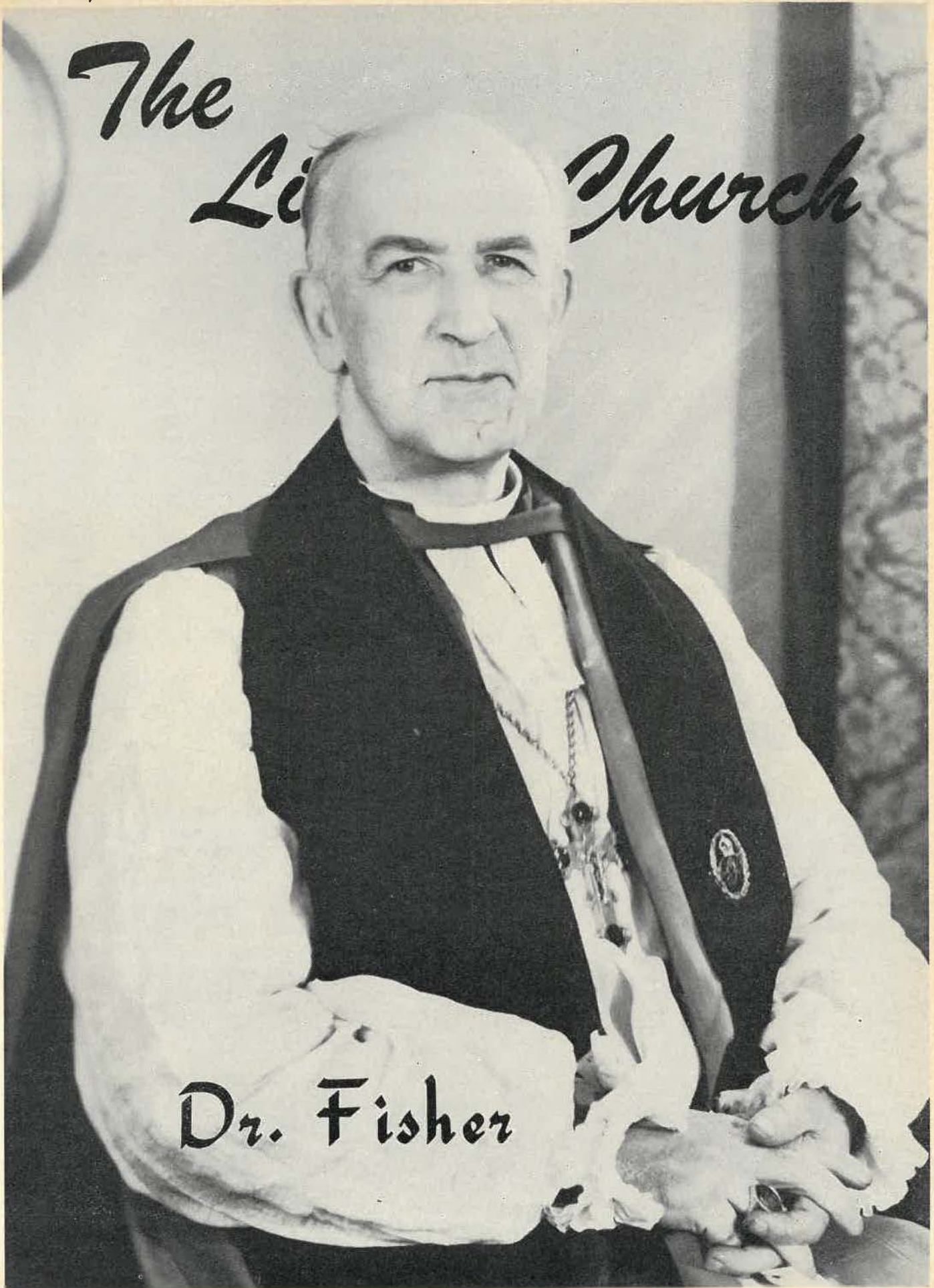
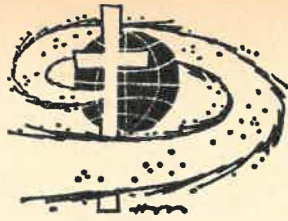


The Lutheran Church



Dr. Fisher

Around



& About

— With the Editor —

SPEAKING at a convention of the Women's Christian Temperance Union the treasurer of that body quoted an interesting statistic: Although both churches and liquor dispensers (bars and stores) are shrinking in number in the U.S., the booze shops still outnumber churches by more than 83,000. This is a matter for proper concern by us all. Alcoholism is a dreadful curse, and nobody who loves his neighbor and loves himself can shrug it off. But the WCTU lady evidently assumes that a bar is all bad because it is a bar and a church is all good because it is a church, so that we need fewer bars and more churches. We may indeed have too many bars for the common good. But is it so obvious that the cure is more churches? If it is being proposed that the addition of churches results in the subtraction of bars and the reduction of alcoholism, I cry *Q.E.D.* Nothing that I know of sustains the thesis. Unless our social historians lie to us and our eyes deceive us, we do not multiply the impact of Christianity upon human life simply by multiplying churches.

"No-fault" automobile accident insurance may be the coming thing and if and when we get it we may all be better off financially as a result, though that remains to be demonstrated. But the "no-fault" label should raise our moral hackles. It means, of course, that accident cases will be settled as if there were no fault on anybody's part: A's insurance company will pay for the damages to A and his car, B's company will do the same for B, regardless of who caused the accident. The disregard of the guilt factor in the settlement of the case must inevitably encourage the belief that nobody was solely or primarily at fault. Admittedly, there are accidents in which that is true. You may have a new tire blow out, causing you to collide with another car. Neither you nor the other driver is at fault here. But most accidents are caused by one driver's carelessness, and an appalling percentage by one driver's drunkenness. Unless the police investigation discovers evidence sufficient for criminal prosecution, under the no-fault system the guilty party gets off scot free, and his getting off will hardly motivate him to be more careful henceforward. Leroy Jeffers, president elect of the State Bar of Texas, says in a letter to *The Wall Street Journal* (8-30-72): "The [no-fault] law is necessary to relieve the guilty driver of the legal consequences of his

fault and to strip the innocent victim of his remedy against him. This, simply stated, is what the 'no-fault concept' is intended to do."

The label "no-fault" is in fact a falsehood. Such carelessness about truth can only encourage carelessness in driving, and in living.

Roman Catholic priest-sociologist Andrew M. Greeley has "said it again"—that is, the thing that needed to be said. In a recent column he writes: "One of the myths that the intellectual elites have foisted on the country is that the 'hard hats' or 'middle Americans' or 'ethnics' are responsible for the war and are guilty of 'war crimes.'"

"The truth of the matter is that if there ever was an intellectuals' war, it is the Vietnamese conflict. The Pentagon Papers were not written by the old-line professional politicians or by labor bosses or by ethnics. They were written by faculty members from Harvard, Yale, MIT, and those faculty members' most brilliant graduate students.

"I do not think that the people who wrote these papers were 'immoral,' I just think they were tragically mistaken. But I can understand why the members of the intellectual elite are so eager to project the blame of the war onto others since it was their own class more than any other that is responsible for the war."

In other words and simple truth, the intellectuals who now hate the war they produced and prosecuted for years are looking for a scapegoat, and when you want a scapegoat the first candidate you eliminate from consideration is yourself.

If you don't receive *The Anglican Digest* (TAD) you miss many goodies which come wrapped up in the lowest-priced top-quality church magazine in the world: \$1 annual subscription rate, and this is voluntary. Address: *The Anglican Digest*, Eureka Springs, Ark. 72632, and tell them Joe sent you. Latest issue contains this tidbit, "taddled" from an African parish bulletin:

A Roman priest was twitted by an Anglican woman about the papal decisions on celibacy for the clergy. "Don't worry," said he, "changes will come. Why, at the next Vatican Council, the bishops will be there with their wives; at the one after, the cardinals will be there with their wives; and, at the one after that, the pope will be there with her husband."

The Living Church

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19. Henry Martyn, P.
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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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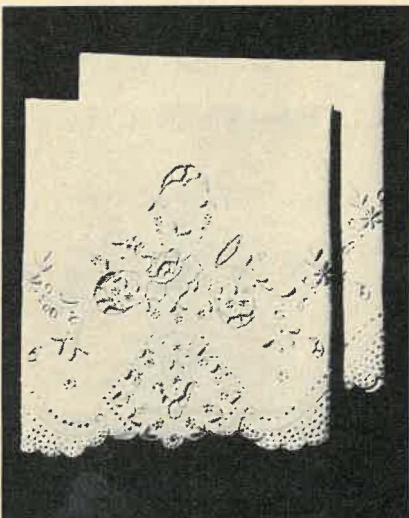
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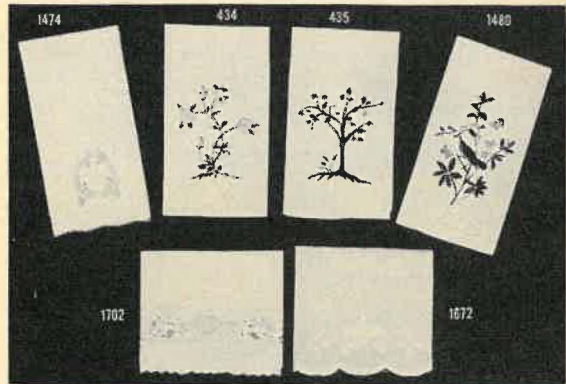
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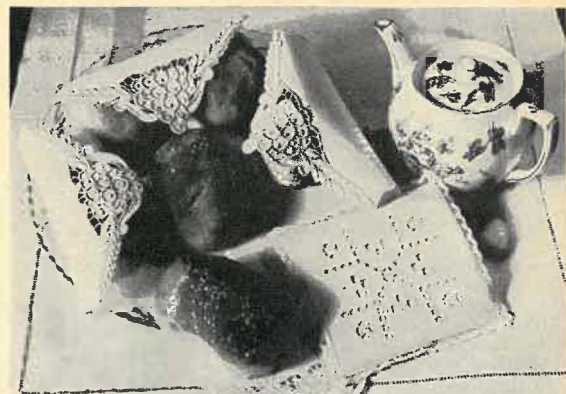
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Letters to the Editor

Divorce and Remarriage

While I agree with the Rev. Thomas Davis [TLC, Sept. 17] in his plea for workable marriage canons, I do not agree that such canons should permit the remarriage of divorced persons. Either marriage vows are for life or else they are not. We must practice what we preach and we cannot have it both ways at once, a strange situation which we are trying to maintain in the Episcopal Church.

It is ridiculous for a priest to preach about the lifelong vows of holy matrimony, when he stands at the door of his church to greet a succession of couples whose divorces and remarriages have been "rubber stamped" by the same priest and his bishop. I know that remarriage is argued in such cases for "pastoral reasons," but just how pastoral is it to encourage a couple to make a mockery of their marriage vows by entering into a second or even third union, when their former spouses are still alive? Yes, I have heard the highly subjective semantics which speak of the spiritual death of a marriage, but do not the marriage vows say, "till death us do part"? How pastoral is this permissive practice to those who struggle to maintain their vows by living either with or apart from an unwilling spouse? Is it pastoral to adjust the discipline of the church to meet the sick demands of a secular society that views marriage as little more than legalized sex? No wonder some of our secular young people are dispensing with the legal fiction of vows which they do not plan to uphold. Our practice of divorce and remarriage is nothing more than legalized adultery and in some places the Episcopal Church is a part of it.

Our canons permit a bishop to grant an ecclesiastical annulment under certain defined conditions when an impediment has been found which renders a marriage con-

tract null and void. In such cases the persons are free to marry because they have not been married in the first place. Reason tells us that such situations are extremely rare, if priests are doing their job in determining whether persons are free to marry. This practice is far different from the corruption of this provision by some bishops to provide an open-door policy regarding divorce and remarriage. It is nothing short of scandalous that in some places the Episcopal Church is commonly known as a haven for those who refuse to keep the teaching of our Lord concerning marriage enforced in some other branches of the Christian church.

The lifelong nature of the marriage vows is founded both on the Bible and in the historic teaching of the church, it is both evangelical and catholic in the fullest sense of those terms. If we claim those sources of our faith and practice, then we must be consistent with this teaching in our discipline concerning marriage.

(The Rev.) DAVID W. SIMONS
Rector of St. Mark's Church

Paw Paw, Mich.

Relevancy? 1928?

If the Rev. Marlin L. Bowman [TLC, Sept. 17] wants to use the Green Book at the Protestant Chapel at Kennedy Airport in New York City, fine. But to suggest that such makes it ideal for any parish of the Episcopal Church is to *prove* too much. He claims that it's great for relevancy. But if he can tell us what percent of the "40,000 employees and millions of travelers annually" use the Protestant Chapel then we will better understand just how relevant is not only the Green Book but the chapel as well to "the great air industry in the City of New York."

And while I am wondering, can someone please tell me: (1) What is relevancy? (2) How come I never heard of the Book of Common Prayer being referred to as "1928" before 1967? All I had ever heard before the trial liturgy of 1967 was that the BCP had been "revised" in 1928, which means something different than is now implied by calling the Prayer Book the "1928 book."

(The Rev.) WILLIAM J. MARVIN
Vicar of St. Mary's Church

Wind Gap, Pa.

To the Bishop

It has never been an easy task to fill the office and perform the work of a bishop in the church of God. Our chief pastors need and deserve our prayers. And they also need to know the thoughts and concerns of their priests and people.

The editorial, "To the Bishops," [TLC, Sept. 24] expresses brilliantly the profound concerns of vast numbers of churchmen. I am grateful to the distinguished group of priests who wrote it.

(The Rev.) A. HARRISON LEE
Rector of Christ Church

Dallas



The Living Church

October 15, 1972
Pentecost XXI (Trinity XX)

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ANGLICAN COMMUNION

Dr. Fisher Dies at 85

The Anglican Communion lost one of its well-known personalities and the ecumenical movement one of its champions with the death of the Most Rev. Geoffrey Francis Fisher of Lambeth, Archbishop of Canterbury, 1945-61, on Sept. 14. He was 85 years old. He died in a hospital in Dorset County, England, where he had been living in retirement for several years. He entered the hospital after suffering a stroke.

Survivors include his widow, Rosamond, and six sons.

Lord Fisher will go down in church history on at least two counts. He was a strong protagonist of church unity. A lecture he gave at Cambridge University in 1946 is generally regarded as opening the way for Anglican-Methodist unity.

And in 1960, he went to Rome and met with Pope John XXIII—the first time an Archbishop of Canterbury had met a Pope since the Reformation.

Recalling the visit to Pope John some years later, Lord Fisher said he and the pontiff had met in “a spirit of complete unity. We never differed at all . . . until he spoke of the ‘return of his separated brethren.’”

“I said, ‘Your Holiness, not *return*.’”
“He said, ‘I don’t understand.’”

“I said, ‘None of us can go backward. We’re on parallel lines going forward,’” Lord Fisher related. “He said, ‘You’re perfectly right.’ And from that moment, I have never heard him or the Vatican speaking of our return.”

Although Lord Fisher was a staunch champion of Anglican-Methodist unity, he was a bitter critic of a scheme for union of the two churches which was published in 1968. The plan was accepted by the Methodist Church but finally died last May when the General Synod of the Church of England voted against acceptance of the scheme.

Early in his career, he was an assistant master at Marlborough College, then served as headmaster of Repton School. He was made Bishop of Chester in 1932, and became Bishop of London in 1939, a position he held until he was nominated for Archbishop of Canterbury following the death of Dr. William Temple in 1945. Dr. Fisher received the Canterbury appointment by a royal decree signed by King George VI.

Lord Fisher officiated at the coronation of Queen Elizabeth II in June 1953.

When he announced his resignation as 99th Archbishop of Canterbury and Primate of All England in 1961, he remarked: “I am convinced that day by day my wisdom increases. But I am also satisfied that my stock of patience diminishes, and that is why I think, really, the time has come.” On his retirement, Queen Elizabeth II made him a peer conferring on him “a barony of the United Kingdom” for life.

Vatican Radio, commenting on the death of Lord Fisher, stressed that he had inaugurated an era of closer relations between the Anglican and Roman Catholic Churches.

The broadcast recalled his visit to Pope John XXIII, referring to it as an “historic encounter that opened the way for the next meeting in Rome that followed in 1966 between Pope Paul VI and the Archbishop of Canterbury, Dr. Michael Ramsey.”

Vatican Radio also recalled that when Lord Fisher was still Archbishop of Canterbury he had occasion to remark, “They call me a prince of the church. But this title does not describe me in my heart. I am a simple parish priest.”

“It was as a simple parish priest that he died in a small town in Dorset,” the broadcast concluded.

GENERAL CONVENTION

Reading the Wind III: To Introduce

It is not often that I finally get to meet a room full of people known previously in name only: names I’ve put on enough schedules, voices I’ve heard via the telephone but never in person. Now there they were, all 100 of them.

Whom did I meet? To mention a few: a president of an ad agency—Hiram W. Neuwoehner, Jr., Missouri; a Chippewa Indian priest—George Smith, Minnesota; a black bishop—John Walker, Washington, D.C.; the young chairman of the church’s youth program, GCYP—Bob Davidson, Kentucky; a member of the Anglican Council of North America—Jean Jackson, Oregon; a banker—George T. Guernsey, Missouri; a professor of sociology—Charles Lawrence, Georgia; a priest associate of the Order of St. Benedict—Fred B. Williams, Michigan; an author of historical and legal biographies—Eleanor Lewis, Maryland; a president of a feed and grain company—Fred Darragh, Alabama; and a Japanese American priest who had to spend most of

WW II in a relocation center—John Yamazaki, California.

Who were these people and what did they have in common? They are Episcopalians, each selected by Oscar Carr’s office to be members of those teams of fact-finders who would be going out into the dioceses during these next three months to gather data about mission, priorities, and funding on behalf of the Executive Council.

These Episcopalians, meeting in Chicago, were put through an intensified journey into the workbook and process. Answers to key questions had to be considered; questions such as: How do we use the film, what happens if the participants fail to do the priorities exercise before coming to the meeting, how do you give enough time for anyone wanting to air his private gripes about his local situations? And so many others.

The leaders were Carman Hunter and the Rev. Alfred W. Rollins. Mrs. Hunter, deputy for jurisdictions, has been serving the Episcopal Church for 26 years, half of them as an overseas missionary in such places as St. Hilda’s School, Wunchang, China; Rio de Janeiro, Brazil, where she was responsible for arranging the translation of curriculum for three Brazilian dioceses.

Mr. Rollins is presently serving the Executive Council as jurisdictional relations officer with primary responsibility for domestic planning. Before his ordination in 1962, he was an exploration geologist for the Shell Oil Co., and taught geology at the University of Texas.

Other leaders selected to train the trainers included the Rev. Ray Averett, canon to the Ordinary of Maryland and a professional member of the Association of Religion and Applied Sciences; the Ven. Fred Bush, archdeacon of Mississippi and a deputy to every General Convention since 1958; the Rev. E. Dudley Colhoun, Jr., rector of St. Paul’s Church, Winston-Salem, N.C., and a member of the education committee of his local Chamber of Commerce; Virginia A. Culley, insurance underwriter and bond specialist and education chairman of the ECW for Province III; the Rev. Herb

THINGS TO COME

November

9-11: National Association of Episcopal Schools Triennial Conference, Washington Cathedral, Mount St. Alban, Washington, D.C.

Donovan, rector of St. Luke's Church, Montclair, N.J.; the Rev. Loren Mead, director of Project Test Pattern, Washington, D.C.; and the Rev. Charles Winters, professor of systematic theology at the School of Theology of the University of the South, and a member of the national advisory committee on prayer and the devotional life.

While the teams were going through the priority exercise, a particular concern kept darting in and out of conversation. The Rev. Carol Anderson of the Diocese of New York, voiced it this way: "I am hopeful about the process, but I fear that some dioceses might end up saying predictable things no matter what is asked of them." She will find out soon enough.

In a few weeks she will join the Rev. Everett Francis, public affairs officer and one of the original design committee for the process, and Edgar Hartley, former lumber executive who directs the Kanuga Conference Center, Hendersonville, N.C., as they gather data in the dioceses assigned to them.

Generally, everyone seemed to be hopeful about what this process could mean to the church. Don McDonald, senior warden of St. Mark's Church, Palm Beach, Fla., and president of McDonald Associates, said, for example, "If all the words that go into the process come out as program, then this will be one of the best things this church has ever done." Don will be joining Lindley Franklin, treasurer of the Episcopal Church, and Houston Wilson, lawyer and former attorney for the State of Delaware, on one of the many teams.

Elsewhere, Joseph Hargrove, a petroleum engineer and warden of St. Mark's Church, Shreveport, La., will team up with Robert E. McNeilly, Jr., vestryman of St. David's Church, Nashville, Tenn., and executive with a printing company, and the Rev. Patrick H. Sanders, Jr., rector of All Saints' Church, Mobile, Ala., and an organizational specialist.

What I am doing, of course, is dropping names; and doing it for a good reason. By now, these 100 Episcopalians who got to know each other in Chicago, are going out into every corner of the church helping others get to know them, as well as one another. Someone, who wants to remain anonymous, said rather dramatically, "Here's a roomful of friends. If it exists here in this place, it might just exist all over this so-called impersonal church of ours."

CHARLES R. SUPIN

Fr. Supin, a parish priest from Long Island, is serving as Coordinator for Development for the Executive Council.

PERSONALITIES

Church Educator Dies

The Rev. Canon Emani Sambayya, 67, principal of Bishop's College, Calcutta, 1958-68, died Aug. 4, in Bangalore, South India. He retired in 1968.

A convert from Brahminism, he became an Anglican in 1925, and studied for the ministry at Westcott House, Cambridge. Except for a period of three years, his ministry was spent at Bishop's College, first as librarian, then bursar, vice-principal, and finally, principal. It has been said that he was responsible for the training of 200 priests including several Indian bishops.

Canon Sambayya also served the church at large and was a member of the committee that worked to bring the North India scheme to fruition. For a number of years he was a correspondent for the *Church Times*; the *Amrita Patrika*, a leading English daily in North India; and *THE LIVING CHURCH*.

In recognition of his scholarship and services to theological education, Serampore College awarded him a D.D. degree in 1961. In 1964, he was named president of its board of theological education, and in 1967 he became the first elected president of the Serampore College Senate.

ROMAN CATHOLICS

"Venerable Tradition" Upheld

Pope Paul VI, appealing to the "venerable tradition of the church," has barred women from even the smallest formal role in the ministry of the Roman Catholic Church.

In a *motu proprio*—a decree by his own hand—the pope has extended the lower church ministries of Bible reading at Mass and service at the altar to lay adult Roman Catholics, provided they are men. The ruling does not actually prohibit women from performing the two services, but it stipulates that they cannot be formally invested by a bishop with the right to do so.

Some broadcasts of the decree said that women have been forbidden absolutely to function as lectors or acolytes. However, in Washington, D.C., the general secretariat of the National Conference of Roman Catholic Bishops said the papal decree "does not forbid women to serve as lectors and as extraordinary ministers of Holy Communion. Women can continue to perform these functions just as they have done in increasing numbers in recent years. . . ."

"Although, as the document from the Holy See states, 'installation in the ministries of the lector and acolyte is reserved to men,' this does not mean that women cannot perform the functions of lector or extraordinary minister of communion, when authorized to do so.

"On the contrary, women can continue to be authorized to serve in these roles, and the enthusiastic reception of this practice in many parts of the U.S. in recent years offers every assurance that this will be the case."

Pope Paul said he held to tradition in

barring women from formal participation in the ministry after having taken into account "the views" of bishops throughout the world. But he has not implemented a recommendation by the 1971 Synod of Bishops urging the Vatican to set up a commission to study the possibility of expanding the active role of women in the church in line with the principle of equality of the sexes.

Mandatory Celibacy Rule

In a separate *motu proprio*, the pope reaffirmed the mandatory celibacy rule for deacons and priests.

"Candidates for the permanent diaconate and candidates for a diaconate received with the intention of ordination to the priesthood," the decree stated, are to take on the obligation of a celibacy "observed for the sake of the Kingdom of Heaven."

In dealing with the subject of the ordination of deacons who are to be ordained, later, as priests, Pope Paul said the ordination ceremony is being revamped to include a formal vow of celibacy. Such a vow had been made during the ceremony "ordaining" men to the sub-diaconate. The new papal decree also suppresses the so-called major order of subdeacon.

Beginning Jan. 1, when the new decrees take effect, diaconate will mark the rite of introduction to the clerical state, and "incardination" or affiliation with a particular diocese.

WOMEN

Reaction to Pope's Stand on Ministry

Women leaders in non-Roman Catholic Churches labeled Pope Paul's bar against women having formal roles in the ministry of the Roman Catholic Church as "sad," "tragic," and "misguided." Some saw the action as harmful to ecumenism.

Dr. Cynthia Wedel, an Episcopalian and president of the National Council of Churches, said that on the basis of press accounts she finds the papal decree "a sad reversal of what many of us hoped was a trend toward giving women a greater role in the church." She also feels that this trend has been a "source of a great deal of hope for Roman Catholic women and for men of other churches."

Miss Teresa Hoover, head of United Methodist Women, said, "It saddens me that a leader of such renown as the pope should act in a misguided male chauvinist way."

The past moderator of the United Presbyterian Church, Mrs. Lois Stair, called the decree "a tragedy" and expressed fear that the act might hamper the Episcopal Church's movement toward full clergy orders for women, since some Episcopalians look forward to eventual mutual recognition of ministries by the

Anglican and Roman Catholic Communions.

Mrs. Stair said that the issue of women in the Roman Catholic ministry is not one of power but of ecclesiastical office. "Many Roman Catholic women already exercise great power in the church," she commented. Her greatest regret, she held, is that the decree may hamper women in exercising more official leadership.

Sr. Mary Luke Tobin, S.L., an administrator with the Denver Province of the Sisters of Loretto, views the recent stand taken by Pope Paul on the role of women in the church's formal ministry as being "quite in character" for the official church. She reiterated her belief that women some day will be ordained to the priesthood of the Roman Catholic Church.

Frances L. McGillicuddy, president of the American section of the St. Joan's International Alliance, which stemmed from the Roman Catholic Women's Suffrage Society, said the papal *motu proprio* "cuts the ground from under those of us who are trying to encourage women not to give up hope in the church."

The executive director of the National Roman Catholic Conference for Interracial Justice, Sr. Margaret Ellen Traxler, said that Pope Paul is "out of the contemporary context" and totally unaware of the "current movement among women to seek their own human rights." She also observed that the papal directive "won't have any effect . . . because it goes against the spirit of women seeking their rights."

Dr. Mary Daly, a theologian at Boston College, said that in the past, all that Roman Catholic women have been offered by the church is "crumbs." She described as "absurd" the "extreme disproportion of roles the church offers women." It is not simply a "Roman Catholic problem," Dr. Daly explained. "It's true that Roman Catholicism is the most blatant example of sexism in religion, but it also exists very strongly but more subtly in Protestantism and Judaism. You can't use the Roman Catholic Church as a scapegoat for sexism in religion."

KOREA

Churchman Asks Continued U.S. Presence

If the U.S. withdraws from South Korea now, it would be "an invitation to a communist invasion," Dr. Won Yong Kang said in New York City.

Director of the Korea Christian Academy and vice-chairman of the East Asia Christian Conference, the South Korean churchman expressed his concern to members of the executive committee of the Research Center for Religion and Human Rights and Closed Societies. The center publishes the periodical, *Religion in Communist Dominated Areas*, of which Dr. Kang is an advisor.

Dr. Kang was in the U.S. for a brief

visit after attending the Central Committee of the World Council of Churches in Utrecht, the Netherlands. He said that "as Christians we must be concerned about the safety and the very lives of our fellow Christians and other people in South Korea."

Although he said he was "for peace and for peaceful unification of both Koreas," referring to the current Red Cross negotiations between North and South Korea, Dr. Kang added that "these goals cannot be achieved without maintaining a balance of power in that area."

"Since North Korea is supported by the USSR and the People's Republic of China, it is essential that the USA continue her presence in and honor her commitment to South Korea."

ORGANIZATIONS

Cardinal's Appearance "Effrontery"

Glenn L. Archer, executive director of Americans United for the Separation of Church and State, has criticized the recent appearance of New York's Terence Cardinal Cooke in Washington, D.C., before the House Ways and Means Committee.

The cardinal, who was described by Americans United as "the nation's unofficial Roman Catholic primate," appeared before the House committee to press support of legislation aimed at easing the financial burden on non-public schools. He maintained that state aid to religious schools "is not only a Roman Catholic problem." He added, "Roman Catholic, Protestant, and Jewish parents who seek this aid will continue to carry a heavy burden to support the education they choose."

Mr. Archer said Cardinal Cooke has "the same right as anyone else to express his views. But for him to come to Congress with demands for legislation which would, in effect, provide tax support for Roman Catholic schools is egregious effrontery. Cardinal Cooke should respect the separation of church and state under which his church has signally flourished in this country. He is wrong to seek to impose the costs of his institutions on the taxpayers who already have all the burdens they can bear."

"It is not the job of government to shore up a failing system of church schools which its own members are no longer willing to support."

NORTH CAROLINA

Bishop Criticizes GCSP Procedures

The Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, has sent a letter to the people of his diocese criticizing procedures of the General Convention Special Program (GCSP), the Episcopal

Church's national program to aid the poor.

Reporting on an appearance before the GCSP screening and review committee, Bp. Fraser said he "made it clear there is no desire to abandon" the program, but that its administration has been "detrimental to the trust relationship" between the diocese and the national church. He also protested that the way the program was managed has been "an impediment to the fulfillment of our own diocesan program."

Opposition in the diocese has focused largely on GCSP funding for the Malcolm X Liberation University, formerly located in Durham and now in Greensboro. It received \$45,000 from GCSP in 1969 and had requested another grant—which request has since been withdrawn [TLC, Oct. 8].

"I tried to cover all the points of unhappiness with the first Malcolm X grant," Bp. Fraser said in his report to the diocese. "Although the members of the screening committee of GCSP who were there appeared to listen to my protest in the name of the diocese and to my personal objection to being asked for an opinion on a grant without a vote, I cannot honestly say it was a satisfactory meeting. It may be we will only know in the future the benefit of this meeting."

He said "the meeting did give me time and place to inform all who were present that my commitment is to assist the Diocese of North Carolina."

"In my opinion," he continued, "the Diocese of North Carolina is not doing all that it can and should do for the disadvantaged, but at least what we are doing and what we hope to do is more constructive and beneficial to the poor than any of the GCSP programs in the diocese."

CHURCH AND SOCIETY

Ministers Lack Skills to Be Social Reformers

Addressing the International Congress of Learned Societies in the Field of Religion in Los Angeles, Dr. Yoshio Fukuyama said a fundamental gap between the pulpit and the pew is causing ministers and seminarians to feel uncertain about their profession.

The professor of religion at the University of Pennsylvania said part of the gap involves a clergy inclination toward social reform and a laity emphasis on ministers as persons giving service to individuals and families. He also said he doubts that most ministers have the technical skills to be social reformers.

Dr. Fukuyama recently completed a study of attitudes among 1,190 clergymen and 1,283 seminarians in the United Church of Christ. Earlier he had probed the views and expectations of the laity.

"Ministers and seminary students are committed to a life style of ministry

which is clergy-dominated and cognitive, and action-oriented," he said. "The laity, by contrast, are primarily interested in forms of church government and leadership over which they exercise meaningful control and . . . which will serve their personal and family needs."

This "basic gap" between pulpit and pew is at the root of all other issues dividing ministers and congregations, he stated.

He said 66% of active ministers and 68% of seminarians who were polled said the idea of entering some other vocation is strong or sometimes appealing. Asked "what kind of work would you like to be doing 5-10 years from now?" 57% of the clergy and 37% of the students named pastoral ministry.

The speaker said he found that 38% of the ministers are critical to some degree of the parish and nearly half of the students have reservations about entering parish service.

Dr. Fukuyama said his research indicated that a major source of ministerial uncertainty arises because a clergyman's role as a social reformer is not "functionally specific to his profession." That is, he said, professional authority based on competence in theology and biblical study and on functions as preacher, priest, and pastor do not automatically give clergy standing as social reformers in the eyes of laity.

Most ministers and seminarians surveyed had only a layman's knowledge of the social organization and political processes needing reform, he said. When clergymen develop skills in those areas, he added, it is not surprising that they leave the pastoral ministry.

On the whole, he found ministers are better trained "as moralists to deal with problems of personal relationships than as social reformers to deal with the more impersonal problems of social and political change."

Dr. Fukuyama predicted that the "present uncertainty of the ministers as a profession" will continue for some years.

VIETNAM

White House Aide Talks to Newsmen

The Rev. John McLaughlin, S.J., an advisor to President Nixon, expressed belief that the U.S. Roman Catholic bishops would not today issue a call for an immediate end to the Vietnam war as a moral imperative and he described one prelate's anti-war views as "unenlightened."

Replying to a question posed during a press conference in New York City, Fr. McLaughlin said the American bishops, who in 1971 called for a "speedy end" to the war, are changing their minds on the war, especially since the invasion from the north.

He added that the statement by the Most Rev. Francis Mugavero, Bishop of Brooklyn, charging that the U.S. bombing has "exceeded the limits of morality" was made in "good faith" but was "unenlightened." He advised the prelate to go to Vietnam and see the situation firsthand.

The Jesuit also warned that more than one million Vietnamese, Laotians, Cambodians, and others would die in a "bloodbath" and millions of others would be enslaved if the North Vietnamese communist regime were to win the war in Vietnam.

Fr. McLaughlin, in New York to address the executive committee of the Synagogue Council of America, spoke to a press conference only about data he said he gathered on a three-week trip to Southeast Asia last May.

The priest has been involved in a running dispute with Dr. Eugene Carson Blake, retiring head of the World Council of Churches, and other church leaders over the bombing of dikes in North Vietnam. During the news conference, he again denied that the bombing of dikes has been intentional.

Speaking of Vietnam clergy support for the war, the Jesuit said with the exception of Mennonites and Quakers, most priests, ministers, and Buddhist monks agree, although in some cases "grudgingly" with U.S. actions there.

Fr. McLaughlin said he was convinced "through personal conversations with clergy in Vietnam, that the overwhelming majority of Buddhist, Roman Catholic, and Protestant church leaders there agree that U.S. policies in Vietnam—including bombing and mining—are both "moral" and "legitimate."

He claimed that the Jesuit community in Vietnam "is especially supportive" and feels that the U.S. bombing and mining of the north is a "last recourse" to a situation where the "alternative (a North Vietnamese victory) is unacceptable."

The Jesuit superior in Vietnam, he added, sent a message to U.S. Jesuits asking them to "defer" from making moral pronouncements on the war until they come to Vietnam and be "immersed" in the war.

Speaking of Vietnamese clergy, Fr. McLaughlin told newsmen that "they are as morally sensitive as U.S. clergymen who make other (anti-war) pronouncements about the war."

Since his return from Vietnam, the Jesuit has spoken to several American bishops. From the conversations, he said he has come to believe that the U.S. bishops' conference would not "at this time" issue a statement calling for an immediate end to the war as they did in 1971. "If you stay in Vietnam," he observed, "your attitude shifts to the right" and "you find there are realities worse than war, such as enslavement and repression."

Of the war itself, he said the North Vietnamese are nearing "exhaustion," and if President Nixon is returned to office the North Vietnamese and Vietcong will know they are facing a decisive and resolute man who will not give in. He said the end of the war "is closer than ever" and the re-election of the president will assure it.

Calling Sen. George McGovern's promises of ending the war "naive," he said the Democratic candidate's policy is "immoral" because he is "indifferent to the ultimate fate of the people" of Southeast Asia.

The priest deplored what he said was "shabby journalism" by U.S. newsmen about Vietnam and denied that the country was ravaged by bombs, that the South Vietnamese are killing thousands of their own people, and that U.S. bombing is targeted indiscriminately. He told newsmen: "You must work on the assumption that the military is just as morally sensitive as you are."

Fr. McLaughlin said 99% of the land shows no bomb or artillery damage, there is no permanent herbicide damage, and agricultural and livestock productions are up.

Fr. McLaughlin spoke just prior to the appearance of Sen. McGovern in New York City but said his presence there was coincidental.

cocu

Executives Ask Aid in Considering Union

The executive committee of the Consultation on Church Union (COCU) has voted to call on local congregations across the country for assistance in a program of "reflection on the theological bases of church union."

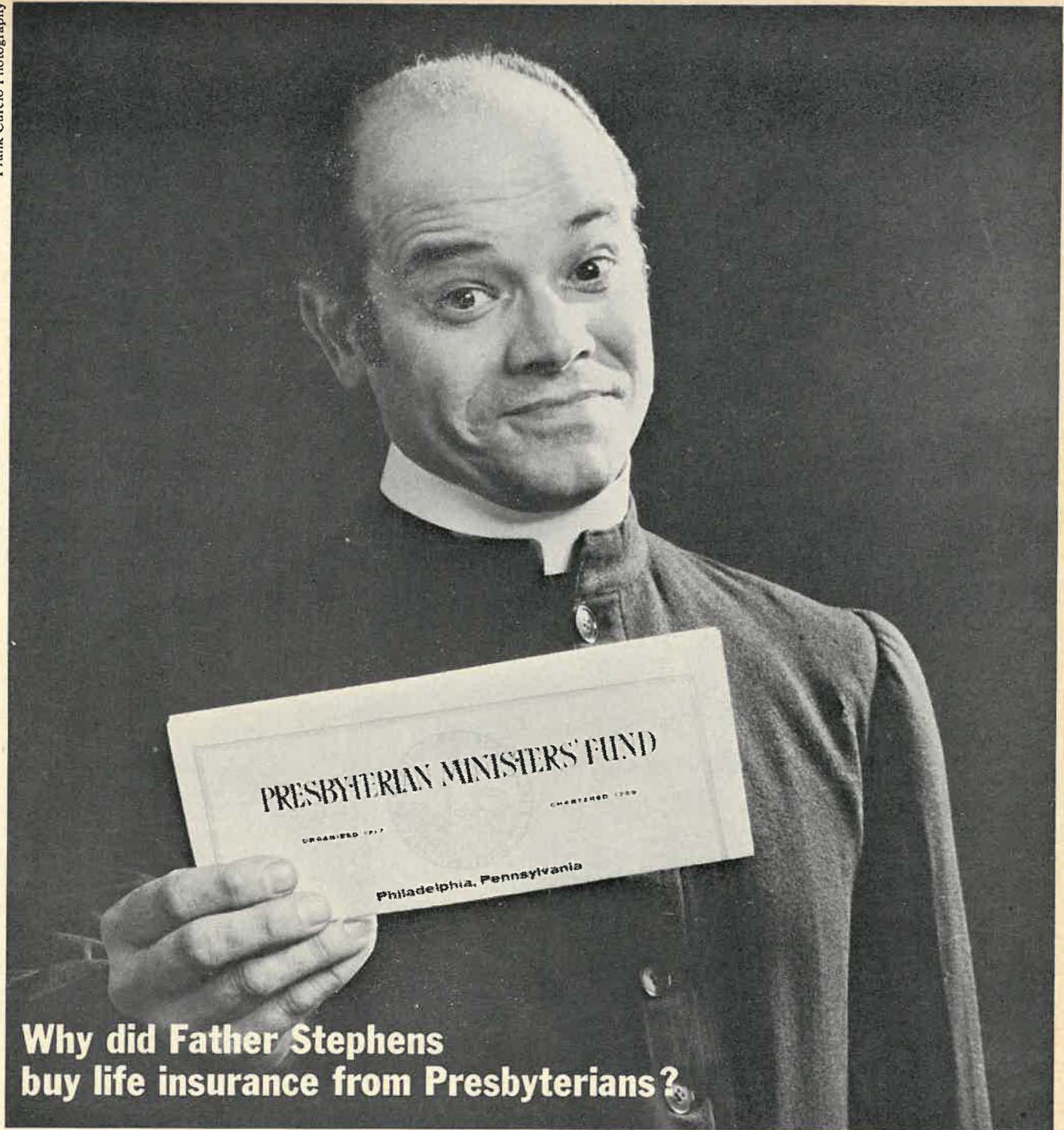
"We cannot devise a satisfactory plan to unite the eight denominations presently in the consultation, or deal intelligently with important issues of church union without this kind of assistance," said Dr. Paul A. Crown, Jr., general secretary of COCU.

Noting that the withdrawal of the United Presbyterian Church from COCU last spring has brought a time of testing, Dr. Crow called for renewed commitment on the part of the remaining participants to bringing into being a united church "truly catholic, truly reformed, and truly evangelical."

"The ultimate destiny of the consultation lies, however, in its ability to present Jesus Christ to those whose loyalties lie in a wide variety of diverse places," Dr. Crow said.

At their fall meeting in New York, members of the executive committee authorized its commission on interpretation and communications to devise a plan whereby a number of "generating communities" would be established through-

Continued on page 14



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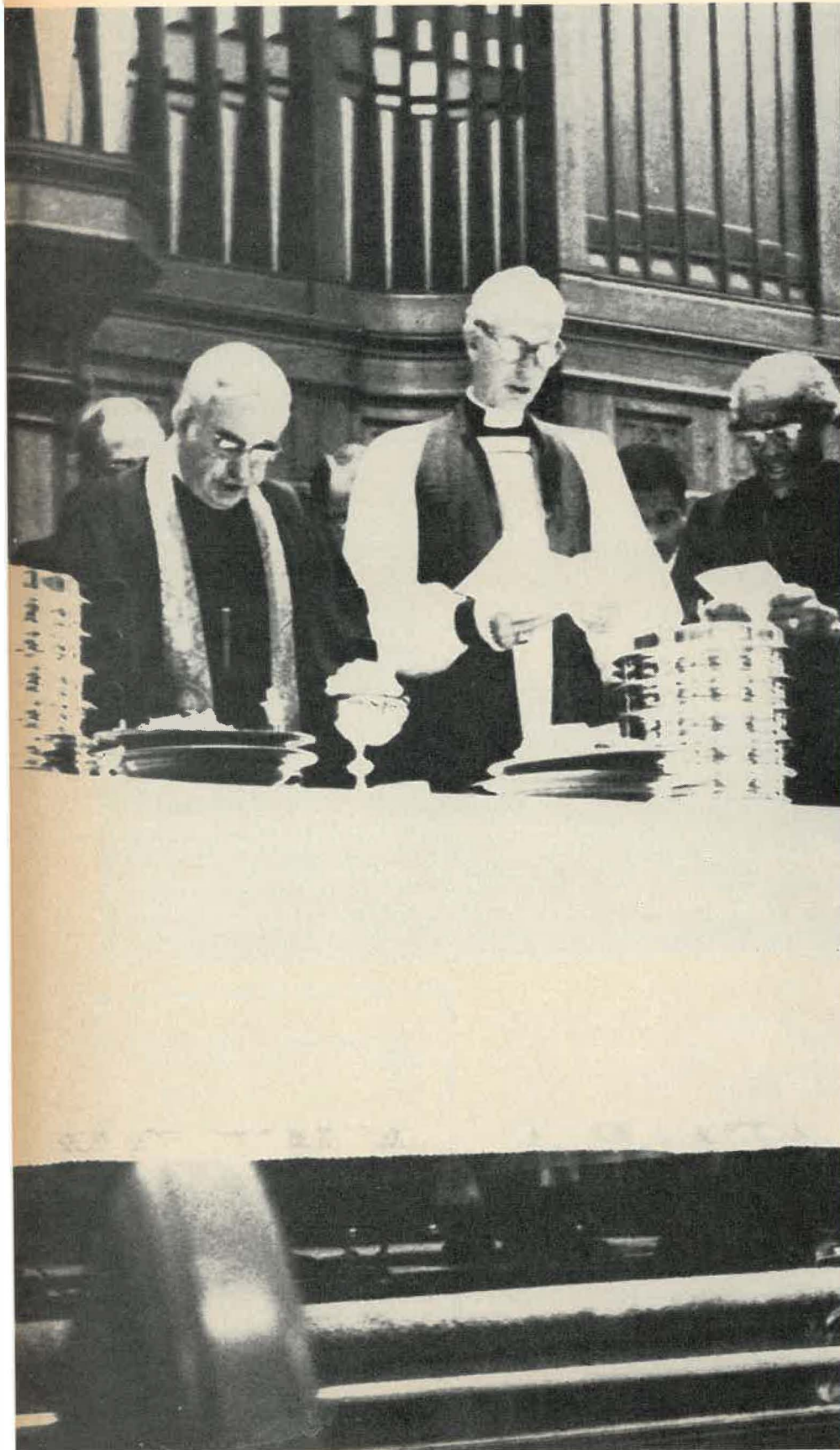
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EXTENDING THE PRIESTHOOD



FROM time to time events occur which challenge the Episcopal Church to identify itself as part of the historic Catholic Church. As the organized ecumenical movement spins its wheels and grinds itself into deeper and deeper ruts, those who have the vision of a more apostolic kind of Christian unity can speak up. Entering the leadership vacuum, they can assume the responsibility for significant and constructive action.

For several years the ecumenical energies of the Episcopal Church have been largely funnelled into COCU—the Consultation on Church Union. This movement was bravely and brilliantly begun 11 years ago with the intention of bringing about a united church which would be “truly catholic, truly reformed, and truly evangelical.” Much thought, effort, and prayer have been devoted to COCU.

In spite of all the progress that has been made, much of COCU is “too little and too late.” At the plenary meeting in Denver, it was felt that no one of the COCU churches is prepared to accept the plan of union in its present form, and adequate revision of the present plan may take several years. With admirable candor, the distinguished and able General Secretary of COCU, Dr. Paul Crow, stated many of the difficulties and called on COCU to direct its energies accordingly to some goals that could be achieved more quickly. It was no surprise that he proposed eucharistic intercommunion between the participating bodies.

This constitutes a real challenge to Episcopalians. On the one hand, we should rejoice that eucharistic worship is recognized as a major item of ecumenical concern. On the other hand, it is a problem. Most of the other COCU churches already have a degree of eucharistic intercommunion, although it seems to mean little to many of their members and it has not led to effective reunion of these churches. Episcopalians demand priestly leadership for eucharistic worship, and we cannot go along with a casual, “let everyone do whatever he wants” attitude. Our church entered COCU with the understanding that the historic three-fold ministry was an integral and essential part of the plan. If we abandon our view, we will not only lose our own heritage,

A COCU consecration

The Rev. H. Boone Porter, Jr., D.Phil., is director of the Roanridge Training and Conference Center in Kansas City, Mo.



By H. BOONE PORTER, JR.

but we will deprive COCU of the only channel through which the catholic tradition could be conveyed to it.

Can we make any response to the call for intercommunion without forfeiting our view of the ordained ministry? Some of us contend that we can, *in certain circumstances*.

Ecumenical Concelebration

First of all, at ecumenical meetings and conferences, large or small, interdenomination can be practiced. This is to say, it is possible to arrange a celebration of the Eucharist in which ministers of different churches have a part, and in which all stand together at the table to share in the consecration. This has been done many times, but it could be done far more frequently. When carefully planned, such a service can be reverent, beautiful, and exciting. An outstanding instance was the COCU concelebration in the St. Louis cathedral at the 1970 plenary. It was a far more impressive service than one normally sees in Episcopal cathedrals on Sunday mornings. The planning and arranging of such services has often been a specifically Episcopal contribution to the ecumenical scene. We should make this contribution more often at the local level.

Ecumenical Ordination

Secondly, the existence of different kinds of ordained ministries is not an eternal and unchangeable reality. Many protestant clergymen sincerely desire the priestly commission of the historic catholic ministry. For a variety of reasons (some of them very good reasons) they do not wish to "submit to Canterbury" or "join PECUSA." Many would welcome our kind of ordination, received from the hands of our bishops—if the latter were acting simply in their capacity as bishops of the Holy Catholic Church.

Is this a revolutionary proposal? Well, whether we know it or not, it is beginning to happen. At many ordinations nowadays, clergy of different ecclesiastical bodies are invited. It is increasingly understood that they will not be prohibited from laying on hands if they desire. Episcopal bishops have been invited to join in ordinations in other churches, just as we, in recent years, have become accustomed to officials of other churches being invited to join in ours. Ecumenical

ordinations, in this sense, are in fact taking place, and more will occur in the future. The question here being raised is whether there should not be a method of regularizing and authenticating the position of future ministers of other churches who may, rightfully, claim to possess Anglican orders.

In addition to ministers who may desire to be ordained "ecumenically" in the first place, there are ordained clergymen in other churches who would like, in addition, to be ordained to the historic priesthood without giving up membership in their present churches. It is surely not a secret that there are large numbers of persons in this position.

Quite apart from any questions of Christian reunion, it would be highly advantageous, in many cases, for bishops to confer the priesthood on certain non-Episcopal ministers. There are protestant hospital chaplains, university chaplains, military chaplains, members of ecumenical team ministries, and so forth who minister regularly to Episcopalians. Many of these are very capable men. It would be of great assistance if clergymen in this kind of ministry, who had the qualifications and the desire to do so, could be able to administer the kind of sacraments which all of our people could receive in good conscience. In some situations today the need is urgent, and ecclesiastical red tape is not a good reason for failing to face the problem.

A somewhat comparable situation arises in some small towns, where two or three tiny congregations, belonging to different churches, are faced by the necessity of some sort of merger in order to survive. If the pastor of such a combined congregation has not received the priesthood, if he and his people desire that he should, there ought to be an approved canonical procedure for a bishop to meet the situation. Such things in fact do happen. Nor are such situations confined to the Far West. Essentially similar situations are also arising in inner-city locations.

It is not being suggested here that our bishops should, or would, ordain every minister who presented himself. Nor is it being suggested that conferring the historic priesthood on several hundred well-qualified ministers will solve all problems. It is being suggested that it would solve a number of problems, and that it would be a constructive response on our

part to the present ecumenical situation. If indeed we are the possessors of a unique catholic heritage, why should we not wish to share it and extend it to other Christians? If our bishops are indeed successors to the Apostles, why should they not exercise their ministry in a creative manner?

Canonical Precedent

We formerly had provision in old Canon 36 for exactly this sort of thing. Unfortunately the old canon was rarely used. The substance of old Canon 36 was originally proposed to the House of Bishops by W. A. Muhlenberg in 1853. Since General Convention did not wish to act with unseemly haste, the canon was adopted in 1922.

One of the last to be ordained under old Canon 36 was George C. Hedley of California, a Methodist minister and teacher and scholar of learning, piety, and charm, who was ordained to the priesthood by the Rt. Rev. James A. Pike. As an older man, he has exercised, as both a Methodist minister and an Episcopal priest, a very rewarding apostolate among young people. Any canon which can further and strengthen the ministry of men like Dr. Hedley obviously has merit.

Today we need a revised and workable version of the old canon to meet the needs of a number of well-qualified individuals, and to solve authentic pastoral and missionary problems which exist in many localities. When this matter is brought before it in 1973, General Convention may follow its tradition for caution and wait until the mid-21st century before taking action. It will be tragic if that happens. Formerly it was said that we should not extend our ministry to individual ministers of other churches but should wait for corporate denominational reunion. The present situation in COCU indicates that no such denominational reunion can be foreseen for many years. The traditions, customs, and canons of our church will decline in their authority if we cannot relate our sacramental heritage to the present demand for a united Christian life and worship which now appears in so many local situations. If, on the other hand, we can take the initiative and supply leadership, we will have before us an unprecedented opportunity to further our heritage which is already catholic, reformed, and evangelical.

DO YOU PRACTICE THE ART OF DYING?

By HOMER F. ROGERS

Now, I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.

WHEN I was an infant I was taught to say that prayer, and it seemed to me to be very right and proper. In fact, if I remember correctly, it was comforting; but that may be because it was a rhyming jingle, like all good nursery rhymes.

When I was a young man, and wiser than I have ever been since, I regarded that prayer as morbid. The very idea! Teaching a small child to think about dying in his sleep. Yet the child's bedtime prayer grew out of the church's ancient wisdom about death. Death is not a subject to be avoided, like something obscene. On the contrary, it is something to be faced realistically, and while one is in the best of health.

One thing is absolutely certain: I am going to die some day, and I don't know which day. In all probability I shall not be ready. It is something I do only once, so I can't really be experienced in it. And if I goof it up I can't go back and do it over. And it is certainly one of the most important events of my life. So it would be very well if there were some way I could get ready for it. And there is. Centuries ago the church worked out a method of practicing the art of dying, so as to become, if not expert, at least reasonably competent.

The way you do this is quite simple. When you were a child you played all sorts of make-believe games beginning with, "Let's pretend that . . ." So let's pretend that we know, somehow, that a week from Thursday is going to be our last day on earth.

Somebody once found St. Francis working in a garden and asked him, "What would you do if you knew the world was coming to an end in 10 minutes?" St. Francis replied, "I'd try to finish this row." Most of us are not ready. So give yourself more than 10 minutes. Ten days, for most of us, would be more like it.

First, put your affairs in order. Make

your will, if you haven't already. Pay your debts, or at least make arrangements to do so. Go through your desk and attend to all the loose ends of personal and business matters that you've left hanging. If you were to die a week from Thursday somebody would have to do that. So do it yourself. Gather together all your important papers, label them properly, and tell somebody else where they are. The aim is that, if you were to die, your heirs would find all your affairs in good order.

Then sit down and write all those old friends you've been intending to write and haven't. Forgive all the people you've been holding a grudge against and tell them so. Apologize to all those you've offended. Tell your wife that you love her. Spend some time with the children.

When all your personal affairs are current and in order, give some attention to your soul. Examine your conscience carefully and confess your sins to God, and do it sincerely. Spend some time in reading the Bible, in prayer and meditation. Go to church and receive your communion. Try to put all your desires and ambitions in the context of eternity and reevaluate them. Many of the things that have seemed so important will appear trivial, and some of the things we've been ignoring or neglecting will loom large and critical in our new perspective. Christ gave his life on the cross to make a way for us into his Father's kingdom. Keep that in mind. It matters.

On the last night I'd arrange to be the last one in the family to turn in. I'd go about the house saying goodbye to all those personal treasures I've loved and depended on, perhaps too much. My books, my favorite pipe, my dog, all my keepsakes and treasures. Their only pur-

pose, really, was to excite my gratitude to God, the giver of all good gifts, and they've served their purpose if they do that.

Next I'd tip-toe to the bedrooms of my loved ones and silently tell them goodbye. I'd remind myself that God loves them more than I do and that he is quite capable of taking care of them without my help. It's humiliating, but it's true. If I were to die my family would be inconvenienced and grieved for a short while. But their lives would go on, and they'd readjust, and within a few years I'd not be spoken of very often.

Then I'd say goodbye to my body and its senses. It's been fun to live in, but it's been an inconvenience also. No more beefsteaks and walks in the woods. But then no more head colds and sore feet either.

Next, spend some time looking forward in anticipation to the adventure of eternity. It's like planning for a long vacation in a strange country from which we might not return. But we've a companion who has been there before and who can show us the interesting things to do and see. For Jesus will be there.

Then, with an absolutely clear conscience, and with all your affairs in order, you sleep the sleep of the just and wake up to a world in which the grass is greener and the sky bluer. Family and friends are lovelier because it's very much like being born all over again. And all our bills are paid and all our affairs are in order.

Do this every few months. It gets easier every time you do it. Then try it once a month, and finally once a week, and then every night when you go to sleep. Perhaps one day you can be like St. Francis, so ready that when your turn comes you've nothing to do to get ready.

This is not only the way to die, it is the only way to live. It's the Christian way—one day at a time. "Take no thought for the morrow," Jesus said. "Let not the sun go down on your wrath." "Except ye be converted and become as little children ye shall in no case enter the Kingdom of Heaven." And so, in our maturity, we return to the simple wisdom of children, and say each night as we retire,

*Now, I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.*



Inner Wisdom

Scared squirrels stand still
To hear the guidance within;
So should scared people.

Beverly L. Kolousek

The Rev. Homer F. Rogers is rector of St. Francis Church, Dallas, Texas.

EDITORIALS

Ecclesiastical Masquerades

EPISCOPALIANS need to be aware of masqueraders calling themselves either "Anglican" or "Orthodox," or both, when in fact they are neither. Such pretenders are abroad in the land. There is no law to prevent anybody from calling himself Anglican or Orthodox, whatever he might actually be, and no law to prevent him from calling himself a priest, a bishop, or even an archbishop. These terms are not copyrighted. Therefore they can be freely used to deceive—and they are so used by schismatic bodies.

Churches and persons are not Anglican unless they are in communion with the Archbishop of Canterbury and are formally recognized as fellow members of the world-wide family of Anglican churches. There is only one Anglican church in the United States today—the Protestant Episcopal (or you may correctly call it just the Episcopal) Church in the United States of America. Any other American religious body calling itself "Anglican" is an imposter.

There are a number of Orthodox churches in the United States, and if you want to know specifically which ones they are, and what the nature of the Orthodox Communion is, there is now an excellent and authoritative little handbook published by the Forward Movement Publications of the Episcopal Church (412 Sycamore St., Cincinnati, Ohio 45202). This booklet, called *Handbook of American Orthodoxy*,* is published under the sponsorship of the Council on Relations with Eastern Churches of the Joint Commission on Ecumenical Relations of the Episcopal Church in the USA. It's as official as any publication in the Episcopal Church can be. It tells you just which bodies in this country are recognized by the Orthodox themselves and by the Episcopal Church as Orthodox. *Any religious body claiming this title and not included in this roster is pseudo-Orthodox, not genuine.*

And we repeat: There is only one Anglican church in this country, and it has a hideously cumbersome official title which is acronymically PECUSA. So, if anybody invites you to his "real" Anglican and/or Orthodox church be sure you know whether the label is correct. If the label is phoney so is the product.

Nixon and His Micaiahs

THE Nixon Administration listens to church leaders only "as long as they agree with everything," charges the National Council of Churches in the September issue of its publication *Tempo Newsletter*. The article states: "Of course, the unabating slaughter in Southeast Asia has been the most urgent of the topics ecumenical church people have wanted to discuss with Mr. Nixon. But like other war critics who have similarly been denied access to the Oval Room, they have learned to their frustration that not only does the Administration shrink from dialogue with those who differ with it; it often acts as if they simply do not exist."

The article goes on to cite specific instances of rebuffs by the Administration to anti-war church leaders, and it substantially makes its case. The record shows that churchmen who oppose the American role in Indochina are denied access to the President. The fact that the Administration has on its staff and payroll an official "religious advisor" — a Jesuit priest, and that Dr. Billy Graham's counsels are always most welcome at the White House, disposes of any possible theory that the President doesn't want to "mix religion with politics."

It may be reasonably argued that the liberal churchmen have themselves partly to blame for Mr. Nixon's coolness toward them. As a group and as a rule they have been consistently illiberal toward him. He probably concluded long ago that liberal church leaders are never going to listen to him and so there's little point in any attempt at dialogue. This is an understandable reaction on his part, if not excusable.

Then, as a realistic politician, the President is interested in Methodist and Episcopal and Presbyterian votes and he knows very well that the "leaders" of these churches can no more deliver those votes than George Meany can deliver the AFL-CIO vote. In plain words, the church leaders do not and cannot "lead" their memberships on such issues as Vietnam. This may be a factor in his refusal to give any listening time to them.

Nevertheless, we believe that the President is making a mistake. It may be a political mistake; it is certainly an injustice. Of the liberal church leaders we too are critical. But they are people of Christian mind and conscience and they speak for very many American Christians even if not for all. The Administration stands accused of heeding only those religious voices which speak smooth things to it, and the indictment is heavy with evidence. Perhaps some preacher at the East Room services should base his sermon on I Kings 22:1-8 ff. and warn Mr. Nixon against repeating the mistake made by Ahab, King of Israel, in the matter of Micaiah ben Imlah, of whom the doomed king said: "I hate him; for he doth not prophesy good concerning me, but evil."

Offering

God's grace is spring rain upon the earth,
Penetrating, satisfying, life-giving,
But gently.

Not as the desert cloudburst does it come,
Rushing all before it, without choice,
Nor as the pounding sea-storms that fall
Relentlessly beating their entrance to the earth.
God's Grace is *not* irresistible like these;
It is an *offering*.

And for this priceless gift, earth and we
Must make ourselves receptive.

Dorothy S. Christensen

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News of the Church

Continued from page 8

out the country to participate in COCU processes.

In a discussion of the consultation's current situation and future prospects, the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia, warned that it may be getting off its original theological base. "We believe there is a Holy Catholic Church with a redeeming purpose and power," he said. "If that church is presently divided, then the reason for our existence is to overcome the divisions and to aid the church to have even more redeeming power and purpose."

Several representatives of the three black churches in the consultation — African Methodist Episcopal, African Methodist Episcopal Zion, and Christian Methodist Episcopal—called for a more realistic confrontation with such issues as poverty, racism, and repression.

Executive committee members received advance copies of *Church Union at Midpoint*, a volume reviewing the ten-year history of COCU and considering future possibilities for the church unity movement. The book was edited by Dr. Crow and Dr. William J. Boney.

SEMINARIES

Many Institutions Had 1971 Deficits

According to Dr. David S. Schuller, associate director of the American Association of Theological Seminaries (AATS), 46% of the seminaries fully accredited by the association reported financial deficits in 1971. The deficits ran from small sums to as much as 15-20% of large expenditure.

He told a conference of Lutheran educators in St. Louis, the hardest hit are such schools as Union Seminary, Harvard, and Yale Divinity Schools.

The AATS listed 114 fully accredited seminaries in the U.S. and Canada last year. The figures on deficits do not cover 63 schools listed in the 1971 Fact Book of AATS as associate members.

While the number of Roman Catholic schools in AATS has increased in recent years, many such schools have no relationship to the independent accrediting agency and these also are not reflected in the statistics cited by Dr. Schuller.

The AATS official suggested that financial problems might be reduced by decreasing the number of seminaries and by establishing closer ties between theological centers and churches. Dr. Schuller warned that seminaries must be careful not to become alienated from the real world.

"The church must speak its corrective word to schools of theology in danger of

faulty judgments because of their supposed detachment from worldly pressures and their tendencies to give unquestioned priority to scholarly research without concern for ministry."

In another address, Dr. George W. Forell, of the University of Iowa's department of religion, predicted the collapse of the interdenominational seminaries.

He said that religious bodies increasingly want to train their own clergy and he felt that non-denominational seminaries could be absorbed into various university departments of religion which generally prepare people for teaching and other academic careers rather than being oriented to professional training for the ministry.

Dr. Forell's opinions are not shared by another segment of the seminary world which asserts that seminaries should be related to universities for the sake of interdisciplinary contact in a pluralistic world.

JUDAISM

Deferring Action on Uganda Loan Hailed

The heads of two major Jewish organizations in New York have commended the U.S. State Department's decision to withhold a projected \$3 million loan to Uganda because of anti-Semitic remarks made by its president, Gen Idi Amin.

In a telegram to President Nixon, Seymour Graubard, chairman of the Anti-Defamation League of B'nai B'rith, expressed his organization's "deep appreciation" for the State Department's decision.

Philip E. Hoffman, president of the American Jewish Congress, noted in a letter to Secretary of State William Rogers that the U.S. loan was to have been used to help the people of Uganda develop their ranching and livestock industries.

"It is regrettable," Mr. Hoffman wrote, "that, as a result of these public proclamations (of Gen. Amin), the people of Uganda must suffer. But we believe that our State Department has taken the only step possible in this situation to express the outrage of the American people at the shameless anti-Semitism and anti-humanitarianism expressed by Uganda's national leader."

In his statement, Gen. Amin had praised Hitler and the killing of six million Jews.

ECUMENICAL RELATIONS

ARC Study of Ministry to Be Made

The Anglican-Roman Catholic International Commission (ARC), which met recently in Gazzada, Italy, announced

that a new step toward eventual unity between the two bodies has been taken with the formal inauguration of the commission's study of the role and powers of the Christian ministry.

Last year at its meeting at Windsor, England, the commission completed and adopted unanimously an "Agreed Statement on Eucharistic Doctrine." The Windsor Statement, issued for the declared purpose of promoting organic unity between the Anglican and Roman Catholic Communions, is seen as removing one of the major obstacles to that reconciliation.

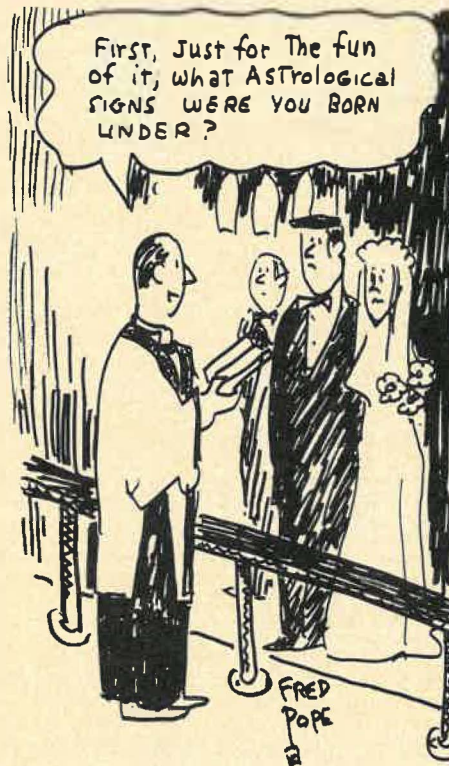
But the general agreement on the nature of the Eucharist raises the question of who has the power, on the ministerial level, of effecting the "mysterious and radical change," which, the Windsor Statement says, occurs when the bread and wine "become (Christ's) body and blood." Involved in further consideration are the questions of apostolic succession and the validity of Anglican orders.

The Gazzada announcement said the commission "began its study of the ministry by isolating "a number of areas" for discussion. It added:

"The commission succeeded in outlining, for the purpose of its work, the New Testament picture of ministry, and proceeded to do some exploratory work on the notion of apostolicity and its range."

"At the end of this work," the announcement said, "there emerged an out-

line which, during the coming year, groups meeting in a number of centers in various countries will expand into a draft statement on the doctrine of the ministry." The draft statement will be submitted at the next meeting of the commission in 1973, "at which we would hope to be able to bring it to maturity."



SOUTH AFRICA

Countrymen Hear More Than Expected

An audience of 500 white business people in Pietermaritzburg, South Africa, got more than they expected when they gathered to hear speakers from the United States talk about the pentecostal movement in America.

They were greeted by university students handing out pamphlets attacking *apartheid*, particularly the role of business in *apartheid*. Entitled, "Christian Businessmen?," the leaflet asked whether those in the hall could support a wife and four children on \$57 a month. It added that "most businessmen in Pietermaritzburg pay less than this," referring to the low wages of black workers. "Can these businessmen who pay low wages, yet drive big cars, claim to be Christians?" the pamphlets asked. The students were part of the recently organized civil-rights movement on white university campuses.

One man from Durban said the people in the audience were "absolutely horrified" when handed the pamphlets. "The chairman made it clear that the organizers were not responsible for the pamphlets."

The meeting was set up by the Christian Businessmen's Fellowship. The speakers from the U.S. are related to the Full Gospel Businessmen's Fellowship and included the Rev. Francis Babbish, S.J., and businessman Doug Weed.

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11); Daily 10

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Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
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noon & 6:15; MP 6:45, EP 6; Sat C 4-6

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Ch S, 11 HC; Daily Mon 5:30; Tues & Fri 8; Wed
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HS, LOH; HD 10, 7 HC, Ser; C by appt

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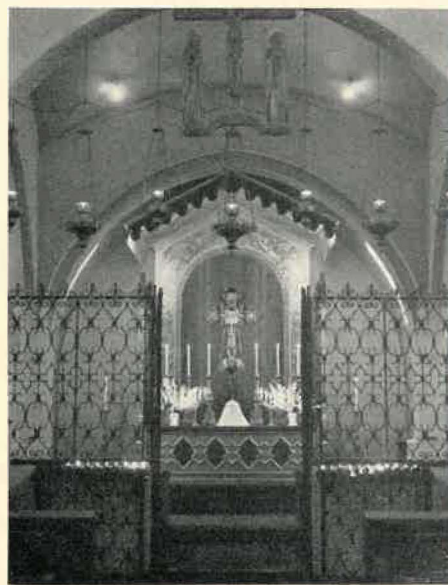
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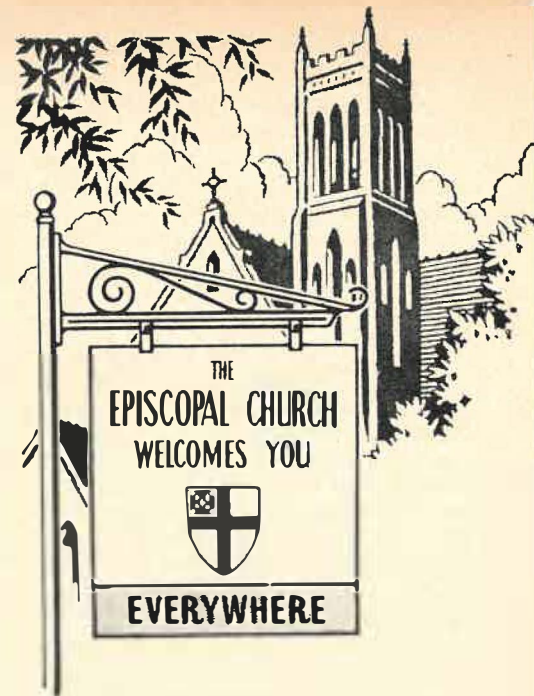
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KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d.r.e., director
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Eucharist; Ev, Evensong; EYC, Episcopal Young
Churchmen; ex, except; 1S, first Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; HS, Healing Service; HU, Holy
Unction; Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP Morning Prayer; MW, Morning
Worship; P, Penance; r, rector; r-em, rector
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
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