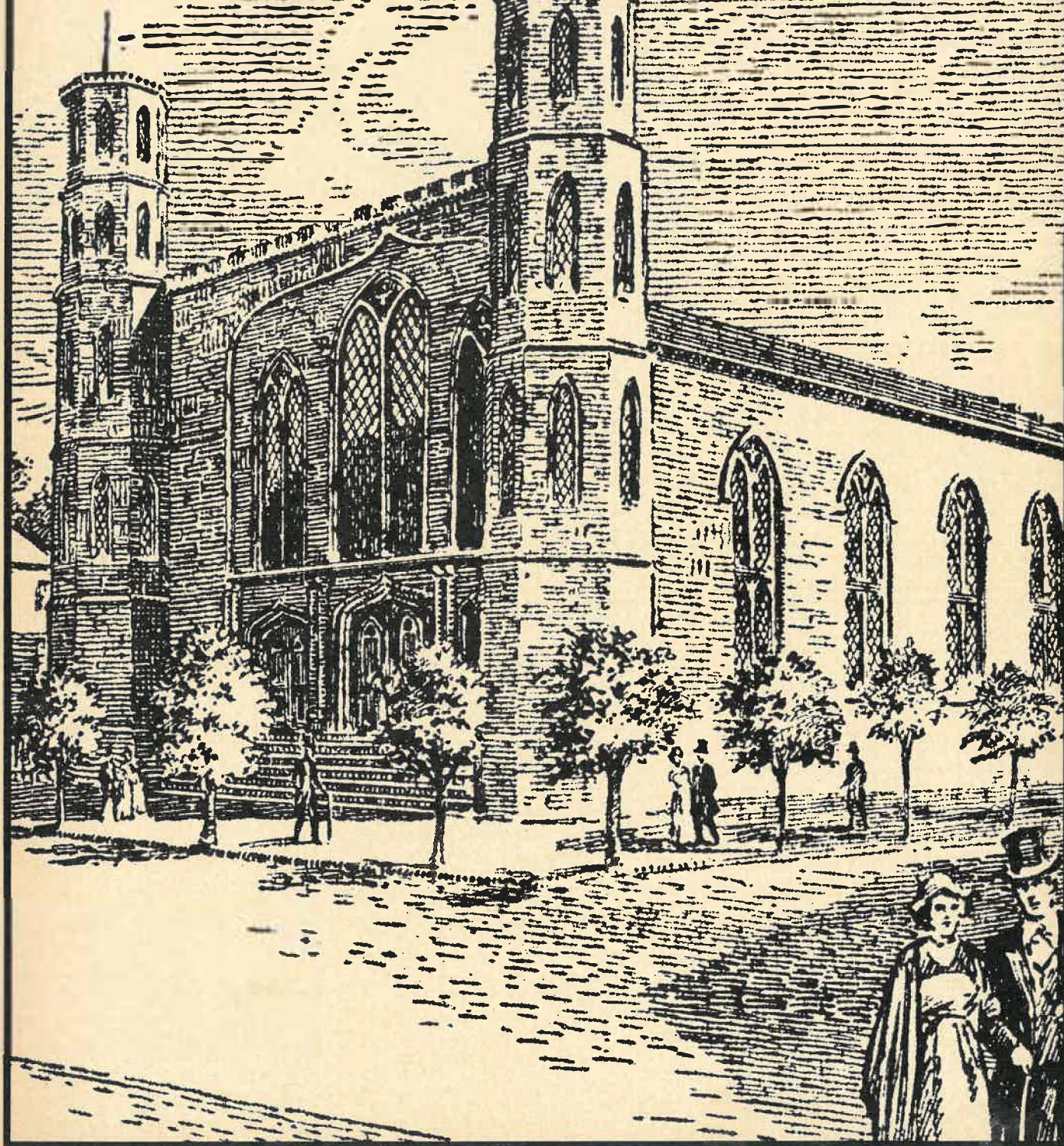
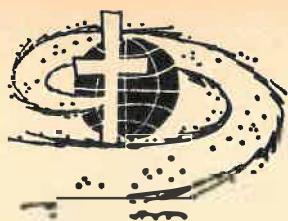


The Living Church





TO a mighty-upset friend in Virginia: I know how you feel about the "contemporary" language and some other things in the Green Book because I feel that way too; I'm with you. I hold no brief for *Services for Trial Use*; I've no obligation to promote, defend, or like them. They are still on trial. A faithful churchman has as much right to be against them as for them.

But having said that I must correct you on one point of fact. You say: "A little group of 'experts' who apparently love change for the sake of change are imposing their will upon the whole church, forcing this new order down our throats. Nobody listens to the man in the pews." In fairness and truth, it isn't that way. I can testify as an eyewitness in this matter because I am a member of the drafting committee for the Holy Eucharist. This is a sub-committee of the Standing Liturgical Commission, which is a creature of the General Convention. The drafting committee's task is to prepare the text of the trial liturgies now being used during this period of preparation for Prayer Book revision.

This process was initiated by the General Convention of the Episcopal Church, which is hardly "a little group of 'experts'." (Having observed closely and critically the past four General Conventions I could wish that they were indeed smaller in size and bigger in expertise.) That the convention may have been talked into this program of liturgical experimentation by a minority of churchmen may well be true. But it is a fact that the past three General Conventions have set it in motion. It wasn't done in a corner.

You will remember that after the first trial liturgy (*The Liturgy of the Lord's Supper*, 1967) you were given a questionnaire on which to express your opinion of that liturgy and your wishes concerning further revision. This was distributed throughout the church, on the parish level. If you didn't get one, it was your rector's fault.

I can assure you that all who returned this questionnaire were heard. To give just one example: Many people said that they wanted the language of the historic Prayer Book service of Holy Communion retained. And they were heard to the extent that you now have the First Service in the Green Book, which is a response to that wish. The "order of events" in that rite has been changed somewhat,

but this again is because many people said that they wanted the order change and the language retained.

I've just returned from a two-day meeting of this drafting committee. It is now receiving and reflecting upon "feed-back" from the diocesan liturgical commissions which were set up to solicit and to report reactions to the trial liturgies within their dioceses. As you know, a lot of Episcopalians (certainly you, certainly I) were unhappy to the point of rebellion about the ICET text of the Lord's Prayer ("Bring us not to the test," etc.) which we were asked to try. It has been dropped as a requisite part of the trial rites and I'm quite sure that it will not return to afflict us. But here's the point: Enough people squawked, and not only did the Lord hear their cry—the SLC did. It wasn't simply that so many people were agin the new text; it was that they gave their reasons why, and their reasons made sense.

At this recent meeting we spent many hours "listening" to what caring Episcopalians said to us about their experience with the trial liturgies and their reactions. We're not trying to please everybody but we are trying to hear everybody.

The final decision on what goes into the next edition of the Book of Common Prayer will not be made by any "little group of 'experts,'" or by the SLC, but by the General Convention: two consecutive sessions of the GC, in fact.

I don't think the GC is as representative of the whole church as it ought to be. I'm afraid it can be manipulated and pressured by small minorities which are experts at least in ecclesiastical politics. So I cannot honestly assure you that what most Episcopalians want will prevail when the actual Prayer Book revision finally takes place. I can honestly assure you that if you and others will speak your minds now, you will be respectfully and thoughtfully heard and your opinions most carefully weighed by the SLC and its sub-committees. This I say from direct personal involvement and experience.

Ask your rector to refer you to your diocesan liturgical commission. If there isn't one, write your views in a letter to: *The Rev. Leo Malania, Coordinator for Prayer Book Revision, 815 Second Ave., NYC 10017.*

I promise you that if you will present your views in writing you will be heard and they will be considered.

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THE KALENDAR

March

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19. St. Joseph
20. Cuthbert, B.
21. Thomas Ken, B.
22. James De Koven, P.
23. Gregory the Illuminator, B.
25. Lent III

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

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Letters to the Editor

Christian—or Safe?

What a comfort to know that Pope John was just a big roly-poly cup-and-saucer curate . . . and so safe! [TLC, Feb. 4].

When he was appointed to Paris at the end of the war, he was told that the poor were hungry—as he quaffed martinis—at an embassy party. “Let them eat baloney,” he quipped in his diplomatic French.

JOHN A. KEATING

Chelsea, Mass.

Nobody to our knowledge has ever said that Pope John was safe. We even called him a Christian. Ed.

An Apology

After much prayer and time for reflection, I wish to apologize for my rudeness and to ask forgiveness for my breach of charity [TLC, Jan. 7]. As a fellow priest I would suggest that there are faithful members of the church, including female deacons, who might reasonably expect less provocative emotionalism and more objectivity in TLC.

Since I have received several letters which indicate possible confusion as to my relation to the General Seminary, I wish to assure these people that I am not a member of the faculty. Rather, I am a graduate student with no academic pretensions nor ambitions.

(The Rev.) CHARLES PICKETT
The General Seminary

New York City

Ordination of Women

Is it possible that a bishop of the Episcopal Church would use a proof-text to justify his affirmative vote for priestesses, as he does in “Female Priests: Another Opinion,” by the Rt. Rev. Richard S. M. Emrich, [TLC, Feb. 4]?

Furthermore, to take a text out of context, and distort its meaning! The whole of Galatians 3, supported by other passages of the New Testament, such as I Corinthians 12: 12-31, leads to the conclusion that St. Paul does not mean the nullification of male, female, and other distinctions, but instead the harmonizing in Christ of these important differences.

DORIS B. DIENER

Long Beach, Calif.

Where Does Charity Begin?

I was sorry to see TLC use approvingly in the editorial “More Activity, Less Activism” [TLC, Feb. 11] the tired and untrue cliché “charity begins at home.” Too frequently the unfortunate expression “charity begins at home” is used to excuse people from helping those outside their own community. Certainly the parable of the Good Samaritan teaches love for distant neighbors, and all who are grateful to be Christians today should be thankful for those past and present who have journeyed far as a means to bring God’s love in new ways to new people.

The Bible and the church teach that charity (love) actually begins with God.

God is the source of all love, he loves us and makes his love real to us and effective in our lives through one another. Therefore Christians do not “make love,” another tired and untrue cliché, as if love could be manufactured; rather, we receive love and endeavor to be the means through which God effectively loves others.

God’s love is limited neither by geography nor by man’s boundaries. It embraces the world and we are called to let his love dwell richly in us for those who are far off and those who are nigh.

(The Rev.) ALDEN BESSE
Rector of St. Michael’s Church
Rumford, R.I.

We agree with Fr. Besse, and think that he agrees with our editorial. We did not say “charity begins at home — period.” We said: “Christian discipleship, like charity, begins at home. It can never end at home.” If God is in our hearts, charity is in our hearts, and that is “home,” and that’s where it all begins. Where else? Ed.

Church Pension Fund

Someone needs to respond to the irresponsible attack upon the Church Pension Fund made by the Rev. John H. Goodrow [TLC, Feb. 4].

To begin with, let me establish my own credentials to make such a reply. I have a background in life, accident, and health insurance, having been the chief underwriter for a small company in Minneapolis before going into the ministry. Perhaps this accounted for my being appointed secretary to the special committee to study the Church Pension Fund appointed by the Presiding Bishop in the fall of 1966, a committee that worked for about a year before making its report to the Seattle Convention in 1967.

With the help of Towers, Perrin, Forster, and Crosby, Inc., which, I believe, is the largest independent firm of actuaries in the country and specifically with the counsel of Mr. Quentin I. Smith, Jr., a most gifted actuary, and his colleagues, we recommended to General Convention a list of no less than 29 improvements in the Church Pension Fund. These improvements were unanimously adopted by both houses in 1967. They included, among other things, a \$2,000 death benefit to any beneficiary designated by the clergyman in place of the \$1,000 going to clergy widows only, a general increase in retirement benefits to all retiring clergy, an increase in widows’ and orphans’ benefits, an increase in benefits for those permanently disabled, and so on. I cannot detail them all unless the editor wishes to devote a whole issue of TLC to them. These were all done without raising the basic 15% assessment, which was paid not even in part by the clergyman but by his congregation. To be sure, the assessment has recently been raised to 18% to provide even greater benefits, but neither complaining Fr. Goodrow nor I nor any other clergyman pays one cent of this.

Furthermore, the recent comprehensive health insurance which now protects Fr. Goodrow and his family and the rest of us was initiated by the same Seattle convention and is now, presumably, in effect throughout our church and is under the aegis of the Church Pension Fund. Again, none of us clergy is obligated to pay one cent of this coverage.

The entire report of our actuarial consultants covers nearly 300 pages, but in the course of that report our consultants examined every other church pension fund system in existence and found that if the Seattle convention were to put into effect the 29 improvements which our special committee recommended, it would be the best (*sic*) church pension fund in the world! If Fr. Goodrow wishes to challenge this, will he tell us of a better one? To be sure, there are better *secular* pension systems that pay more benefits to retirees, but almost none of them has any provision for widows

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and orphans. Also, to be fair, the pension fund of the Missouri Synod of the Lutheran Church pays slightly higher benefits to retiring clergymen, but their benefits to permanently disabled clergy and to widows and orphans cannot begin to compare with the benefits of our Church Pension Fund. As a package, I defy Fr. Goodrow to come up with a single church pension fund anywhere in the world that compares with ours.

Fr. Goodrow wants to throw out the entire management of the CPF. He wants it, among other things, to make low-interest loans to clergy who want to buy their own homes. Does he not know that the law of prudent investment forbids this? Will he write to the president of his own diocesan investment trust and see whether this is possible? He will get a quick no. Besides, low-interest loans to fancy his particular and personal interest would result in reducing the benefits of the CPF to retired clergy!

He complains that because the CPF elected a trustee in the place of a retiring member shows that the board of CPF is self-perpetuating. Like many other clergy, he does not know the canons of our church. If he will consult Title I, Canon 7, Section 2, something he has obviously not done, he will find that *all* the trustees of the CPF are elected by General Convention and that the Board is empowered only to fill interim vacancies. The Rev. Dr. Stillwell of Oklahoma elected to replace the Rev. Dr. Butler of New York will have to come up before the 1973 General Convention if he is to remain on the board.

In summary, under which denominational church pension fund would the Rev. Mr. Goodrow be? I for one would be interested to know.

(The Rt. Rev.) LELAND STARK, D.D.
The Bishop of Newark

Newark, N.J.

Keeping What We Have

In 1847 James Young discovered the refining process which produced kerosene oil. The oil lamp for illumination quickly followed. In 126 years we have come from oil lamps to TV pictures from the moon, etc., etc., etc. This century will be remembered for its science, not for its art. That is why our clumsy attempts at liturgical renewal will fail. We should keep the liturgical excellence that we have until science gives way to art.

(The Rev.) GEORGE E. GOODERHAM
San Jose, Calif.

Key 73

On the one hand in the matter of Key 73 I feel that the national leadership of the Episcopal Church has been wise in its refusal to endorse general participation in this event. I believe that the word used in their reasoning was that such an effort would be superficial. It seems to me that the kind of effort the leaders of Key 73 are promoting is polished and slick, and in the long run will be quite expensive for the results obtained.

On the other hand, I couldn't agree more with the editorial [TLC, Feb. 18] that the real effort for evangelical endeavor lies on the home front — Key 73 or not. Every parish has (or should have) its own style regarding program and its own way of carrying out its ministry of the Good News. Key

73 won't get the local parish off the hook spiritually, and it seems to me that parishes would welcome the opportunity to design, and to put into action, their own programs of evangelism — if this is what they perceive their mission to be at the moment.

It is hard for me to believe that Key 73 *per se* will provide the stimulus that Canon duBois suggests for leading this country out of its morass of bewilderment, confusion, and violence. To experience any real change in these patterns of life we need hard work — prayerful and thoughtful hard work — on the home front. It's too easy to paint a broad-brush picture of the need for spiritual regeneration, and equally easy to apply a general panacea. Looking at the spiritual situation from where we are in our own pulpits and pews is more demanding, but may in the long run foster the kind of renewal and commitment that is needed.

(The Rev.) ROBERT D. SCHENKEL, JR.
Nashua, N.H.

Extending the Priesthood

Thank you for the article, *Extending the Priesthood*, by the Rev. Boone Porter [TLC, Oct. 15]. The tide is ebbing for institutional church mergers like the plan outlined by the Consultation on Church Union. But it is still coming in for local efforts to work together.

Many of our bishops see within their dioceses urgent pastoral, missionary, or ecumenical situations where members of this church or other churches in the area, or unchurched people, would be ministered to more effectively by a zealous minister of a non-Episcopal church, who was also episcopally ordained. And many such ministers would rejoice to broaden and deepen their appeal and authority in this way.

What we need is a new canon to enable our bishops who are so minded to ordain episcopally such ministers without those ministers becoming thereby ministers of this church exclusively. This new canon would be numbered Title III Canon 13, for Canon 12, formerly Canon 36, and before that Canon 11, was fundamentally altered.

There are chaplaincies in schools, hospitals, prisons, and armed services where a zealous and catholic-minded Methodist, Lutheran, or Presbyterian minister, who was episcopally ordained, could serve more kinds of Christians more acceptably. There are isolated Episcopalians who can never hope to be served exclusively by a priest of their own church. There are parishes that might be able to support one minister if he could minister to them all.

Why not untie the hands of our bishops to provide realistically for such places? We believe the episcopal system is so good for the church and so widely acceptable that we want the Coming Great Church to embody it. Why not begin to share it now?

(The Rev.) BRADFORD YOUNG, LL.D.
Rector-emeritus, Grace Church
Manchester, N.H.

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March 18, 1973

Lent II

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EXECUTIVE COUNCIL

Next Triennial Budget Discussed

This is the first of a two-part report of the February meeting of the council, in Greenwich, Conn. It will be concluded in next week's issue.

In his message from the chair, the Presiding Bishop spoke about the system of diocesan visitations which took place last fall. (This has been fully reported in TLC under the heading, "Reading the Wind," which is now continuing as the data are being interpreted.)

The visitation program was "a monumental undertaking," Bp. Hines said, and added that it was also expensive—something that should be borne in mind when the question is asked, "Why didn't we do this before?"

In his view, he said, both money and people were well spent. He went on to say that he rejoices that the church's national leadership has listened and heard, far more than ever before, to the people who represent the church in their local situations and where they are.

He went on to say that the council's "hearing" represents such a vast accumulation of opinion and conviction, emotion and feeling, sensitivity and insensitivity, that even this experienced, and sometimes battered, Executive Council will not be able to comprehend or accurately evaluate it all.

"As informative and productive as the data from the visits to dioceses is bound to be," he said, "we can be aware that it is not likely to simplify, and will not

resolve, the conflicts and elusive problems that surround mission and commitment for Christians in today's world. It will help to clarify their dimensions. Most of all, for me at least, the survey indicates that where church leadership, both clergy and lay, is reasonably well informed, theologically flexible, socially sensitive, people-oriented rather than institution-oriented, less subservient to the power of the purse and more acutely conscious of the fragile nature of a people-oriented ministry in Christ's name, there are elements of witness and strength and hope, against which the gates of Hell will not be able to prevail."

Next Triennial Budget

Sessions for the first day of the meeting were devoted to study, discussion, and some debate on the priorities that will be considered for the budget. The council members were given reports of the hearings from the various agencies, organizations, and groups requesting money for the next triennium.

For example, the Union of Black Episcopalians requested for the next triennium for its work \$350,000 for the first year, and \$375,000 for each of the second and third years.

Seabury Press has asked \$175,000 for 1974, \$231,000 for 1975, and \$262,000 for the third year.

The board of *The Episcopalian*, the church's official publication, asked for (in round numbers) \$495,000 for 1974, \$650,000 for 1975, and \$716,000 for 1976. It was stressed that the magazine would probably be presented in the future as a tabloid.

THE LIVING CHURCH learned at press time that the item of support for *The Episcopalian* was eliminated entirely from the adopted preliminary 1974 budget for the Episcopal Church.

It was also learned that the total budget for consideration (for 1974) rests at \$13,779,300. This will be acted upon more definitely at the May meeting of the council.

G. M. S.

GCSP

Campbell Makes Charges, Suggestions

On the day before the February meeting of the Executive Council, representatives of the church and secular press met with the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia, to hear a statement he had prepared on the functioning of the Screening and Review Committee of the General Convention Special Program (GCSP). He is a member of the council and a former member of the Screening and Review Committee, having resigned in protest against its procedures.

The special press conference had been arranged by the Rev. Lester Kinsolving, nationally syndicated columnist on religious news. He had invited, in addition to Bp. Campbell, the Rt. Rev. John E. Hines, Presiding Bishop, the Rt. Rev. Roger Blanchard, vice president of the council, and Mr. Leon Modeste, head of the GCSP, to take part in the conference. None of these appeared.

Mr. Philip Masquelette, of Houston, a member of the council and of the Screening and Review Committee, was the only other member of the council present.

In his prepared statement, Bp. Campbell emphasized that he supports the GCSP "as presented by Bp. Hines at Seattle in 1967." He said that he had his first doubts about its administration during the "staged demonstration" at the South Bend Special Convention, when he wondered: "Who paid the expenses of Kenyatta?" (the leader of the demonstration).

The GCSP grant to the Alianza group in New Mexico, in 1969, deepened his wonderment.

Subsequent events and developments, which the bishop detailed in his statement, confirmed his suspicion of the integrity of the administration of the GCSP.

He charged that decisions were made by the Screening and Review Committee while he was a member of it, that disregarded the guidelines laid down by the General Convention of 1970.

"It has been admitted," Bp. Campbell said, "that the (GCSP) staff often writes the applications, making sure the right semantics are used; then the staff appraises the applications which it writes; and the Screening and Review Committee majority—hand-picked by the staff—approves them."

His own election by the Executive

The Cover

On this week's cover is St. Stephen's Church, Philadelphia, Pa. The church building is 150 years old this year, and is city landmark #92, the exact spot where Benjamin Franklin flew his famous kite. St. Stephen's Church has been a center for revival of the church's ministry of healing under the direction of the Rev. Alfred W. Price, now rector-emeritus. The present rector is the Rev. Roy J. Hendricks. The schedule of services at St. Stephen's is located on page 16 of this issue.

Council to the committee "no doubt disappointed the administration," he said. "But it did not restrain them from making repeated remarks about all bishops and how you could not trust any of them and how they never knew what was really going on in terms of racism and races. The Christian Church was synonymous with Whitey—even to Mr. Modeste. They appeared to trust the omnipotence of the Presiding Bishop, but not of diocesan bishops who live with the problems personally or through committees they appoint to wrestle with those problems."

Under questioning, Bp. Campbell said he had received between 200 and 300 letters supporting his reaction to the Screening and Review procedures about grants. He said that the Grass Roots Economic Development Corporation (GREDC) had applied for a grant several times, without success, and that he had learned that recently (within the present month) Mr. Modeste had sent a \$10,000 emergency grant to that organization.

Concerning financial statements or budgets of groups receiving GCSP grants, the bishop said he would like to see some of these.

Mr. Masquelette explained that a group requesting a grant for the first time is not required to provide an audit of its expenditures, but that if a request is made for a second or third time an audit on how the money of the first grant was used is expected.

Asked what he would suggest as a way to improve the screening and review activity, Bp. Campbell pointed out that there are already separate "desks" at 815 (Episcopal Church headquarters) for Indian and Hispanic work and that a "black desk" is now being demanded. He said that "all of this makes for a fragmented church based on race and color," and as an alternative he called for "an overall empowerment committee, elected by the Executive Council from within and without its membership, but responsible to it." He mentioned a number of powers and limitations which he feels such a committee should have.

More questions from the floor included the matter of conflict of interests between members of the Screening and Review Committee and members of groups requesting grants from GCSP. Bp. Campbell said he thought there had been such conflicts. Mr. Masquelette said he was not aware of any such.

To the question, "should all members of the GCSP staff be Christian?" Mr. Masquelette replied that he does not think it necessary. He added that he could think of a number of situations at church headquarters where Christians, and more specifically Episcopalians, would be essential in staff function. This question had been posed in view of the possible employment of Black Muslims on the GCSP staff.

A reporter referred to the part of Bp. Campbell's prepared report in which he spoke of the hostility toward bishops as such by members of the Screening and Review Committee, and asked if Bp. Hines, in his position as chairman of the committee, had come to the defense of his brother bishops. After some reflection Bp. Campbell said that he did not wish to comment on the question.

Asked if the GCSP could be reformed under the present leadership of Mr. Modeste and staff, Bp. Campbell answered: "No."

Mr. Masquelette Details His Criticisms

That "black GCSP grant organizations have received a disproportionately large share of GCSP grants during 1971 and 1972," and that "friction between the GCSP staff and representatives of non-black ethnic groups" is "the greatest single failure of GCSP" during the past two years, are among the conclusions expressed by Philip A. Masquelette, of Houston, a member of the Executive Council of the Episcopal Church and also of the Screening and Review Committee of GCSP.

Mr. Masquelette stated his position in a letter to the Presiding Bishop in response to a request by Bp. Hines to all members of the council to express their opinions about the GCSP Screening and Review Committee.

In his letter Mr. Masquelette reviewed the process by which this committee is chosen, and summarized: "The net result is that the Executive Council has delegated expenditure authority for \$1 million out of its \$12.5 million annual budget to a 14-member committee, of which only four Executive Council members were in a real sense elected by the Executive Council itself. In practice, therefore, the GCSP staff (rather than the Executive Council) has become the autonomous body making decisions as to the selection of GCSP grant organizations, since it controls 7 of the 14 seats and the UBE (Union of Black Episcopalians) controls two more."

He went on to point out that it is the GCSP staff, not the Screening and Review Committee, that decides in the first place what grant applications will be considered by the committee. Thus there is no opportunity at the committee level to assess priorities as between grant organizations.

Another abuse, as Mr. Masquelette sees it, lies in the heavy concentration of grant organizations e.g., Chad School in Newark, N.J. and the Society for Urban Progress in Washington, D.C., which together received more than 30 percent of all GCSP grants in 1972.

Mr. Masquelette's final criticism was on the score of racial discrimination in grants approved. He reminded the Pre-

siding Bishop that in its "historic call" at Seattle in 1967 the GCSP "was launched to place this church 'in partnership with the indigenous community-groups in impoverished slum-areas which have been organized by the residents themselves'."

The original purpose was to give aid to all such poor groups, and "GCSP was never intended to be an all-black or overwhelmingly black program in terms of its thrust," he said. But it has become so in fact.

The deplorable friction between the GCSP staff and representatives of non-black ethnic groups is not attributable to the fact that "the two most powerful people on the GCSP staff, Leon E. Modeste and Mrs. Viola Plummer, are themselves black," Mr. Masquelette said, but it has occurred because of "personality clashes" between these two and the leaders of other ethnic groups concerned.

He concluded his letter by endorsing the concept of "a unified administration of all empowerment grants in the 1974-76 triennium," and suggested that if the present GCSP staff and other ethnic representatives "cannot make a successful adjustment to this concept" there must be "a change in individual personnel . . . in favor of those who will be able to make such a transition successfully."

NEWS FEATURE: NCC

Dr. Cary's Inaugural Address

"I can't articulate the deep emotions that are stirring within me—the feelings of inadequacy and yet the celebration of our fellowship which brings its own unique strength, and the celebration of that strength that's with each one of us as we walk from day to day with the living Lord. I think all of us would like to join in expressing our appreciation to Cynthia Wedel. Her leadership at the helm during a very stormy period, not only in the country but also in the ecumenical movement, has really enabled us to face difficult decisions and face them without losing our togetherness and our unity. The way in which Cynthia has presided with firmness and yet with sensitivity, with a kind of charm that I will never possess, certainly places us in her debt. Let me express to her our gratitude.

I would very briefly like to lift up what I hope would represent the kinds of things we will be about in the next triennium. The most important calling that rests heavily, I think, upon all of our shoulders, is the responsibility to incarnate the love of God in Christ. We have the responsibility, I think, to demonstrate by our life together, by our deliberations, what it means to be the church. The thing that most deeply distresses and torments my spirit as it must the spirit of every thinking human being, is our present divided character. We have, I think for too

long, been locked too tightly into racial groupings and camps. We've had to be black, we've had to be white, we've had to be Chicano, we've had to be Puerto Rican. Given the realities of our world, emphasis on black power, emphasis on black economic development is a necessity. Life in a society that denies justice to part of its people, life in a nation that has a hard time breaking the shackles of yesteryear, leaves no alternative but the rallying around racial flags. I hope and pray that through the efforts of thinking people, the country will so seriously concern itself with the things that really humanize the structures of our society that the energy of minority peoples will no longer have to be focused on guaranteeing their rights, on securing their rights. I would hope and pray that together we can be so much about the Father's business that our energy will be focused not on securing justice but on trying to deepen the quality of life that is possible in our advanced "society."

Reconciliation is the business of the church, but the church is also realistic enough to know that there can be no reconciliation until the needs of justice are met. I hope that as the body of Christ we will so clearly establish our integrity, our commitment to things that make for life, that within the body of Christ in another triennium there will no longer be a need for separate caucuses, but that the total body of Christ will be so in tune with the needs of people and so committed to answering these needs that the total fellowship will exercise an advocacy role for the poor, oppressed minorities without being confronted and reminded of its obligation.

I am a Christian; I cannot believe that the most important thing about me is my blackness; the most important thing about me is my humanity, and I would hope the day would come when we could celebrate this common humanity. I would also hope that during the next triennium, the Council of Churches will continue and perhaps expand its activities to bring a word of hope to our troubled nation. I very much agree with President Nixon's word in his first inaugural address, when he said, "... now is the time for healing. . . ." And I would hope that we who represent the protestant community in this country will join our President and our government in trying to accelerate our engagement in doing the kind of remedial work that has to be done if quality education, decent housing, employment opportunity are to be made available to all peoples so that we may experience the healing that is so desperately needed by our nation. We also hope that the next triennium will be a time when the ecumenical community in America will exercise a decisive role in trying to liberate America from the narrow vested interest agenda of nationalism.

Certainly, if God is at work in our

world today, God is telling us that the day of nationalism is over. We must either learn how to build world community or there will be no tomorrow for mankind. I would hope, then, that we would find ways to encourage our country not to withdraw or decrease its support for the United Nations; that we would encourage our nation to recognize that the United Nations perhaps has a messianic role; that the United Nations can be our most effective instrument in promoting the cause of world community. It is not easy to speak the word of hope today, but I am convinced that the grace of God is still available, and that somehow or other we collectively can respond to that grace, the day will yet come when in the spirit of this Advent season, every valley shall be exalted and every mountain and hill shall be made low, and the glory of the Lord shall be revealed, even on our planet, and all flesh shall see it together. Let us pray and work for the advent of that day. Thank you.

WEST VIRGINIA

Fr. Atkinson Elected Coadjutor

The Rev. Robert Poland Atkinson, rector of Calvary Church in Memphis since 1964, was elected Bishop Coadjutor of West Virginia at a special convention, on Feb. 17. Election was on the fifth ballot.

A native of West Virginia, Fr. Atkinson served parishes in that state in Huntington, Fairmont, and Wheeling before going to Memphis. He is 44 years of age, a graduate of the University of Virginia and Virginia Theological Seminary, married, and has three children.

The Rt. Rev. Wilburn C. Campbell, diocesan Bishop of West Virginia, has not announced any retirement plans.

COLORADO

Bp. Frey Installed

The Rt. Rev. William C. Frey was installed as eighth Bishop of Colorado on Feb. 24, at St. John's Cathedral, Denver.

A former priest of Colorado, he was made Bishop of Guatemala in 1967. He and his family were expelled from Guatemala in the fall of 1971 after he joined other religious leaders in protesting the killing of innocent civilians. He was elected Coadjutor of Colorado in June 1972.

ENGLAND

Fire Bombs Thrown at Lambeth Palace

Police are looking for vandals who threw gasoline bombs over the 12-foot wall surrounding the grounds of Lambeth Palace, the official residence of the Archbishop of Canterbury in London.

Two of the three bombs exploded—one against the wall and the other inside one of the six cottages on the grounds.

One of the cottages is occupied by an Asian couple expelled from Uganda but the archbishop, Dr. Ramsey, said, "There is nothing to link the petrol bomb throwing with them."

Other fire-bomb attacks have been reported in the Lambeth area in recent weeks.

ORGANIZATIONS

Canon Wittkofski Heads FCT

The Rev. Joseph Wittkofski, rector of St. Mary's Church in Charleroi, Pa., has been elected the new president of the Foundation for Christian Theology, an independent Episcopal Church organization that publishes *The Christian Challenge*.

Canon Wittkofski succeeds the Rev. Paul H. Kratzig, of Victoria, Texas, who resigned after a six-year term as president.

The board of directors of the FCT also chose a new administrator, Captain Fred M. Nussbaum of the Church Army. He is half Cherokee Indian and is writing a book on the history of the Cherokee nation. He lives in Statesville, N.C.

Other new officers elected by the board are Thomas Lord, of Erie, Pa., to be chairman of the board, and Hugh Abernathy, of Victoria, Texas, to be treasurer.

VIETNAM

Missionary Doubts a Lasting Peace

A veteran missionary in South Vietnam is not optimistic that the cease-fire will bring lasting peace.

"If troops from North Vietnam are permitted to remain in South Vietnam, I doubt there can be real peace," said the Rev. W. Eugene Evans, who was in Miami, Fla., to address the annual mission conference of the First Alliance Church.

Mr. Evans has worked in South Vietnam under the Christian and Missionary Alliance since 1949. He has spent considerable time with the Jarai tribe of the Montagnards.

He feels that the autonomous South Vietnamese Church founded by Alliance missionaries is healthy and "will be able to withstand a communist onslaught even though it may have to suffer some."

Mr. Evans buried six Christian and Missionary Alliance workers killed in 1968 at Ban Me Thout during the Tet offensive. Most reports said the Viet Cong overran the facilities, which included a leprosarium. Others claim the North Vietnamese were responsible.

The missionary believes the North
Continued on page 12

AGAPE AND EUCHARIST

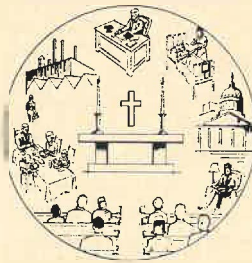
THE other day the church met. It was a small affair: nine in all. There were two college students, a school teacher and her college-professor husband, an architect, a young couple trying their hand at farming, a real estate broker, and a piano teacher. The setting was the teachers' living-room, the mood was relaxed, the conversation earnest and pungent.

After nearly two hours, the host rose and led the group to the dining area where the table was set with a ceramic goblet, a bottle of wine, and a loaf of home-baked bread. One of the group, the assistant minister from a local church, was absent, so the host turned to one of the college students and said, "Louise, would you please be the leader?"

Turning to her fiancé, she gave him a hug. "Peace, Bill," she said. The circle of friends embraced each other with the greeting of peace, and turned back to the table.

"Friends," the liturgy began, "let us remember anyone who needs our prayers." A pause; then the intercessions began, as people offered their biddings. "Pray for Sam, who couldn't be here." "Pray for Mary and Pete, who are having trouble." "Pray for peace . . . for Fred in jail . . . for Betty in the hospital." When it grew silent, Louise continued, "Friends, we stand here together in God's presence. We remember his love for us, and we resolve to be instruments of that love in the world." Silence; then the group responded, "We break bread and drink this cup as his family." The leader: "We are brothers and sisters in him." Response: "We, many as we are, are one body; for we all share the same bread." Leader (as she breaks the bread): "The bread which we break, is it not a sharing of the body of Christ?" The group answers: "The cup which we drink, is it not a communion of the blood of Christ?" The loaf is passed; the cup is shared. There is silence; there is joy. The liturgy is ended. The church goes home.

THIS scene has been repeated in literally thousands of homes, of every conceivable denomination. It began with those first tentative "house-masses" when



the rector brought along the chalice and paten from the sacristy and vested in the kitchen. We've come a long way since those heady days. The vestments were the first to go, then the Prayer Book; now, in many cases, the clergy have been dispensed with altogether. And while the Standing Liturgical Commission has made a valiant effort to keep up with the pace of the movement, it is obvious that for many of the informal house-church fellowships, the Green Book is as irrelevant as its Elizabethan ancestor.

Many of us have welcomed, for the most part, the direction the movement has taken. We have often been "turned on" by the informal camaraderie which blossomed around the table — such a far cry from the empty solemnity of too many of our parishes. The key words for the table-mass style have been *informality* and *authenticity*, both much needed, given the rigid and unreal character of so much of our worship.

From a theological point of view, Christians of all stamps rediscovered that the Eucharist is indeed "The Lord's Supper"; the service has come to be seen as the "family meal." Real bread and a common cup which the laity may share have often found their way into Roman Catholic celebrations. While no strangers to the chalice, Episcopalians have enjoyed the shift from the "cafeteria-line" style at the Lord's table to the intimate circle around their neighbor's table. The restrictions on who may partake of the meal have given way to an open welcome to everyone, of whatever age, ecclesiastical allegiance, or confirmation status.

Indeed, just because the experience of the meal around a table with our friends is so authentic, in many cases it has emerged as the chief, or even the only, form of communion which still "makes sense." The more theologically fussy among us try to distinguish between the

Eucharist in its traditional shape, and the more informal meal of bread and wine, for which the New Testament name *agapé*, was resurrected. (Liturgical scholars may argue over just how separate the two were in the early church, but the distinction has been useful for those who still worry about such things.) But many of the Christians in the house-church movement will no longer buy the distinction; bread and wine shared with your friends are "what it's all about," and in an age as theologically fluid as ours, there are few who will argue. After all, the issues which would have once seemed relevant — such as the validity of orders and the sacramental presence — are openly debated by Christendom in all its branches, and in most cases the answers are not yet in.

Nevertheless, it seems to me that laying aside those arguments, there are still some questions raised by house-church worship which should be answered in terms which make sense whatever your theological disposition. First, is the prayerful sharing of bread and wine with the Christian family what *really matters* in worship? And second, should such worship dispense with the ordained ministry?

SOME of the most deeply significant moments of worship I have experienced have happened in the context of a group of Christians around a dining-room table. The Lord's presence was surely among us, and whoever would deny it ought to beware of Paul's stricture about not discerning the Lord's body. Yet I believe that house-church worshippers ought to beware lest we make what is part of the experience of worship into the whole. Doubtless, after centuries of over-individualized, "magic" sacramentalism we have badly needed to rediscover the communal aspect of the communion. The chief difference, in terms of the experience itself, between the *Eucharist* and the *agapé meal* is that the Eucharist is offered to God, and only secondarily to man, while the *agapé* is unselfconsciously for the benefit of the community. One is God-directed, the other, towards the fellowship. The traditional movement of the Eucharist — and the basis of its drama — is that *the world is offered to God* in the broken bread and the wine poured out. Communion — fellowship — happens because it is God's nature graciously to re-

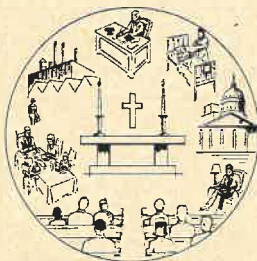
The Rev. John L. Kater, Jr., is an instructor in the Department of Religion at Vassar College, Poughkeepsie, N.Y.

By JOHN L. KATER, JR.

turn the gifts to us. Because this movement is in two directions — Godward and then back to man — the community making the offering finds itself brought together because it is doing something worthwhile, namely, lifting up the world to God. Its communion is derived from its common work. The love which holds it together is a gift because it comes almost unawares, as the group directs its common attention beyond itself. The focus of worship transcends the group itself. Communion, when it comes, is indeed, “amazing grace.”

The *agapé*, on the other hand, has its reference point in the group itself. The desired goal of worship is all too often a feeling to togetherness, of fellowship, *for its own sake*, even though most of us know that such feelings cannot be produced on demand. True community is perhaps always a gift that comes in the process of focusing our attention — our work, our liturgy — on something outside ourselves. It is for this reason that so many times *agapés* don’t “work.” The experience of communion is a gift, not something to be sought for its own sake. (Incidentally, many churches whose communion services had emphasized the meal to the exclusion of the other historic elements of the eucharistic action have in recent years made this discovery and have been restoring to their rites the ancient four-fold action of offering, blessing, breaking, and sharing.) Only by retaining the focus of the action outside itself can a group prevent itself from becoming its own *raison d’être*.

The same things might be said of the habit of eliminating the ordained minister as the celebrant of the eucharistic or *agapé* meal. Leaving aside the question of orders, is there any reason simply grounded in Christians’ everyday experience for retaining the clergyman in this role? I think there is, and for the same reason that I favor the inclusion of all four aspects of the eucharistic action: it prevents the group from being self-centered. The house-church exists as a cell of a Body with historic dimensions, yet as a group it rarely has any contact with any other Christian group. It is as if they were the only Christians who remained in the world. And although we know it isn’t true, if the cell is to be part of the Body, it should have ties with other Christians not only in the present but



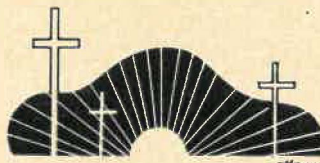
those of the past and future. Otherwise, the group is the prisoner of its own present moment.

Without denying the priesthood which the church as a whole bears, yet it appears that one of the few ways by which the house-church can retain its bonds with the Body — and free itself from its isolated existence — is through the ministry around whom the community gathers. Denominational affiliation is unimportant; what matters is that the community recognize its ties to the Body. (And, as we were all told in our ordination charge, the priesthood does not belong to the Episcopal Church but to the Church of God.) To deny the historic dimension of

the Christian experience also cuts off the worship of the living community from the church’s theology, which is at this moment particularly concerned with our ties to the future.

IT should be evident to anyone that the house-church movement is one of the most important of the signs of new life in the Christian family. It should be encouraged and strengthened in every way possible. Furthermore, I believe that it can perform a valuable mission to the whole church by plunging deeply into the meaning of worship. Far from being hampered, liturgical experimentation ought to be welcomed, and freedom and celebration should have free rein.

But as we break bread in thanksgiving, let us do so not with reference only to ourselves, but to the Lord whose body we are. Let us seek communion, not because it makes us “feel good,” but because it is God’s answer to life offered to him. And let us not forsake our roots as they are preserved in the church’s ministry, lest we find ourselves our own prisoners, trapped in our own experimental isolation.



The Right Cross

O LORD, we know that each one of us must bear his own cross.

But looking at others I never seem to have the right one.

Why should mine, Lord, be unworthy, humiliating and really hurt?

Why can’t I have one that “fits in” — is spiritual, elevating, and beneficial?

Then Lord, I remember your cross was a disgrace.

My cross must be painful, paralyzing and difficult —

I know, Lord —

Or it would not be a cross.

Amen.

Helen Redett Harrison

THE CHURCH'S MISSION

By ROBERTS E. EHRCOTT

LIKE the emperor's non-existent robes, no one wants to admit that the missionary program of the church has been stripped, despite all attempts by MRI, "personalizing," and "adopting" overseas churches to revive missionary spirit. A combination of factors has militated against revival: emotional and financial involvement in the General Convention Special Program has deflected energies from overseas missions; the nationalism of emerging nations has either discouraged or inhibited missions; missionary districts have become self-supporting provinces and dioceses; in the USA, dioceses have been closing down small missions and very few are being established. In overseas missionary work, the decline coincides with that of U.S. foreign aid; in the national church, involvement with social reform goes hand-in-hand with national trends.

The post-war religious boom has not only subsided but has retrogressed. Suburbia has become as indifferent to religion as it was once hot for it. The rootlessness of American society has diminished the sense of community responsibility, which includes that to the local parish: while suburbia and exurbia continue to boom, the churches are no longer keeping up with growth. In fact, many of them are overextended.

There are, then, few concrete goals for missionary advance at home or abroad. Social service does involve us somewhat, with many of the clergy entering that field, within the church or in secular service. The parishes are still called upon to pay their assessments for diocesan and national church work, but personal involvement is minimal: our support consists mainly in funding our work. Agencies of the church, however necessary, can

cause diminution of participation on the grass-roots level, and while many churchmen give of their time and energy directly to works of charity, many of these, on the diocesan level, only reach certain areas of service or neighborhood. In our funding of worthy causes and even in some of our direct church work, we stand in danger of continuing a kind of "Rice Christianity," or a humanistic endeavor to perform good works.

But the church is structured, in its very polity, for a better effort, and it is also divinely endowed to be better motivated and inspired to obey the scriptural directives to spread the Good News. We do not use our obvious "viable structure" (excuse the terms) which not only lies at hand but is the very essence and nature of the church: a vehicle for the proclamation and propagation of the Gospel. We not only have the tools, we *are* the tools. It is time to enlist the real resources of the church — its constituency — in a program which would involve every parishioner. Participatory involvement by natural, down-to-earth means would not only employ our human resources to get the job done, but it would motivate. Rather than merely inspiring the members of the church to give generously, a program which was of the woof and warp of church life could accomplish an on-going and out-going missionary program. We have but to look at the Mormon way of life to see what can be accomplished when the total energies of a religious body are channeled into a zealous sense of mission.

WE have the means, then, and we have the goal. The goal is the conversion of the nation, at a time when Christianity is being advanced only by the pentecostal and fundamentalist groups, in addition to a proliferation of esoteric non-Christian cults. The mainline church bodies are only standing still or retreating. Not only are we no longer reaching out to "our own," but we have, despite our social concern, neglected any real mission to the unchurched in the cities. One national report did not mention any contribution to life in the ghettos by the churches, because we have not only deserted the city physically, we have abandoned it in spirit. A handful of churches remain in most of our cities: most of these are putting up a valiant struggle, but the majority of churchmen who live in suburbia are unaffected, even though some may serve on agency boards and perhaps even by direct volunteer work.

Great inner-city areas remain untouched by the major church bodies. In the black and white ghettos, particularly those composed of transplanted rural southern immigrants, the illiteracy and crime rate is highest. A trip through depressed city areas reveals many abandoned main-line churches and only a scattering of storefront chapels and run-down fundamentalist churches. These

areas have been almost totally neglected, and they are a field ripe for harvest and crying for God's love.

This writer is involved in penal and parole work, which takes him into depressed areas, shoddy homes, and broken families. Of scores of men I have known and helped in confinement or "on the bricks," I have yet to meet one who, *e.g.*, had either even nominal Christian training or the proper father figure: 99% had no father at home or had the wrong kind. I write this in full knowledge that my thoughts are simplistic, even naïve, and that what I say is common knowledge. However, society is doing nothing basic to restore family life among those who are undergoing cultural shock in the teeming neighborhoods of our cities.

An old story has it that the best way for a parish to overcome its difficulties is to increase its mission giving even though it is in financial arrears: to give to "Missions" although it cannot repair its own church roof. I suggest application of this principle throughout the church by simply dividing our cities into areas for which each outlying suburban parish would be responsible, with each priest enlisted to spend at least a day, plus perhaps Sunday afternoons, to minister in the assigned neighborhood. By hook or crook, the parish would be responsible for establishing a mission chapel in the area, to discharge the fundamental mission of the church.

Beginning perhaps with afternoon church school and a service of worship, the priest would bring with him, willy-nilly, the personnel of his parish, to aid him in the work. Episcopal mission in depressed areas would be a revolutionary innovation, whether in a store front, an abandoned church, or a hall. The resources of a suburban parish would then be challenged and tapped to provide social service which included the basics of the church's mission to convert, to teach, to worship, and to perform the corporal acts of mercy. Family counselling, legal aid, material help, scout troops, outings in the country, tutoring, job opportunities and training: all such programs and more could be fostered by the talents of the average constituency of our parishes. We have a natural and rich pool of leadership ability in the Episcopal Church, in our clergy and our laity, which we are allowing to lie fallow.

Once Anglicanism was described as a sleeping giant; if that organism in this nation could be aroused to a sense of personal, physical, participatory involvement in social ills — acting as *the church*, in the deepest moral, theological, and spiritual sense, and through action and not theory, funding, or mere social activism—we could be caught up in a work which was a Way of Life, not only for the organized church but for each worshipper.

The Rev. Roberts E. Ehrhott is rector of the Church of the Nativity, Indianapolis, Ind.

EDITORIALS

We Erred, We Apologize

IN our issue of Jan. 28, we were inadvertently guilty of a grave injustice to the newly-elected president of the National Council of Churches of Christ in America, the Rev. Dr. W. Sterling Cary, and we wish here and now to withdraw our criticism of him and to express our heartfelt apologies.

The information upon which we based our assessment of him has been shown to be flagrant misinformation of which we were the victims.

On the basis of this misinformation we accused Dr. Cary of seemingly equating conservatism with racism in a statement he made at a press conference after he was elected president of the NCC. As quoted to us, he said that he would use his position "to expose myself in areas where conservatism and racism prevail." In a statement issued on Jan. 30, Dr. Cary said: "I certainly do not believe that conservatives are racists or vice versa. Such an idea to me is preposterous. Labels do not adequately fit people or describe them. You cannot link conservatives together with racists any more than you can equate liberals with saints."

Our original source was in error in its quotation of Dr. Cary and we retract entirely our criticism on that point. We rejoice to know that the new NCC president does in fact envision as his job a ministry of true reconciliation among the Christians of differing convictions on social and other issues. We were misinformed about what he said and what he meant.

At least as seriously in error was the report (and this was made by a professional reporter who works not for TLC but for *The Boston Globe*) that Dr. Cary described himself after his election to the NCC presidency as a black first and a Christian second. In his denial, Dr. Cary states — and we believe him: "I said the exact and precise opposite. I consider myself to be a Christian first and a black second." The reporter who prepared the news story on which we based our editorial critique has acknowledged her own error.

If Dr. Cary had said in fact what we believed he said when we wrote our editorial we should have nothing to retract. Any person who equates conservatism with racism or puts his race ahead of Christ ought not to head the National Council of Churches. But Dr. Cary is emphatically no such man, and now that we know where he really stands on these questions and others we gladly withdraw our criticism, we wish him every kind of success in his administration, and we assure him and his colleagues of the council that we will try in every way we can — without endorsing in advance anything they say or do — to help them in their service of Christ's kingdom.

Elsewhere in this issue (on page 6) you will find the text of Dr. Cary's address in response to his election to the presidency of NCC at Dallas last December. It expresses what are his real convictions and aspirations.

The time has come for the American churches to redouble their ministry of reconciliation and we are now happily convinced that Dr. Cary can boldly lead in this.

What Is the Church's Mission?

OUR attention has been called to a questionnaire which is submitted by the Scholarship Coordinator of the Executive Council of the Episcopal Church to persons being asked to provide confidential information about applicants for scholarship grants from the council. Recipients of such grants would be, presumably, candidates for professional work for the church.

Among other things upon which the referent is asked to comment about the applicant is this: "How his (her) proposed study plan would enable him (her) to further the church's missionary efforts in the elimination of racial injustice, self-determination of the poor and powerless, development of indigenous overseas leadership, social welfare, parish renewal, education, stewardship, ministry with youth."

The witness is not asked to speak a word about the applicant's faith, or his spiritual qualifications as a Christian with a vocation to proclaim Christ to the world. His qualifications as a publisher of the "glad tidings of Jesus, redemption and release" are not brought under review. But his social ideology is. Quite clearly, if the candidate does not agree with the ruling elite of the Episcopal Church on the subjects of how to eliminate racial injustice, the material and political empowerment of poor minorities, and social welfare, he had better look for employment elsewhere.

This is one more burning issue which the Episcopal Church must deal with at its forthcoming General Convention, and the time for churchmen to be thinking and deciding about it is now. What *is* the mission of the church to the world today? Is it what it has always been, what Christians of the first century and through all the centuries, including the present one, have believed that it is: to make disciples of and baptize all nations into the name of the Father, Son, and Holy Spirit? Or is that mission to eliminate racial injustice, to empower the politically impotent, to promote what contemporary American liberals (as distinct from everybody else) consider the welfare of society, and to replace the rule of the elders with the rule of the juniors?

Don't, please, undertake to persuade us that it's really both. That can be reasonably debated, although Episcopalians have more than enough things to debate about now. But what we have is a priority question: Whether the church is to put the Lord's own mandate first on its agenda. If you agree with the writers of the New Testament and with the One Holy Catholic and Apostolic Church of the ages about the primacy of that mission which Christ gave to us, before his ascension and until his coming again, then the people you need to persuade are your servants, the members of the Executive Council of the Episcopal Church. Their agent in this matter, to whom your appeal could appropriately be addressed, is:

**Scholarship Coordinator
The Executive Council of the Episcopal Church
815 Second Avenue
New York, N.Y. 10017.**

Continued from page 7

Vietnamese killed the workers and took two others into captivity. "I don't think the local Viet Cong would have done it because they know of our work among the lepers," he said.

One Alliance nurse and a man affiliated with the Wycliffe Bible Translators were seized. Their names appear on the list of those who died in captivity, provided to the U.S. State Department by Hanoi. There has been no information on three Alliance missionaries taken from Ban Me Thout in 1962.

Mr. Evans said that South Vietnam as a whole is stronger as a nation than most Americans realize.

And, he added, President Nguyen Van Thieu is "not as disliked as the press here has indicated. He is considered a patriot and while he is a strongman, any ruler in Vietnam has always been a strongman."

While deploring U.S. bombing because he hates "killing of any kind," Mr. Evans does not feel the casualties of American bombing can be compared with such incidents as what he called the deliberate murder of more than 5,000 South Vietnamese by Communists in Hue.

He reported little resentment of U.S. involvement in the war among South Vietnamese. He said Americans have helped the South, particularly in the field of education, and he cited GIs who have built orphanages, hospitals, and leprosaria.

The gradual withdrawal of U.S. troops softened the economic transition for South Vietnam, the missionary said, and he believes the country is in fairly good shape.

CRIME AND PUNISHMENT

N.Y. Assembly Considers Re-Institution of Death Penalty

For the second time in as many years, a bill to extend capital punishment to cover first-degree murder has been introduced in the New York State Legislature.

Assemblyman Robert Kelly (R.-Brooklyn), in resubmitting his measure, declared that it is "time that New York State starts to protect the victim by cracking down and getting tough with the criminals."

"Statistics have dramatically shown that violent crimes have tragically continued to increase since the repeal of the death penalty," Mr. Kelly said. "Revocation of death penalty has eliminated the psychological deterrent and has encouraged many individuals to commit murder without fear of the ultimate reprisal."

Before 1965, capital punishment could be imposed in New York for murder,

treason, and kidnapping. In that year, the legislature voted to restrict the death penalty to persons convicted of having murdered peace officers acting in the line of duty, and to convicts serving life sentences who had murdered prison guards or other inmates.

Under Mr. Kelly's bill, the death penalty would be left to the discretion of a jury. But John Carlson, the Assemblymen's counsel, indicated that it might be changed to include mandatory death sentences for some offenses if necessary, in order to comply with last year's U.S. Supreme Court ruling on capital punishment.

In that ruling, the court said that capital punishment was unconstitutional as presently administered because it had been imposed arbitrarily in the past. Many observers have concluded that the ruling did not outlaw capital punishment unequivocally, but had barred it under certain conditions.

Mr. Carlson said that "on the whole" the Kelly bill would satisfy the court's test of constitutionality.

ROMAN CATHOLICS

Pope Approves Changes in Unction

Pope Paul VI has approved some changes in the so-called last sacrament—the Sacrament of the Anointing of the Sick—to stress the fact that it can be administered to ill people not in immediate danger of death.

Aimed at taking the dread and psychological fear out of the sacrament that has long been associated by Roman Catholics with death or near-death, the papal decree simplified and included other revisions first recommended by Vatican II.

In the apostolic decree, the pope has ruled that the anointing should be extended to include people who are considered seriously ill, but not necessarily dying.

The Council of Trent in the 16th century restricted the administration of Extreme Unction to "... those who are in such condition as to appear to have reached the end of their life, hence it is also called the sacrament of the dying."

Under the new rules, the priest will anoint only the forehead and the hands of the person, praying for remission of sins and a recovery of health. In the past, all five senses of the person were anointed.

THEOLOGICAL EDUCATION

BTE Will Present "New Deal"

The Board for Theological Education (BTE) of the Episcopal Church has announced its intention to recommend to the General Convention a consolidation of the church's theological education resources into four separate centers. It will

also ask that provision be made in the general church program budget for financial support for the seminaries.

The suggested sites for the four centers are Berkeley, Calif., Chicago, Alexandria, Va., and the Northeast (Episcopal seminaries in New York City, Cambridge, Mass., and Philadelphia are already involved in a consulting arrangement).

The Rt. Rev. Ned Cole, Bishop of Central New York and chairman of the BTE, said that no existing seminaries are specifically designated to house these centers.

The BTE recommendation came as the result of several years of growing sentiment throughout the Episcopal Church that the existence of eleven independent seminaries is neither economically feasible nor educationally desirable.

Episcopal seminaries are presently self-supporting units which receive no financial aid from the national church and which have found the going difficult financially in recent years.

In a series of four motions the BTE decided to:

(1) Present to the General Convention a basic program with a supporting budget, this budget to apply to optional plans;

(2) Present to the GC one optional budget to be included in the general church program budget for distribution among the accredited seminaries administered by the BTE in accordance with the guidelines developed by the BTE in consultation with the deans of the seminaries;

(3) Present another optional budget for supporting four basic theological centers;

(4) Ask the chairman, Bp. Cole, to appoint a committee to formulate a budget to fund its support for consolidation of the Episcopal Church's theological resources. The BTE wants to have a budget to establish four centers of theological education at locations offering the best possibilities for developing quality education, the motion stated.

ROME AND CANTERBURY

Fr. Angell Predicts Intercommunion

The reunion of the Anglican and Roman Catholic Churches "is a coming reality," a Roman Catholic priest-editor told a group of clergy of both communions in Los Angeles.

"What the two churches are looking for is association, not absorption; reunion, not uniformity," said the Rev. Charles Angell, S.A., editor of *The Lamp*, a magazine devoted to Christian unity.

He is a member of the Society of the Atonement, an R.C. Franciscan order with Anglican origins. It is primarily devoted to working for the union of Christians. The order is based in Garrison, N.Y.

"From the conversations of theologians

and bishops representing our two churches involved in dialogue," Fr. Angell said, "it is evident to me that the Roman Catholic and Anglican Churches will be able to overcome many, if not most, of their fundamental differences within our lifetime."

He said he foresees some form of reunion "as autonomous sister churches mutually recognizing one another's ministries and enjoying intercommunion."

The Atonement priest spoke at a meeting arranged by the Los Angeles Roman Catholic Archdiocesan Senate of Priests and the Diocese of Los Angeles of the Episcopal Church.

CHARISMATIC MOVEMENT

First National Episcopal Charismatic Conference Held

Episcopal clergymen, rejoicing in what they called "the gifts of the Holy Spirit," gathered at St. Matthew's Cathedral in Dallas for the first National Episcopal Charismatic Conference.

For three days more than 300 priests and one bishop, all of them involved in the pentecostal, or charismatic renewal, prayed, shared personal experience, and celebrated the fact that this movement is growing and flourishing.

"Thank God we're losing our stiffness and dignity," said the participating bishop, the Rt. Rev. William C. Frey, Bishop of Colorado. "Charismatics have crawled out from the rocks where they can see each other in the clear light of day."

Bp. Frey predicted that the church will be shaken up by the charismatic movement, "no doubt about it. But there is no indication God is about to form a new church. He is strengthening what he has already got."

An Episcopal layman, Gen. Ralph E. Haines, a recently retired commander of the U.S. Continental Army Command, said: "My history was one of a man having a good life. It is not always the town derelict or the black sheep who needs a spiritual transformation. Frequently, it is those who have good lives whose souls are starved without a vital personal relationship with Jesus Christ."

Of his own experience of baptism in the Holy Spirit he said he is "convinced God wants all his committed servants to have this experience today . . . as his Son, Jesus Christ, promised it to all of his disciples."

The Rev. Dennis Bennett, rector of St. Luke's Church in Seattle and co-chairman of the meeting, told the group that "God is not through with the Episcopal Church. I hope you see there is nothing wrong with being in a tradition as long as you are not hung up on that tradition."

Fr. Bennett said that "the charismatic renewal is not some kind of gimmick, some kind of toy . . . it is the fulfilling

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of the Christian experience and we must learn to say that with boldness."

Leaders of the conference estimated that more than 10 percent of the 11,000 clergy of the Episcopal Church have been affected by the movement in one way or another.

Modern Pentecostals emphasize prayer, the Bible, and "spiritual gifts" such as prophecy, healing, and glossolalia, or "speaking in tongues," a form of prayer and praise to God in which an individual, overcome by what is described as the force of the Holy Spirit, speaks in what sounds like a foreign language.

NEW YORK

Church Leaders Protest Nixon's 1974 Budget

A "Statement of Conscience" protesting the reduction in spending for domestic programs in President Nixon's 1974 budget was issued in New York City by an inter-religious coalition of nine clergymen.

The group declared that although "it is still too early" to assess the full impact of the proposed budget cuts and eliminated programs, "it is abundantly clear that the burden of his (the President's) new fiscal policies will fall most heavily on the poor, the sick, the disadvantaged,

and those who dwell in our urban slums."

This situation, the statement said, "presents a moral challenge that the religious leadership of this city must address, and forcefully. A federal budget that further reduces already inadequate aid to our nation's poor while building up our nation's capacity for destruction directly contradicts all that our religious faith stands for."

It calls upon Congress to enact new legislation "with a keen sense of our nation's moral responsibility to our children, our aged, our ill and infirm, our ill-housed, and especially those who share least in our material prosperity."

The statement was issued at a press conference called by the New York City Mission Society. Among those present and signing the statement were Bishops Paul Moore, Jr., of New York, and Richard B. Martin, Suffragan of Long Island. Bp. Martin represented the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, who had endorsed the statement in advance.

Expressing his own views on the federal budget cuts, Bp. Moore asserted that the federal government "is now pulling back the people of our country from conscience, from compassion," and that as a result "young people have less and less respect for it."

He suggested that religious leaders

should concentrate on stating "principles of faith" as they apply to social programs, and on rallying people "to exert their political power on their representatives" in Washington. At the same time, he cautioned, it is important "not to try to impugn the integrity of any public officials."

CANADA

Primate Assails Censorship

The Most Rev. E. W. Scott, Primate of the Anglican Church in Canada, has criticized Ontario's censorship laws saying, "You can't legislate human behavior." Behavior, he said, "ceases to be moral when it's imposed. You have to have the right to choose."

"What can you achieve by censorship?" Abp. Scott asked. "A wall to protect people? If you can get them to face a closed wall, you haven't trained them to live with reality."

The archbishop said that pornography reflects a view of life that is dehumanizing and, as such, becomes a moral rather than a legal issue. Respect for law is lost, he declared, when law is asked to do things it cannot do—such as regulate moral behavior.

He advocated self-regulation as a rule for society but acknowledged concern for "preventing the exploitation of one group of people by another for financial gain."

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Book Reviews

ENCOUNTER WITH GOD. By Morton Kelsey. Bethany Fellowship. Pp. 281. \$5.95.

Morton Kelsey was for over 25 years an Episcopal parish priest before joining the Notre Dame faculty of Graduate Studies in Education. He has also pursued special studies at the C. G. Jung Institute in Zürich, and authored *Tongue Speaking: An Experiment in Spiritual Experience*, *Dreams: The Dark Speech of the Spirit*, and *Healing and Christianity*. However, if such stuff tends to throw you, don't let it!

Encounter with God is subtitled, "A Theology of Christian Experience." It attempts to make explicit for the general reader the kind of world-view implicit in his previous works. It is, for the most part, the kind of view always held by the "simple believer," of a world in which God has a place, acts, and can be encountered. Kelsey shows in broad (sometimes overly broad!) historical strokes how the modern world rationalized itself into disbelieving. By borrowing from new

currents in the philosophy of science, psychology (the Jungian brand), and other disciplines, Kelsey justifies the renewal of a positive evaluation of the view of reality found in scripture and the Church Fathers. For him contemporary theology has been seduced by a jaded whor: an outmoded "scientific" world-view. "Man does not have to be confined in the space-time box of such a world."

The book is divided into two parts. The first part, "The Reality of Spirit," is a critical look at the development of modern western thought, and suggests a counter-revolution, supported by recent thought from many fields, which can reopen the door to spiritual reality.

In the second part of the book, "The Importance of Christianity," Kelsey as a believing Christian takes another look at some of the basic ideas and practices of traditional, orthodox Christianity, and displays the rich meaning they have within the world view defended in the first part.

This is a good book for the general reader who has perhaps lost his spiritual

nerve in an age that has touted religionless Christianity and the death of God. (And how many clergy might be included in that category?) It provides a framework within which one can discern a "place" for God and reality other than the simply material. The author, it should be mentioned, does not blow the horn for pentecostal revival, or any wild and woolly spiritualisms, not at all! His is a calm and open work. There are certain places where a "lack of learning" shows through. There is a rather cavalier treatment of historical matters, such as the assertion that Luther and Calvin "simply continued the Thomistic distinction between the natural and the supernatural" (p. 30). There is also a certain crudeness of theological understanding, for instance when he asks concerning Christ, "Is it then difficult to imagine that the spirit of God himself was incarnate in one human being. . . ." (p. 162.)

However, here is a man who has at least dared to take up the cudgels in an intelligent way against the prejudices and presuppositions which have provided the poison which "theologians" have for too long been swallowing whole, and seemingly liking it!

(The Rev.) ARMAND A. LAVALLEE, Ph.D.
St. Mark's, Riverside, R.I.

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The Rev. E. D. Sillers, r; the Rev. D. A. Seeks, c
Sun HC & Ser 8:30 & 10; Wed HC 12

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerxa, the Rev. Fred R. Bartlett
Sun 7:30, 9, 11; Daily HC Tues thru Fri (Chapel)

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. John D. Barker, r
Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

MERCED, CALIF.

ST. LUKE'S 2000 M Street
The Rev. Edward E. Murphy III
Sun HC 8, 10 & Ser (2S, 4S, MP & HC); Tues 7:30 HC, HS, LOH; Thurs 12:15 HC & Int

SAN DIEGO, CALIF.

ST. LUKE'S 3725 — 30th St.
The Rev. Jack C. Graves, r
Sun HC 8, Service & Ser 10; Wed HC 11:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; HD 6:15; HS Fri 9:30; C by appt

COLORADO SPRINGS, COLO.

ST. MICHAEL THE ARCHANGEL 7400 Tudor Rd.
Near Air Force Academy —
Woodmen Valley Exit off I-25
Sun Eu 8, 9:30, 11:15

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

EMMANUEL, Anacostia

1301 V St., S.E.
The Rev. Robert C. Kell, r
Sun Masses 7:30, 10; Wed, Fri 7; Thurs 9:30. C Sat 4

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

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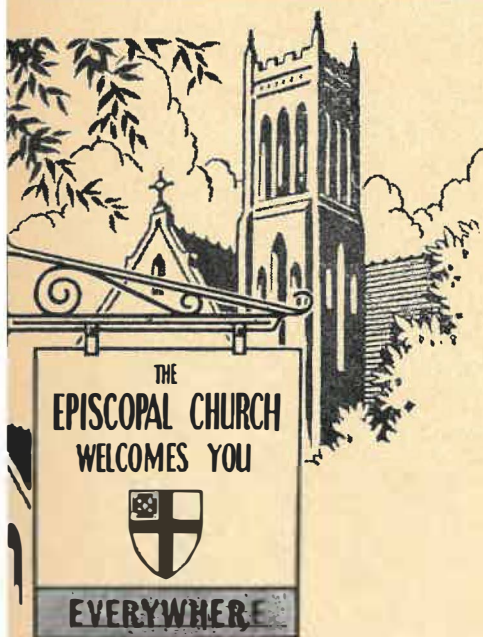
MESSIAH Woodland & Tilden
The Rev. Arthur L. Dasher, r
Sun HC 8, 10; EP 7; Wed HC 9, LOH

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Sun 7:30, 9, 11:15; Wed 12; Thurs 6:30 & 9:15; C Fri 5

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LENT CHURCH SERVICES

(Continued from previous page)

CHICAGO, ILL.

ASCENSION 1133 N. LaSalle St.
Sun Mass 8, 9, 11 & 6; Ev & B 7; Daily Mass 7.
C Sat 5-6

GRACE 33 W. Jackson Blvd. — 5th Floor
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Sun 10 HC; Daily 12:10 HC

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
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Sun HC 8, 9, 11; Daily HC Mon Wed & Sat 9;
Tues HC 6; Thurs HC 7; Fri HC 11

KANKAKEE, ILL.

ST. PAUL'S 298 S. Harrison Ave.
Fr. Robert A. L'Homme, r; Fr. Kenneth E. Brown,
Fr. James G. Parker
Sun H Eu 8 & 10:15, also daily

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
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The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10
Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed
10, Thurs & Sat 9

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Dennis R. Odekirk, r
Sun HC 8, 9, 11; Lenten Devotions Wed 6

KANSAS CITY, MO.

ALL SAINTS' 9201 Wornall Road
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

ST. AUGUSTINE'S The Rev. E. L. Warner, r
The round church at 28th and Benton
Sun 9, 7; Wed 6:30; Fri 10; C Sat 12-1

ST. GEORGE'S 58th St. & Highland
Clergy: G. G. Swanson, J. F. Moon, C. D. Greenall,
E. F. Shiddell, K. vA. Swanson
Sun 8 HC, 10 Sol Eu (2S & 4S MP & HC)

FALLS CITY, NEB.

ST. THOMAS 16th at Harlan
The Rev. C. E. Gockley, r
Sun Low Mass 7:30, Parish Mass 10:30

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk N.
The Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

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Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

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Fri 10 Eu and healing; HD 6

BROOKLYN, N.Y.

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The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9 & 11; Thurs 10

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HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 10, 7 HC, Ser; C by appt

LONG ISLAND CITY, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert C. Dunlop, r
Sun 8 & 10 HC; Thurs 10 & 6 HC

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
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Sun HC 8, Family Eu 9:30 (Sung), 11 Liturgy &
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7:15, Ev 5:15. Tours 11, 12 & 2 wkdays, Sun 12:30

ALL ANGELS' West End Ave. at 81st St.
The Rev. Eric J. Whiting, r
Sun 10, Folk Mass 11 (1S, 3S)

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HC 7; Thurs 12 HC, 6 Guitar Eu

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Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

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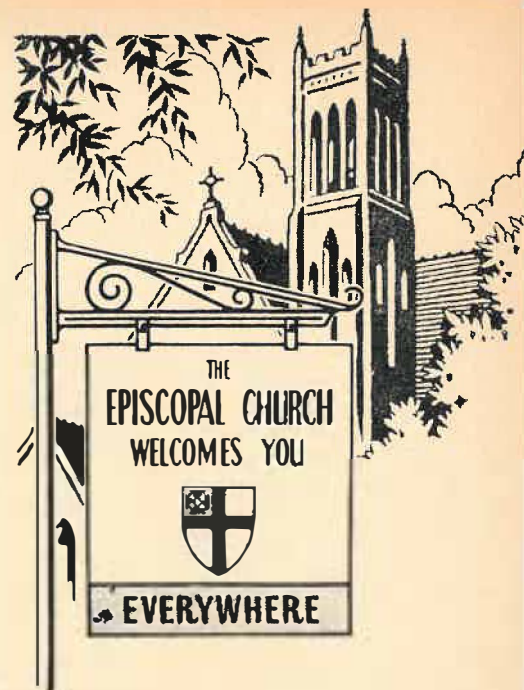
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The Rev. D. L. Garfield, r; the Rev. J. P. Boyer;
the Rev. S. J. Atkinson, O.H.C.
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev &
B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6,
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION

115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord
Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11:15 Sol Eu;
7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11
& 5-5:30



ST. AUGUSTINE'S CHURCH
KANSAS CITY, MO.



NEW YORK, N.Y. (Cont'd)

ST. THOMAS

5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10.
Church open daily to 11:30

QUEENS, N.Y.

RESURRECTION
118th St. and 85th Ave., Kew Gardens
Sun HC 7:30, 10; Tues 10; Wed 10, 6:15

PHILADELPHIA, PA.

ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

ST. STEPHEN'S

19 S. 10th Street
Sun HC 9 (1S & 3S), MP other Sun; Wed EP 12:30,
HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30.
Tel. (215) 922-3807

CHARLESTON, S.C.

CATHEDRAL OF ST. LUKE & ST. PAUL
126 Coming St.
Sun 8 HC, 10:30 HC & Ser (1S & 3S) MP & Ser
(2S & 4S); Thurs & HD HC 10:30

HOLY COMMUNION

Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

ODESSA, TEX.

ST. JOHN'S 4th & W. County
The Rev. D. N. Hungerford, the Rev. J. P. Haney,
the Rev. C. E. McIntyre
Sun 7:30, 9:15 & 11, Ev 7

HOT SPRINGS, VA.

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

RICHMOND, VA.

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

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

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