

The **+ WITNESS**

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FOR CHRIST AND HIS CHURCH

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Story of the Week

NCC Leader Says Churches Should Give Negroes \$300-500 Million

★ Arthur S. Flemming, president of the National Council of Churches, who is also president of Macalester College, said church assets in this country total more than \$100 billion and that \$300 to \$500 million would be an adequate contribution for them to aid Negroes.

An NCC committee is now studying the demands of the black economic development conference.

The former secretary of health, education and welfare in the Eisenhower cabinet spoke about "The Kerner commission report and the white community's response to it" at a meeting of Macalester's summer forum series.

The Kerner report dealt with the causes of racial violence in the United States and made recommendations concerning help for Negroes.

Flemming scored the federal government in these areas:

- **Welfare:** despite "ringing denunciations" of the system, there has been no substantial remedial progress.

- **Education:** "congressional cuts of one-half of the funds authorized for education are cynical."

- **Housing:** "No area is more frustrating for Negroes." Cuts in housing funds will increase the frustration.

Flemming said the frustration of blacks has "led to the politics of confrontation" and a massive effort must be made by all segments of society to eliminate ghettos.

He said a sustained drive will take place only if Americans place the spiritual side of life in the center of their lives.

The gulf between black and white segments of America has become wider than that described in the Kerner report of March 1968, Flemming asserted.

Unless greater efforts are made to help Negroes, he said, "polarization will continue and the results are bound to be disastrous."

Manifesto Praised

No document of the 20th century outranks the black manifesto in significance, an official of the women's division of the United Methodist board of missions said.

Miss Elaine Gasser, assistant general secretary for program and education for Christian mission, was part of a panel on the manifesto during a school of missions for women of the western North Carolina conference of the denomination.

Miss Gasser, who is white and who came into the United Methodist Church from the Evangelical United Brethren side in the 1968 merger, said of the

manifesto demanding \$500 million in "reparations" from the white religious community: "This document has awakened us in many ways. I hope we will act, and not react to it. We can't go back." She said it was important "whether we agree with it or not."

According to her, the James Forman presentation of the manifesto in New York's Riverside church in May was comparable to Jesus' overturning of the money tables in the temple.

The mission board executive explained presentation of manifesto demands to her agency. Support for the black economic development conference, which issued the manifesto, was rejected but the executive committee of the board offered to give \$300,000 of its current budget, and a possible one million more, for "economic empowerment of black people."

Council Asks Study

The department of social relations of the Massachusetts Council of Churches has urged serious "debate and decision-making" be given to the reparation demands of the manifesto.

In a letter to 1,700 member churches, the department called the demands a "disquieting challenge" and an "invaluable catalyst" to Massachusetts churches.

The black churchmen asked for \$100 million in reparations from white religious institutions in New England.

Stressing that it was speaking

for itself and not for the state council, the department called the payment of such an amount would constitute a renunciation by the churches of "moderation and tokenism" in favor of "full commitment to the creation of a free and just society."

"Religious institutions are being summoned to abandon their obsession with self-perpetuation and self-adornment and to fulfill their declared mission of serving the exploited and

disprivileged," the letter added.

As to any connection between the demands made by the black churchmen and those made by James Forman, the department's letter claimed that the Boston churchmen "assiduously avoid approving the Marxist-Leninist analysis and terminology of the manifesto."

According to the letter, the churches task is "to respond to human need, not react to rhetoric and tactics."

Anglican and Methodist Union Is Pushed by Archbishops

★ Archbishop Michael Ramsey, primate of the Church of England, and Archbishop Donald Coggan of York issued a 1,800 word pastoral as the result of a special meeting at Lambeth Palace in late July. It urged the fullest possible cooperation with Methodists in every part of church life with the goal of an affirmative Anglican vote on the union.

The two consulted with the church's 41 other diocesan bishops. The sessions discussed the situation resulting from the July 8 vote in which the Methodist conference approved the first steps of unification with the Anglicans, but the Anglican convocations of Canterbury and York voted no by a small majority.

Noting that the Methodist decision had been transmitted to the 34 synods of that church for ratification, the archbishops said the next step was for fullest possible cooperation between Anglicans and Methodists.

"We believe there is a widespread desire for this," they said. "It is in changing the atmosphere which such cooperation creates that a fresh decision may come. It may in this way be possible early in the life of

the new general synod of the Church of England for proposals already accepted by the Methodists to be presented to the synod by bishops, clergy and laity jointly."

The synod mentioned is expected to come into being in November, 1970, as a major Anglican governing unit. It will replace a church assembly and have the authority and privileges of the convocation of Canterbury and York, made up of bishops and clergy. The convocations would still sit.

"There is time meanwhile," the pastoral continued, "for any other proposals to be studied. But it must be remembered that it is the scheme as published which the Methodists have accepted. Any variation would have to be discussed with the Methodists and it is hardly possible to ask them to start the whole procedure of a joint commission all over again."

Preliminary discussions and negotiations on the several-stage plan of union have taken years. Especially thorny was agreement on reconciliation of clergy, the Methodists not asserting apostolic succession as do Anglicans.

Observers saw the pastoral as a clear indication the two An-

glican archbishops believe the present reunion scheme is the best way to proceed. They seem to favor the plan being voted on again by the Anglicans following a period of close Methodist-Anglican cooperation and reflection.

The pastoral went on to suggest that Methodist representatives now be invited to attend meetings of the Anglican parochial church councils, conferences and pastoral committees. The archbishops also hoped for collaboration in post-ordination training for clergy, evangelistic activities and Bible study.

On intercommunion, the archbishops said there was bound to be frustrations and difficulties of conscience until full communion and reconciliation of ministries came about.

"We will interpret existing rules about admission to holy communion in the most liberal way," said the pastoral.

The letter concluded: "Each bishop in his own diocese will be eager to lead and serve the growing together of Anglicans and Methodists in these ways and in other ways which will be appearing in light of experience. This applies also to relations between Anglicans and other churches, Roman Catholic and Orthodox as well as Protestant."

GC II TO CONSIDER WORKER-PRIESTS

★ Self-supporting priests and deacons will play an important part in the expansion of the ministry of the church if proposals to come before GC II are approved.

Such self-supporting priests and deacons would work in secular occupations and receive little or no money for their ministerial functions, which would be carried out in their spare time and on week-ends.

Proposals for such a self-supporting priesthood are being

drafted by a group of bishops, theologians and priests, many of whom have been involved in experimental programs for the education and deployment of self-supporting priests.

One reason such self-supporting ministries are needed is economic. The maintenance of priests for small and poor congregations is a heavy charge on diocesan resources. Such money could be freed for missionary outreach if more self-supporting priests were available. Many extra-parochial, institutional and industrial ministries could also be performed by skilled and committed persons already active in these fields, and ordained specifically for service to persons where they work.

The church's mission among the poor and among ethnic minorities at home and among persons overseas could also be enhanced if indigenous leaders were prepared and ordained to minister to their own communities.

In addition, the self-supporting ministry could provide a role for priests who leave full-time parish work for secular employment yet who wish to carry out a sacramental ministry on a part time basis.

The French and English worker-priest movements and experiments since 1930 in Indiana, Michigan, Idaho and elsewhere have shown the advantages and possibility of such an approach. Recognizing this, the Lambeth Conference of 1968 urged the church to encourage development of self-supporting ministries.

587 DRAFT VIOLATORS ARE IN PRISON

★ The number of selective service violators in U.S. prisons at the end of June, 1969, was 587, according to an official of the Fellowship of Reconciliation.

Of that number, 382 were Je-

hovah's Witnesses and 205 are "religious" or "other" objectors, according to A. Stauffer Curry, director of interfaith activities. He cited figures provided by the office of U.S. prison director Myrl Alexander, as of June 26.

A recently formed prison visitation services committee is attempting to make contacts with these men, and has employed the Rev. Robert Horton, a United Methodist from Southampton, Pa., to tour the prison and "brigs." Other visitors are being sought.

ABERNATHY THANKFUL FOR MANIFESTO

★ The Rev. Ralph David Abernathy views James Forman as a "prophet to pull the covers off the economic life of the churches," but the president of the southern Christian leadership conference is not willing to invest much of his "time and energy in pursuing the limited wealth of a lethargic church."

Earlier, in reference to the NCC deliberations over the manifesto, he had expressed concern about what he felt was religion's failure to use financial strength for social justice. He did not then comment on Forman.

He said he first thought Forman, had "gone too far" in his May interruption of worship at New York's Riverside church.

The successor to Dr. Martin Luther King Jr., said that he later realized initial press reports indicated "New York City's overreaction." He recalled King saying, "Anything that gets white folks so upset must have some good in it."

Before the manifesto, continued Mr. Abernathy, most "black Christians had given up on the church as a relevant institution with potential for social change." He saw the Forman challenge as communicating the "desperate need for Christian renewal."

Concluding that the Churches have used funds in a less than commendable way, he said: "In a free society there is hardly enough about our treasure that is 'religious or Christian' for it even to merit tax exemption. For in the stewardship of our investments we differ not one iota from the average mutual investment fund or insurance company."

Abernathy's assessment of the black manifesto and Forman, therefore, was to be "thankful that God has seen fit to send us a prophet to pull the covers off the economic life of the churches. I pray that our hearts have not become so hardened that we are beyond repentance."

AUSTRALIANS FAVOR LINKS TO RED CHINA

★ An Anglican Church commission, composed of bishops, scholars and laymen, has issued a statement calling for improved relations between Australia and Communist China.

The statement mentions increased trade, communication on the cultural and governmental levels and the inclusion of China in Christian-Marxist dialogue. It was issued by the church's commission on international affairs.

The commission also asked Australian political parties to refrain from using campaign material which depicts Red China as a nation for Australians to fear.

"We regret the tendency to regard China as an undifferentiated mass to be feared or as necessarily inimical to the interests of other nations," the statement said.

"We look forward to extending to the Chinese dialogue between Christians and Marxists. Present trade with China should be continued and expanded and government policies toward China should be under constant review, acting on all opportunities of improving relationships."

EDITORIAL

Prayer Book Revision Revisited

By John M. Krumm

Rector of Church of the Ascension, New York

AFTER TWO YEARS of the trial use of The Liturgy of the Lord's Supper, the church has begun the process of evaluating the results of the experiment and of projecting further developments in the process of creating a new Prayer Book. An unusually valuable contribution to this process is the appearance of a volume of essays under the title, *Towards a Living Liturgy*, published by the Church of St. Mary the Virgin in New York, and edited by its rector, the Rev. Donald L. Garfield. Of the eleven contributors, many are notable theological and liturgical scholars in the Episcopal Church and one is a distinguished Jesuit who has specialized in Anglican liturgies. In addition to reviewing this important volume, this article will raise some questions about the future direction of liturgical experimentation in the Episcopal Church. Since *Towards a Living Liturgy* was published, the standing liturgical commission has made some proposals to the Notre Dame General Convention to which reference will also be made here at appropriate places.

The "Ministry of the Word" in the proposed liturgy, which precedes the four eucharistic actions, has been greatly enriched in ways that have been widely welcomed and applauded. The immediate juxtaposition of the Gospel and the Preaching, dramatically climaxed by the recitation of the Nicene Creed, is an inspired idea that has gained widespread approval. The restored use of the ceremony of the Peace, while it has been objected to by a few, has had a fairly widespread and enthusiastic acceptance.

To counter-balance these gains, the proposed new liturgy has been shown to have some decided disadvantages. These Professor Porter, perhaps naturally — since he participated in the drawing up of the rite — passes over somewhat too easily. Professor Reginald Fuller, for example, has a fairly devastating critique of the merely permissive use of the Penitential Order. He points out that it flies in the face of the guide-lines laid down by an inter-Anglican committee on Prayer Book re-

vision, a criticism which is not met even by the latest proposal that the Penitential Order shall be referred to as a "normal part of the service." The liturgical commission seems curiously stubborn at this point against the overwhelming consensus of the rest of the church! Why? The theological implications of this deliberate playing down of the penitential note are examined by Professor Charles D. Keyes of the General Theological Seminary in a highly important essay, which sees it as a reduction of the element of the sublime in the liturgy. One is reminded of the remark of the late Samuel H. Miller of Harvard Divinity School that the last place a person expects to receive a sense of what he calls "the shock of Being" is in a church at worship!

Prayer Too Long

A NEGATIVE consensus emerges from these essays concerning the proposed "Prayer of Intercession," which is widely regarded as too long, too wordy, too detailed, or as one essayist calls it, "catastrophic." For our urban society to be asked to single out "those who tend the woods" for special mention every time the liturgy is celebrated, passing over in silence "garbage collectors" and "subway trainmen" seems the height of romantic nonsense. Does this writer betray the scars of being a New Yorker? The latest alternative suggestions made by the commission go far to correct this part of the Liturgy.

Professor Porter does acknowledge the problem of liturgical language, a problem which many clergy report as causing more difficulty than almost anything else in the rite. We are told bluntly by Professor Porter that we cannot expect a second Cranmer in the last third of the 20th century. He is probably right. Two alternatives seem to emerge — retain Cranmer's own language where it is not positively misleading or anachronistic, or make a far bolder break than the proposed Liturgy does and render the rite in brisk, up-to-date, no-nonsense English. The proposed Liturgy straddles these two alternatives, and the result satisfies no one. A very experimental parish in New York City reports that after one or two attempts the Trial Liturgy was abandoned. "If we are going to be rebellious," the vicar reports, "we want to rebel against something that has integri-

ty and power — and that is the 1928 Prayer Book and not the proposed liturgy!"

Some comments about the prospects for the future are in order, prompted by the stimulating essays in *Towards a Living Liturgy*. Is it not clear that far wider experimentation, extending over a longer period of time, will be necessary before the church is ready to determine on a final form of a new liturgy? The liturgical commission is being asked by three memorials addressed to the Notre Dame Convention to widen the area of experimentation. One proposal from the diocese of Spokane asks that "all duly authorized eucharistic rites of the Anglican Communion" be use experimentally. A similar memorial from the diocese of New York and another from the diocese of Southern Ohio suggest that any revision of the Liturgy being officially considered in any branch of the Anglican Communion also be authorized. Both memorials imply that the process of trial use has just begun and must be considerably prolonged. The liturgical commission itself proposes to Notre Dame that the so-called "COCU Liturgy," a rite prepared by the executive committee of the Consultation on Church Union, be authorized under the direction of the bishop of each diocese for use on special occasions of ecumenical worship or in study sessions.

Several Proposals

WE BELIEVE these suggestions point in the right direction, even though the venerable Elizabethan tradition of a single liturgy for an entire national church is for an indefinite period allowed to lapse. There is much to learn, for example, from the so-called "Second Series" liturgy now being used experimentally in the Church of England. There is no time here for a detailed study of its main features, but one aspect of it that is worth noticing is its remarkable flexibility. It would allow a sturdily conservative congregation — the residents of a church home for the elderly, for instance — to worship very much as they had been accustomed to do with the older rite. On the other hand, a more progressive-minded and experimentally-trained congregation could take advantage of all the options and use a rite of striking originality. Does this flexibility not correspond to the actual situation in the church today, with its "generation gap" and other sharp differences of taste and temperament?

The liturgical commission is reliably reported to be considering a three-fold proposal for the

General Convention of 1970. This would include a rite which used very much the language of 1928, but which re-arranged the structure of the liturgy to correspond with the currently authorized Liturgy of the Lord's Supper. The second would be an even bolder and more radical revision, presumably marked by the use of the kind of modern English referred to above. The third would be a highly flexible rite for use on special occasions, such as ecumenical worship or youth groups. All this will mean wider and more varied experimentation which is surely inescapable.

If liturgical experimentation is to be for so long a time a part of the life of the church and if the results of it are to be analyzed and evaluated carefully we shall need more essays such as those which make up *Towards a Living Liturgy*. To paraphrase a famous remark, "Worship is too important to be left to the liturgical scholars and experts." This participation by parish clergy and theological scholars in fields other than liturgics is a welcome sign, and the Church of St. Mary the Virgin and its rector deserve the church's support and thanks.

Problem of the Collect

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

This article is based upon a position paper circulated to members of the Standing Liturgical Commission and its consultants, and is here published by permission.

THE WAY our Lord taught his disciples to pray was consistent with the way he himself prayed. He did not use the circumlocutions of many Jews who sought to avoid the possible irreverence of pronouncing the divine Name. Nor did he pile epithet upon epithet in addressing God, as did the Gentiles, lest he miss calling upon the right Name.

Jesus taught his disciples that God was ever-present, ever-near, and could be addressed immediately, directly, simply, as a child speaks to his father. The wonder and the scandal of Christian prayer is that it needs only to say, "Abba, Father," and God hears.

At an early time, however, the church in its liturgical assemblies adopted the more formal ways of prayer of its Jewish and Gentile cultural environment. One may note the development in

an early stage by comparing the form of the Lord's Prayer in Luke 11:2, with its simple address of "Father," with the more elaborate pattern in Matthew 6:9-13, which begins "Our Father who (are) in heaven." The Matthean form, rounded off in a proper doxology, became the liturgical prayer of the church.

As Christianity spread in the Graeco-Roman world, its style of liturgical prayer became more and more influenced by the rhetorical forms of address that were so highly favored and cultivated in that age. The prayers of the Eastern liturgies are masterpieces of Greek rhetoric. Though suffused with biblical allusion and phraseology, they are framed in orations full of abstract words, subordinate clauses, balanced and antithetical sentences. The Gallican liturgies of the West exhibit similar tendencies, and display even greater fondness for rhetorical effect in simile, play on words, and rhythmic patterns.

The style of prayer developed in the ancient Roman Church was less exuberant and florid, more sober and laconic. But it exhibited similar attraction to rhetoric. It has a more legal or matter-of-fact tone, but it uses all the devices of interlocking and antithetical clauses, and it is particularly notable for its attention to rhythmic balance and cadence. The Latin Collect (*oratio*) is its most signal achievement — a form that has influenced all liturgical prayer in the Western Church. Despite its rhetorical and rhythmic patterns, it probably sounded to its first listeners much the way modern, vernacular translations sound in current Roman Catholic worship — bald, bland, and very matter-of-fact.

The Collect in English

WE ANGLICANS know the Collect in Archbishop Cranmer's translations and paraphrases for the first Prayer Books. Cranmer was a scholar, a university don, for whom Latin was a second language. His versions not only preserve the Latin form; they show that he could think in Latin.

His genius was his ability to transmit into English — a language very different in sound and rhythm — the rhetorical devices of the Latin. Yet he was much more successful in translating than he was in composing original Collects after the Latin model. His own compositions (many of them for holy days) lack the terseness and balance of the Latin type, and they tend to be more didactic in character.

The Prayer Book Collects are in a literary and

learned English, such as a professor thoroughly familiar with Latin would produce. They are neither colloquial nor vulgar according to the English spoken in the 16th century. The same holds true of the translations of the Bible made in this period. (One should study the careful work of Stella Brook, *The Language of The Book of Common Prayer*, Oxford, 1965.)

The result is that the liturgical and biblical translations of the Reformation period have imposed a style of language upon common worship in the English vernacular, which in the course of centuries has become increasingly divergent from both the literary English of our times and the vernacular English spoken by educated men and women of today. A simple illustration may suffice. No one today would address a friend — even one of more formal acquaintance — this way:

Mr. X, who hast been very good to me, vouchsafe, I beseech thee, to help me in my present adversity, that by thine aid and defense I may be preserved from mine enemy.

One would simply say:

Mr. X, you have always been very good to me. Please help me in a new trouble that I face. Your support will save me from disaster.

If one may address his friend in so direct and uncomplicated a way, is it not reasonable that Christians might also address their Father in heaven with similar directness and lack of affectation?

To many the traditional Collect, with its slightly archaic form and vocabulary, still speaks to mind and heart as a proper way to address God with dignity and reverence. It needs only minor revision — a few words perhaps — to preserve its beauty and integrity. Admittedly, it is a period piece of English. But so long as it is intelligible it should not be touched, and its very obscurities add something to the necessary mystery of worship. Long use and reflection will open its hidden secrets of meaning.

To others the Collect has become too complicated for ready comprehension, as it is read in the liturgical assembly. The problem is not one of particular words that are unfamiliar. Its structure is unnatural. The basic thrust is not clear, for it tries to say too much in too short and too involved a compass. To be sure, there are good Collects and poor Collects. Some come through without too much mental gymnastics. With others it is difficult to grasp the interconnections of

thought of their several clauses. The Collect for the first celebration on Christmas Day is an example of the former, the Collect for Epiphany of the latter.

Hot and Cool Liturgy

IT IS PROBABLE that those who react negatively to the traditional Collect represent an increasing number whose taste has changed with regard to the manner of communication. The same phenomenon is taking place in many congregations with respect to hymnody. The classical metrical hymn, with its four or five stanzas, architectonically built up, often requires one to sing the entire hymn in order to obtain its full weight of meaning. A new type is now coming into favor, of a popular or folk-song type, in which the refrain carries the basic meaning, and the verses woven around it, of an indeterminate number, are simply variations on the theme.

Similarly, in the field of liturgical art, we can detect a trend away from elaborate stained glass windows of rich historical content, in favor of single, focal symbols or banners that may be changed according to times and seasons. Instead of a "resurrection window" that depicts the Christ ascending out of an open grave, while the soldiers are struck back in terror, and the women approach with their spices, one finds a simple Chi-Rho monogram with its hidden symbol of the cross.

Disciples of Mr. Marshall McLuhan — and who of us is not these days — understand this change of taste as responsive to the new communications media, which tend more and more to usurp the older dominance of the printed page. Knowledge is gained by immediate involvement and emotional response to the simultaneous impact upon all the senses. Context is left to the imagination to fill in.

Already students of liturgy are beginning to apply McLuhan's insights to the problem of liturgy. Thus the distinction is made between "hot" and "cool" liturgies. (See, for example, the perceptive article of Thomas F. O'Meara, "Hot and Cool Liturgy," in the April 1968 issue of *Worship*.) Hot liturgies are those to which we have been accustomed. They are full of information and require intellectual comprehension. Even when certain themes are emphasized, they are presented in the total context of the faith — e.g., the Proper Preface is swallowed up in a total recital of the mighty acts of God for our redemption. Emotional response need not be immediate,

but builds up over a long period of association and repetition. The Daily Office is a superb example of hot liturgy.

On the other hand, cool liturgies concentrate on a particular theme that is at the moment of utmost concern to the worshipping congregation — whether it be new life, mission, peace, etc. It demands immediate emotional involvement, and leaves the imagination and prior experiences to fill in the context. They do not have to summarize the entire faith at every celebration, but leave this to the focal power of basic symbols presented to the senses — the sight of a cross, the taste of bread and wine, etc.

Cool liturgy is a "happening." For this reason those who respond to it generally reject the routine of the Daily Office, or the constant repetition in the Eucharistic liturgy of the same long consecration prayer. Action is favored more than words, and vision is as important as hearing.

The traditional Collect, despite its brevity and variable formularies, is essentially a form of hot liturgy. The better ones demand repetition, reflection, and intellectual comprehension to savor their full power and import. Good examples are the principal Collect for Christmas Day and the Collect for Palm Sunday. Certain Collects, however, move more nearly towards cool liturgy, for example, the first Collect for Good Friday, and — despite its rhetorical exordium — the popular Collect for Trinity XIX.

Future of the Collect

IN THE CURRENT revolution of liturgical revision and experiment, no one can predict whether the Collect in its traditional form will survive or will be radically restructured. It may drop out entirely from the Eucharistic rite, since its function of setting a theme could very well be replaced by suitable hymnodic introits. Many think it is unnecessary for every single Sunday and holy day to have an individual Collect. A few good seasonal ones, or thematic ones, might serve the purpose adequately.

Two experiments in restructure are now underway. One is the familiar type of translation current in Roman Catholic masses. This breaks the Collect into two or three sentences, and thus avoids the complication of subordinate and dependent clauses. For example, in place of the relative clause ("who hast") a simple declarative statement is substituted ("you have"). Such a declarative statement is in actuality a form of

acclamation and praise. We are quite familiar with this style in many of our hymns and canticles.

The objection of some that the declarative statement smacks too much of giving information to God — or to the congregation — is curious, since the relative who-clause gives exactly the same information. The purpose of such statements whether in declarative or relative form is to provide the thematic basis upon which the following petition is grounded.

Another experiment — as yet unpublished, but being studied by several liturgical scholars of repute — is to break the Collect in half. The exordium, including the relative clause, would be recast into a bidding: "Let us pray to Almighty God, who has done so and so," etc. This would be followed by a brief period of silence, and then the officiant would offer a simple petition, with or without a result clause. The people could join in the concluding doxology as well as the Amen. Such a form would provide at least some opportunity for reflection and time to absorb the full meaning of the Collect. It would draw the people into a closer involvement in the prayer with the officiant.

To date the most divisive issue has to do with changing from the Thou-style to the You-style, and comments from and about the church reveal a sharp division, often emotionally expressed since it touches what many believe to be a matter of reverence and dignity in worship.

The problem is peculiar to the English language. Miss Stella Brook has shown that the plural "you" was beginning to replace the singular "thou" as early as the first Prayer Books, at least in address to members of the congregation. In the course of time the plural has entirely supplanted the singular in ordinary discourse, except among some old-fashioned Quakers, who do not always use the thou-thee forms correctly. The Thou-form has survived mainly in solemn address to God. The trail liturgy preserved this usage, following the example of the Revised Standard Version.

In other European languages the situation is just the reverse. The singular Thou-form has been retained in address to God simply because it is the more familiar and intimate. The plural You-form, or even the more formal use of the third person, has become the polite address to persons other than members of the family, close friends, and servants.

The difficulty with the Thou-form is that it

necessarily carries with it other archaisms, which to the modern ear are unnatural: e.g., the "-est" of the second person singular verb and the "-eth" of the third person singular verb — not to speak of such tongue-twisters as "didst," "saidst," "wouldst," etc. The difficulty with the You-form, especially when the vocative is followed by a relative clause, is the unnatural sound of "who have," since we do not ordinarily address a person with a following relative clause.

The problem is perhaps not basically one of reverence or of intelligibility, but simply one of taste, or what "one is used to." It may be recalled that our first American Prayer Book of 1789 changed some of the archaisms of the older Prayer Book of the Church of England, when it substituted a "who" for a "which" and a "those who" for a "them that." We have become so accustomed to the American style, that we are often startled when attending services in other Anglican Churches to hear: "Our Father, which art in heaven . . . as we forgive them that trespass against us."

Perhaps also we need some new genius to compose prayers in a new and modern idiom that have the dignity and the richness of the old Collects, but are also direct and forceful in their communication. Very little has been done in experiment with such modern prayers for liturgical use. A book with many striking examples, however, has recently been published: Huub Oosterhuis, *Your Word is Near* (Newman Press, 1968). Near the beginning of it is this fine one for Advent:

Your word is near,
O Lord our God,
your grace is near.
Come to us, then,
with mildness and power.
Do not let us be deaf to you,
but make us receptive and open
to Jesus Christ your son,
who will come to look for us and save us
today and every day
for ever and ever.

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-- People --

FREDERICK DEANE JR. of Richmond has announced nominations for suffragan of Virginia as chairman of the committee. The following in the diocese are on the list: John A. Baden, Winchester; Richard R. Baker 3rd, Richmond; H. Coleman McGehee Jr., Alexandria; Henry B. Mitchell, Charlottesville; Embury C. Rucker, Reston; Philip A. Smith, chaplain at VTS. Outside the diocese: Scott F. Bailey, suffragan of Texas; Claude F. Du Teil of Hawaii. The election is Sept. 16 when nominations may also be made from the floor.

WALTER N. WELSH, rector of Grace, Syracuse, N. Y., left this month for a year-long sabbatical. He will participate in a series of seminars at Coventry cathedral, England, to explore urban problems and community development, several projects now being in progress in the city. He will also be involved in seminars at Lancaster, Coventry and William Temple Colleges and the University of Birmingham.

ST. THOMAS MORE, beheaded in 1535 and canonized in 1935, now has a statue on a tiny lawn outside Chelsea Old Church in London. Cardinal Heenan, Archbishop Ramsey and A. C. Neil, Free Church spokesman, paid tribute to the man who is described on the statue as "scholar, statesman, saint."

ROBERT BELOE has been named liaison officer for Bishop John Howe, Anglican executive officer, at WCC headquarters in Geneva. Beloe, a layman, is presently secretary to the Archbishop of Canterbury, who has announced that Hugh Whitworth, an under-secretary in the Scottish home and health dept., will be his new secretary. Bishop Howe said the Beloe appointment is the first of its kind and will enable closer links between the WCC and the Anglican communion.

EDWARD N. WEST, canon of New York cathedral, read the names of 161 Vietnam war dead from the altar at the regular Sunday services. The names were brought forward by Pfc. Thomas Hawkins of the signal corps at Fort Monmouth, N. J. and Margaret Pearson, a member of the Episcopal Peace Fellowship. All the names

read were residents of the New York diocese and were killed before 1967. Only members of the air force, navy and marine corp were included, a spokesman saying that to read the names of those killed in the army and since 1967 would have taken many hours.

SHIRLEY GOODWIN, head of social relations in the diocese of Mass., is now a director of Heifer Project as the representative of the committee on world relief and interchurch aid of the Episcopal Church. The 25-year-old project is a world-wide, self-help organization that shares livestock, poultry and agricultural aid with people in developing areas.

W. EBERT HOBBS, Canadian canon of the Anglican Church, has transferred from the NCC dept. of church renewal to the office of communication where he is responsible for a reorganization. He was director of information and stewardship for the Canadian church before joining NCC in 1966.

RICHARD W. DIRKSEN is precentor and director of worship at Washington cathedral. He is in charge of planning all services and is the first layman to do so in any cathedral. He has served the cathedral, its schools, the community at large, as organist, conductor, teacher and composer for 25 years. He continues as director of the advance program, created to broaden the ministry of the cathedral in cultural presentations and conferences.

REQUESTS GREATER ROLE FOR YOUTH

★ Greater participation by young people in decision-making in the Church of England was called for in a report. At the same time, the report also criticized the Anglican Church's attitude toward youth.

"There is no doubt," it said, "that many of the young people find existing church structures restrictive and oppressive.

"They believe that the insti-

tutional church as we know it must to a large extent die before we can have new life. They are not greatly interested in proping up or revitalizing the status quo."

The report added, "We suggest that the present climate of opinion among younger church people is such that the church cannot ignore it. There is among the young a wealth of ability and enthusiasm which the church can ill afford to lose."

The report is described as an interim report, prepared by the Church of England youth council, a constituent council of the Anglican board of education. Entitled "In or Out?" it contains the detailed findings and recommendations of a working party whose 15 members included clergy and laity, three diocesan youth officers and three women. One of the 15 was a Methodist, Miss Pamela Howe, secretary of the Methodist youth department.

Echoing criticism of the church, the report said, "Young people resent the churches' apparent failure to act in matters of social and human concern and also feel that they are excluded from influencing directly such action as ought, in their view, to be taken."

The report asserted that the intensity of feeling among the young against the present governmental structure of the church has increased over recent years.

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