

The **+** WITNESS

II SEPTEMBER, 1971

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THE WITNESS is published twice a month 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.

THE GENERAL THEOLOGICAL SEMINARY

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Story of the Week

Prague Based Peace Conference Cracks Under Hard Pressure

By Elliott Wright

*Religious News Service
Staff Writer*

★ The U.S. Association for the Christian Peace Conference (CPC) is, in effect, severing formal relations with the Prague-based parent organization.

This development follows a complicated series of international moves in which the conference has increasingly fallen under the domination of Orthodox members from the Soviet Union.

Charles West, chairman of the American group and professor at Princeton Theological Seminary, confirmed that the U.S. association will reorganize itself on a "more autonomous basis." It will not send official delegates to the fourth All-Christian Peace Assembly in Prague late this month.

These decisions virtually bring to an end the Christian Peace Conference as an actual organ of East-West church interaction. Several western European national committees are already out of the picture.

West said the U.S. committee, which has been an association of individuals rather than an agency of churches, will continue under a new name to be de-

termined at a late September session in New York.

He noted that the organization will be devoted to East-West understanding and could include the possibility of interaction with CPC but will be broadened in its efforts to cultivate ties between Christians in eastern and western lands.

The CPC was formed in 1961 by the late Joseph L. Hromadka, the well-known Czech churchman. Despite the fact its critics accused it of being a "Communist front," the CPC was for nearly a decade the major channel of contact between Christians in Socialist lands and those of the west.

Internal problems reached the crisis point in 1968 when Hromadka vigorously protested the Soviet invasion of Prague. He received a stern rebuke from top leaders of the Russian Orthodox Church.

With the Czech-Soviet political conflict in the background, Jaroslav Ondra was forced out as CPC general secretary and Hromadka resigned as president shortly before his death in late 1969. The CPC situation then went from bad to worse.

About 18 months ago, a corps of western delegates walked out of a meeting of CPC's working committee because of the refusal

of the committee chairman, Metropolitan Nikodim of Leningrad and Novgorod, to permit debate on the ouster of Ondra.

Subsequently, the British CPC unit folded. The French were expelled and committees in Holland and Switzerland announced their unwillingness to cooperate with the Soviet-dominated structure.

It was not known until late August what the U.S. association for the CPC would do.

West said U.S. members did not feel they could send official delegates to the assembly in September since the meeting was arranged without any consultation with western delegates.

He said his organization protested the decision to call the assembly, but Metropolitan Nikodim was not willing to compromise any of the plans made in the absence of the westerners.

In a letter to his colleagues, West said there was no indication that the assembly will "provide a platform for fruitful dialogue among the delegates in public, or that the delegates will have any appreciable influence on the personnel or politics of the CPC."

Individuals will not be discouraged from going to the September assembly and several Americans are known to be planning to attend "unofficially."

There are some anxieties, RNS learned, that the Prague CPC headquarters — faced with

the likelihood of few western delegates at the assembly — will try to “co-opt” a prominent American clergyman and civil rights leader in an attempt to give the impression of prominent U.S. participation.

The Rev. Ralph David Abernathy, president of the Southern Christian Leadership Conference, has received an invitation.

West said he hopes the day will come when there can be “genuine exchanges and not propaganda occasions” among churchmen of east and west.

In the meantime, the U.S. Association for the CPC will change its name and devote itself to the problem of east-west relations from a Christian perspective.

conspiracy is being held in Harrisburg, Pa., Kunstler claimed, because the area is virtually without Catholic population.

He was critical of what he called the growing restrictiveness of governmental policies in the civil liberties area. “By the end of next year, we will probably have unlimited wire tapping, the spread of preventive detention and . . . the noose will be tighter than ever.”

“What do we do about it?” he asked. “Now is the time for all of us to come together — not tactically or strategically — but for collective dissent, springing to the defense of each of us.”

He said that in the St. Louis area this would mean the defense of the Rev. Charles Koen, the leader of black militants who have been active in Cairo, Ill. Mr. Koen was arrested by St. Louis police in 1968 and in July began serving a six-months’ sentence for assaulting a police officer. Since his jailing July 16, Koen has been on a self-imposed water-only diet to protest the conviction. The fast has him in a weakened condition. He reportedly has lost 50 pounds.

In a lengthy question-and-answer period that followed Kunstler’s talk, the first questioner was Shields, who had opposed the appearance. He asked the attorney, “Just what is it that you believe in?”

Kunstler replied: “I believe in a clean, decent open society in which any attempt to curtail spirited men and women, to control them physically or psychologically, to maintain the chronic poor and to maintain the evils of capitalism and imperialism, has to be resisted.”

He added that if such can be done “without violence, then I will subscribe to non-violence. But if it can’t be done that way, then I would reluctantly subscribe to violence.”

He later said that violence

ACLU National Lawyer Gave Talk At Jesuit School Over Protests

★ William Kunstler, New York civil liberties lawyer, spoke on the campus of St. Louis University as the first in the “Great Issues Series” of lecturers despite a last-minute attempt by some alumni to force cancellation of his talk.

Kunstler, who said he has appeared at more than 300 college campuses, expressed surprise at the organized protest and the full-page newspaper ads arranged by a 1949 alumnus of the Jesuit school, John O. Shields, a local businessman.

“That’s what I usually speak about — the disappearance of liberties,” Kunstler said. “It’s a slow disappearance, but I believe it’s real. Here we have a group that is saying that free speech is OK, but not the Kunstler kind. I don’t mind. Such protests usually increase the size of the audience.”

In the advertisements, Shields said Kunstler’s appearance during freshman orientation week amounted to SLU’s allowing the lawyer to orient the students. After reproducing quotations from previous Kunstler talks, the ad declared: “How many of the St. Louis University trustees would permit Mr. Kunstler to orient their employees or their children?” It asked supporters to contact the SLU trustees demanding that his appearance be cancelled.

A meeting of 15 local members of the university’s 29-member SLU board of trustees was called. They declined to cancel the talk. Fr. Jerome J. Marchetti, acting in the absence of Fr. Paul C. Reinert, SLU president, said Kunstler’s appearance was at the invitation of the student activities board, not the SLU administration or trustees, and that the student organizers had followed proper procedures in arranging the talk and the speakers.

In an unusual front-page editorial on the morning of Kunstler’s appearance, the St. Louis Globe-Democrat severely criticized the SLU trustees for what it called a secret “back-alley meeting.” The editorial said the appearance of “anarchist William Kunstler” on the campus “must be a cause for despair and disillusionment for many.”

The editorial, stating that all the SLU trustees bear responsibility for allowing the talk, then listed the names and, for laymen, the business affiliations, of all 29 SLU trustees.

In his talk before an overflow crowd of some 1,000 students and others, Kunstler criticized the government’s use of conspiracy — “a crime of fantasies” — against those who oppose government policies. The upcoming trial of Fr. Philip Berigan and others on charges of

was "never desirable" and that an organized, violent revolution in the United States was unlikely.

After Kunstler's talk, there

was a small procession of cars from St. Louis U. to the hospital where Koen is a patient. There were no incidents or disturbances.

served in responsible posts in the diocese of Delaware, and was sent as a delegate to the SGC Convention in South Bend, in 1969.

Casson has been active in the Association of Black Clergy and Laity in the Episcopal Church and served on the board of the unofficial Episcopal Society for Cultural and Racial Unity (ESCRU). Last year, one of the most popular University of Delaware extension programs was his course on black history and culture.

Part of his "quality education" thrust is aimed at making all children feel proud of their cultural heritages, and he feels the mechanics of a federally forced racial balance would just cloud that objective.

ABERNATHY LEADS 2,500 MOURNERS AT FUNERAL

★The Rev. Ralph David Abernathy, president of the Southern Christian Leadership Conference (SCLC), led 350 persons in mourning a black girl struck and fatally injured by an automobile during a civil rights demonstration.

"We're going to march . . . however long it takes to guarantee that people won't have to die for their rights," the Baptist clergyman said at the spot where Margaret Ann Knott, 19, was killed. Miss Knott was struck by a car driven by Gladden Smith, a white man who stands accused of murder.

Abernathy announced continued protests despite an injunction against demonstrations in the town of 2,200 — 43.9 per cent black—in Choctaw County, which borders Mississippi in southern Alabama.

Butler had experienced racial tensions for 14 weeks prior to Miss Knott's death. A series of black demonstrations and a boycott of white merchants was triggered by the firing of black school teachers, including the mother of the dead girl.

Education Quality Not Race Balance Set as Prime Goal

★ A federal court suit to achieve racial balance in city schools is not one of the priorities of a black clergyman, the Rev. Lloyd Stuart Casson, who is president of Wilmington's school board.

Interviewed as he works for what is his priority — quality education for all children — the 36-year-old rector of St. Matthew's church, said, "It's not one of my priorities . . . getting hung up on racial balance."

"I'd like to see a racial balance," he said of the 80 per cent black Wilmington system — 12,000 blacks among 15,000 students. But he doesn't feel that the schools are necessarily where the problem is.

"There's a continued problem of segregation," said Casson. "It exists everywhere — in housing, in jobs — I would like to see this eliminated."

Long active in interracial efforts — he helped found and serves as president of the opportunities industrialization center and was honored last year with the brotherhood award of the National Conference of Christians and Jews, Casson nevertheless said, "For the schools, the suit is a hassle not worth getting involved in. It's another case of our attention being turned from the problem of quality education."

"The board of education," he said, must make it "clear and demonstrable that the black-white makeup of a school is not the primary criteria for judging the worth of a system."

He fears that if the suit is

successful, the courts will "tend to take the racist stand again . . . devaluing black institutions by moving blacks into white areas. It must work both ways, be a two-way movement."

Casson is troubled by the stormy, sometimes 6-hour long session he has faced on the school board this past year. He believes they are symptomatic of the "past catching up with the present."

Many people feel the system has not served them well over the years and, Casson says, "All of a sudden these things explode." He plans for the board, administrators and parents to work in team efforts to meet school problems. This kind of effort, he believes, will enable the board to deal with "things we ought to be dealing with — curriculum, hiring new personnel, developing a budget."

Casson graduated from the then all-Negro Howard High School in Wilmington in 1952, served in the army four years, went on to become one of the first blacks to attend and graduate from the University of Delaware in 1961. He received a bachelor of divinity degree from Virginia Seminary, in Alexandria in 1964.

His first church post after being ordained by Bishop J. Brooke Mosley, now president of Union Theological Seminary in New York, as black assistant to the rector of the prestigious all white and urban St. Andrew's.

He became president of the Council of Churches of Wilmington and New Castle County,

Religious Sociologists Note Oldtime Religion Revival

★ Religion is not dying, as some predicted a few years ago, or being replaced by science and personal ethics, a group of religious sociologists agreed in Denver.

They pointed to surges in both old and new religions, especially among youth. They noted that the "oldtime religion" is enjoying a spirited revival.

"As science fails to give them real answers to solve their problems, youth are turning in droves to old-fashioned Christian fundamentalism," said one sociologist.

Religious trends of the time were reported by members of the religious research association and the association for the sociology of religion, holding their first joint meeting.

The sessions followed the larger American sociological association meeting. The association for the sociology of religion was formerly called the American Catholic sociological society.

Charles V. Willie, chairman of the department of sociology at Syracuse University gave two lectures that highlighted the religious research association program.

The black professor, an Episcopal layman, said the "central elements of religion are love and justice," but he is convinced that knowledge of the operation of power in society must be constructively applied to church structures.

The operation of love and justice must be studied, he said. "Don't be afraid that this will take the mystery out of religion . . . Economic, governmental and educational institutions have prospered and grown in their ability to serve the community because of their ability to serve

the community largely because of their increased concentration on research and development.

"Religious organizations should delight in the development of a full program of research and evaluation. It is essential that we understand the impediments to loving and just relationships. Research is our hope for these understandings."

The question of a married or celibate clergy was the topic of an opening session of the two groups.

Laile Bartlett of Berkeley, Calif., author of *The Vanishing Parson*, launched the discussion with a presentation on how Protestantism and Catholicism have both used marriage and divorce "for their own ends and purposes."

She said the Protestant expectation that clergymen will marry and will not divorce is just as much a "control" of ministers as the Catholic requirement that priests be celibate.

The unmarried Catholic clergy, she said, is a "symbol of purity and single-minded devotion to the church" whereas in Protestantism a married clergy represents "the father figure in the idealized Christian family." Dr. Bartlett continued: "Too few of those engaged in the present heated controversy on celibacy and divorce are aware of the reasons for the intensity of the battle. At stake is the social fabric of the church itself, for the symbols relating to marriage are a significant part of the glue which helps hold it together. No wonder priests who marry or preachers who step out of line are forced to leave."

She said the real battle today is over the "principle of choice," being free to decide for oneself the appropriate stance.

She concluded that the whole debate over marriage must be seen within the context of "anti-institutionalism" since marriage, no less than the church, is "on trial."

WICKERSHAM THIRD IS MURDERED IN HOLDUP

★ George W. Wickersham III, lay reader in the Episcopal Church (N. H.) and active in church affairs throughout his thirty years, was shot and killed in a hold-up while on duty as station agent for the Erie Lackawanna Railway at Millburn, N. J., on Sept. 1. With three severe blows on his head and a heavy calibre perforation of both lungs and his heart, Mr. Wickersham nevertheless made it to the dispatcher's phone and, in technical terms, reported the emergency.

The Millburn-Maplewood community has risen up in acclaim for this young man. Obviously, Mr. Wickersham had made a defacto parish of his station.

Writing to the railroad, Arthur Goldberg of Collins and Aikman, New York, N. Y., wrote, "Although I was simply a nameless commuter to George, in his own manner and congeniality he had touched my life in such a way that will remain in my memory for some time to come. I know he had the same effect on so many of the other commuters."

The Rev. and Mrs. George W. Wickersham II, of Hot Springs, Va., have received hundreds of letters, many of them from New Jersey commuters.

CHRISTIANITY GROWING IN AFRICA

★ An Anglican bishop said that he is "almost numb" when he sees the tremendous growth of Christianity in Africa, especially in Kenya, Nigeria and the Congo.

Bishop Stephen S. Neill, lecturer at Scarritt College, Nashville, discussed the upsurge of Christianity in Africa.

EDITORIAL

Brain-Stomach-Heart Controversy

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

ARISTOTLE was a great Greek philosopher. For many hundreds of years if you wanted a reputation for knowing something you had to memorize what Aristotle wrote because Aristotle was famous for knowing everything.

Aristotle knew, for example, that the brain is not involved in the process of thinking. The brain, he said, merely exists to cool the blood. Apparently he didn't know many hot-headed people. If you were a Great Greek Philosopher trying to teach young kids like Alexander the Great, you might share Aristotle's low opinion of brains.

Wise men who agreed with Aristotle about brains tended to disagree among themselves about where thinking really does take place. Miscellaneous Mesopotamians favored the stomach as the thinking organ, noting that fat people tend to sit around and think a lot. Few good Universities ever hired a Mesopotamia as a professor of psychology. The majority of learned men agreed that people think with their heart.

One great Mesopotamian psychologist named Turgid Epistemes tried to combine the two schools of thought. He claimed that man thinks with his stomach and remembers with his heart. In support of this theory he came out with his famous slogan, "The way to a man's heart is through his stomach." However, the compromise failed to become popular and the slogan was forgotten until centuries later when it was revived as an advertising pitch by a Parisian cooking school for unmarried women.

The only other thinking theory that caught on for a while among obscure philosophers who lived in the Ural Mountains was that the kidneys are the seat of thought. Thomas Aquinas, who had memorized all that Aristotle said, and a few things that he would have said if he had thought of them, tossed this theory aside as unworthy of serious comment. "The kidney theory will never hold water," he said.

Aquinas settled the controversy for several

centuries by becoming Aristotle's successor as the Man Who knows Everything. He said that man thinks with his soul, and his soul resides somewhere in his chest cavity as an invisible and intangible reality. It takes faith to believe in things that are invisible and intangible, but faith was very popular in those days, so this settled the heart vs. stomach controversy until the Age of Science. Now we know that man doesn't think at all. He has an electronic input system through his nerves that feeds data to a computer in his head which automatically grinds out responsive action.

Even in the Age of Science there are some people around who continue to be skeptical about the opinions of Men of Authority. They say that it takes a lot of faith to believe that men do not think. Faith is not popular in the Age of Science. We should remember, however, that the value of a theory is found, in part, in the phenomena that it helps to explain. One has only to look at the mess men have made of the world to realize how valuable is the theory that men are unable to think.

Christianity has always been partial to men of faith. The New Testament is the source of this bias because these writings often praise "faith". If religious faith has often been more of a problem than a prize, it is because men failed to notice the ambiguity of the word. It can mean unquestioning belief, or it can mean an attitude of trust growing out of experience evaluated by reason.

Faith in this latter sense enables modern religious men to become a creative dissenting minority over against the Authorities who proclaim the bad news of mechanistic determinism. Despite the evidence of thoughtlessness we can not deny the power of rational thinking.

Speaking in figurative terms, however, we realize now, in contrast to the ancients the importance of combining brain and heart and stomach — yes and kidneys as well. We aim to unite intelligence and emotion in active concern for the whole man as a psychosomatic being. In our religion we seek to express sensitivity toward each man as a physical organism moved by emotion and directed by intelligence. Consistent with such an aim we sometimes speak of Emmanuel Church as a parish dedicated to knowing God through love illuminated by reason. We ask all of our people to share in such dedication.

Crack at a Tough One

By Lee A. Belford

*Chairman of Department of Religion
New York University*

I KNOW YOU must be tired of reading and hearing about ecology, but it is such a serious matter that I think we ought to continue thinking about it until our basic attitudes are changed. It is said that a good preacher says what he is going to say, then he says it, and then he says what he has said twice before. According to psychological theory, unless a stimulus is reinforced, its response is short-lived. Contrawise, if a stimulus has been reinforced over a long period of time, its response is long-lasting. The lesson from Genesis we heard and the psalm we said proclaim that man is given dominion over the earth. The gods of springs, trees, and earth were supplanted by the concept of the God who brought all things into being and who is to be identified with none of his creation. Nature was desacralized, i.e., it was no longer holy in itself. Our concept of the divine has marvellous implications — now no longer many gods but one God, high and lifted up, Lord of all creation, father of all mankind. Man alone is made in the image of God. Man is different from all other creatures. All things are to be used by man. As God's surrogate, he is Lord of creation.

We still hold the basic biblical doctrine of man. What we must change is the implication that we can exploit nature without regard to the consequences. It was this implication that has been continually reinforced and which we must change. In our time we must resacralize nature to the extent that any exploitation is done with fear and trembling. To change one's way of thinking and feeling is not easy. We believe quite rightly that the good things of nature are to be enjoyed and so too the things we make with our hands and the products of modern technology. But we drew the erroneous conclusion that the more things we have, the more we dominate nature, the happier we will be. Although the conclusion is erroneous, we still hold to the theory.

Our Boasts

LOOK AT what we boast of as Americans! We have more telephones, more automobiles, more bath tubs, and more rooms per person than any other nation on earth by far. Of course, there are serious discrepancies in the distribution and some

people are grossly deficient in their possessions on a relative basis, but our ideology is a commitment to possessions, and if we are concerned with justice, more and more for everyone.

But look at it another way. Everything we have makes a demand upon the environment. The automobile represents a ton or a ton and a half of metal, and metal like the gasoline consumed is in limited supply. We need not labor this fact. A child born in India with the same life expectancy as a child born in America would consume less than 1/50th the natural resources of the child born in America. Put differently, the child in the United States is 50 times more costly than the child in India, more costly in terms of the world's resources. Admittedly the average child in India is an under-consumer—he needs to consume more for his own well-being. But could we not say also that the affluent American consumes too much?

Double Talk

I ENJOY reading the financial pages of certain newspapers and magazines. Some people prefer astrology. The commentators in both instances are masters of double talk. It is fascinating to try to draw a firm conclusion from what they say. But there is one line in the financial pages that is constant — we need to increase our GNP. I had never heard of GNP until a few years ago. It means Gross National Product. If the GNP should be increased our unemployment problem would be solved, more companies would make more money, and the federal government would not run at such a huge deficit because there would be more to tax. It all sounds so simple. But a large part of GNP comes from manufactured products, the raw material of which comes from the earth. As Edith Lovejoy Pierce expressed it:

We build and fell and drill and strip and mine.

We gorge and glut the land from east to west...

When Pete Conrad set foot on the moon and let his camera scan the sight, he blurted out "Where is the earth? Oh, there it is!" Yes, our little space ship, small and green and beautiful when seen from afar. Our earth is a space ship and has limited resources like any other space ship. There is only a thin crust of soil and a limited supply of usable water. Usable air extends only seven miles above the earth and there is no usable air beyond it. As human cargo this space ship carries 3.5 billion people in a yearly journey around the sun. The human cargo used to be lighter. At the time of Jesus it had to carry only 250 million people. In 1850 there were a bil-

lion people aboard. In 1930 the number had grown to 2 billion and in 1965 it was 3 billion. If the present trend continues there will be 7 billion aboard in the year 2,000. Can our space ship support so many? Perhaps, but only if we harbor our resources. A lapel button read, "Boycott the Sunday Times and save a tree." We could say, "Boycott a big car; buy a little one, and save a half ton of metal." Of course, recycling helps but that is hardly enough.

Matter of Survival

THE ONLY SOLUTION to the ecology problem in affluent nations is for people to make a sharp differentiation in their consumption between what is really necessary and what is merely a luxury. That is hard to do because luxuries become necessities so quickly in our way of thinking. But we are going to have to learn to differentiate if we are to survive.

St. Francis of Assisi was a devout troubadour and a joyful singer in love with nature. He sang of brother sun and sister moon and sister water and brother fire and of mother earth that brings forth fruit, herb, and flower. He preached to the birds, tamed a wolf, kissed lepers, converted robbers, and married Lady Poverty. For Francis every natural object has a significance of its own; everything created is intrinsically valuable. He had the highest regard for flowers, streams and stones as well as for beggars and the sick. We need to catch some of his spirit. We need to think of an automobile, for example, not merely as a pollutant and as a consumer of natural resources, but as an object that occupies 60 square feet that could be occupied by grass and flowers. And as a necessitator for hundred of thousands of miles of concrete roads on land that could be farms, meadows, or forests, each with its delightful smell.

Technology is necessary. We do need means of transportation. The question that we should ask is which means of transportation is ultimately the least destructive. We do need industrial products. Do we need as much? We need to acquire the ability to enjoy each other and to rejoice in the simple things of life. We need to be able to respond to the rhythms of nature and to dance to nature's melodies. That was what St. Francis said.

St. Francis was a saint in his own time. Thousands became his followers. They admired the way he embraced nature, all human beings, and poverty. But they merely sentimentalized nature; they did not love. As practical men they knew that kissing lepers is dangerous. And the poverty bit was a little too much. When the Friars Minor became an order, Francis pleaded that his order possess nothing, not even churches. He was overruled. His followers said you have to have churches and they raised money and built churches of worldly splendor. Francis thought that his order should own no houses, but his followers argued that they needed comfortable places in which to live and they won out.

Was St. Francis so wrong? Not completely so. Can we recapture some of his spirit? I think that some of the hippies of today are emulating him. We of the establishment borrowed our long hair and long sideburns from the hippies. Perhaps we will borrow some of their spirit as they try to live simple, unencumbered lives. If they do not help us, I do not know who will.

Sermons do not seem to have much effect. In fact I simply do not know what makes ideas catch on. But I feel that we must make some drastic changes in the way we think and feel if the earth is to have a future. Perhaps what I am trying to say is that we must have a more spiritual approach to life.

Archbishop of York is Critical Of Debate on Methodist Union

★ Sharp criticism of the way members of the Church of England General synod debated the vital issue of union with the Methodist Church in mid-July was expressed by Archbishop Donald Coggan of York.

The synod voted by an overwhelming majority of 65 per cent to

give "provisional approval" to the currently stalemated 1968 plan for uniting the two churches, but the primate now charges speakers in the debate with lack of a sense of urgency and with insularity.

Dr. Coggan himself initiated the debate at the synod by de-

claring, "England waits for an authoritative word from a united church. The church of this land and the great Methodist Church have, for many long years, drawn ever closer one to the other. It would be a matter of the greatest gravity if anything were done to delay further the consummation of that union to which we have come so close."

Now he has written in his diocesan newsletter: "Looking back over the debate, there are

two criticisms which I would make. The first — and there were clearly exceptions to this among the speakers — is that there was a lack of sense of urgency on the part of those who contributed to the debate.

"Had an outsider . . . listened to the debate, he might have been pardoned if he had thought that the object of some of the speakers was to gain debating points rather than to meet a situation in which the enemy is at the gates and unity is imperative if he is effectively to be resisted. He might have thought that there was all the time in the world — that there was no state of emergency.

"The second criticism is the insularity which marked the debate. There was scarcely a reference to the meeting of the Anglican Consultative Council which had taken place in a Limuru (Kenya) a few months previously. At that meeting the members, drawn from all over the world, had seen clearly that the future of the Anglican Methodist scheme 'is a matter of great concern to the Anglican Consultative Council because of its bearing upon Church union in the Caribbean, South East Asia, the U.S.A. and elsewhere' . . ."

Dr. Coggan continued: "No reference to this, in six hours of debate! Must not such a silence, and the introversion which it betrays, bring us under judgment? It exposes the Church of England to the charge of failing to give a lead in urgent ecumenical matters, and of withholding from the younger Churches that encouragement in matters of unity which they greatly need and which they richly deserve."

There will be a special meeting of the synod in London on May 3 when a final vote on the union plan will be taken. A majority of at least 75 per cent will be needed for passage.

NCC General Board Endorses New Structure Plan

★ A proposal to revamp the National Council of Churches, possibly making it a more inclusive ecumenical organization but retaining a centralized structure, was approved by the NCC's policy-making general board.

The plan will be sent to the 33 Protestant and Orthodox member churches for consideration. Implementation will require the endorsement of the triennial general assembly next year in Dallas.

Drafted by a special committee on future ecumenical structure, the new outline replaces a proposal for an extremely loose-knit organization. Last January, the general board told the committee to come up with a proposal that would be more "cohesive and unifying."

Three "ecumenical imperatives" — wholeness, empowerment and communication—form the foundation for the restructuring. The committee report said the churches "need a better representation of wholeness speaking to a nation and culture." The door is left open in the plan for Roman Catholic membership and for the participation of non-NCC Protestant groups such as the Southern Baptist Convention and the Lutheran Church-Missouri Synod, should they decide they want affiliation.

The question of Catholic membership in the NCC has been widely discussed in recent years. Joint study of the possibility has taken place but, no application for membership has been received from the Catholic Church.

Catholic observers were present and Archbishop Philip M. Hannan of New Orleans took part in a worship service during the sessions.

G. Avery Lee, pastor of St.

Charles Avenue Baptist church, a congregation of the Southern Baptist Convention, participated in the same service.

An occasional national "Ecumenical Congress" is envisioned in the new organization to encourage the involvement of non-member churches. This would serve the communication aims.

The present general board and the triennial general assembly would be replaced by a governing board, larger than the present 250-member general board.

Power to control budget, program and membership would be vested in the governing board, which would meet twice annually and include chief executives of member churches and heads of denominational agencies as well as other delegates.

Composition of the new board would reflect the concern for empowerment of racial minorities, women and youth.

Denominational delegations would include what was called adequate representation of its racial and ethnic makeup and a set ratio of clergy, laity, men, women, youth, older persons and those involved in related ecumenical agencies.

The governing board would have four sections corresponding with prevailing church concerns. These would explore societal trends from a theological point of view and recommend study and action, develop goals and strategies and identify areas for evaluation.

In contrast with an earlier restructure proposal, policy-making would remain centralized. But there would be program units, accountable to the board, in which member churches could determine their participation.

There is also provision for consortia of those concerned for particular issues.

Funding would be greatly altered. General management costs, under the new plan, would be paid by fair-share assessments on all member churches; central services paid by those units which use them, and program expenditures by churches taking part in them.

The committee report was passed unanimously, with only minor changes. It represented a substantial compromise from earlier reorganization schemes directed toward decentralization and, some felt, toward destruction of NCC "clout."

Blacks were particularly concerned with keeping a policy-making structure.

Orthodox Churches had generally felt that the NCC had moved toward excessive social involvement. The flexibility of participation in the new plan was welcomed by Fr. Robert G. Stephanopoulos of the Greek Orthodox archdiocese of North and South America.

The June 1972 meeting of general board will deal with suggestions and amendments received from member churches. The triennial general assembly will vote on the new plan in December 1972.

NCC anticipated 1972 income from member denominations is 25 per cent less than that received in 1970.

Board of the organization was told \$6,787,890 is expected from member churches next year. This compares to \$8,991,787 given in 1970 and \$7,528,365 budgeted in 1971.

Total 1972 budget will be \$17,572,770, a 9 per cent drop from the 1971 figure of \$19,350,840. These totals reflect approximately \$3.5 million that NCC will be reimbursed by the federal government for ocean freight costs in shipping surplus food through Church World Service, the NCC relief agency.

When the reimbursement is deducted, the council is authorized to spend \$14,210,770 in 1972, a drop of \$1,673,070 from 1971.

About two-thirds of the budget cut is in the division of overseas ministries. A \$9.8 million budget for that division has been trimmed to \$8.8 million, with reductions coming in agricultural missions, overseas mass media communication and some rehabilitation programs.

Church World Service operations are not reflected in the division's budget.



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