the "preparation." Surely this is the present Anglican norm.

As to my arguments about the doctrine of Christ's presence in the eucharist, Father Liebler is dismayed that I cite the Prayer Book of 1552, which he apparently regards as a theological calamity — as he must also regard Article XXIX and most of the rest of the theological discussions of the eucharist in England after 1549. I refer him and other interested readers to C. W. Dugmore's book *The Mass and the English Reformers*, where the view I have defended is traced back beyond Martin (yes, not Thomas) Bucer to St. Augustine.

Again I find it ironical that just when some Roman theologians are beginning to find importance and significance in Protestant and reformed theology about the eucharistic presence — cf. the Dutch theologians on "transsignification" — Father Liebler should be falling over backwards to prove that the Church of England really never accepted this line of thought at all.

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