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LIPPINCOTT

Around



& About

— With the Editor —

I must talk out with you something that troubles me and many other Churchmen. My own trouble with it is made no easier by the fact that I must take issue with my bishop and cherished friend, the Rt. Rev. Henry I. Louttit, Bishop of South Florida. The subject is stewardship.

In a letter in the L.C., 7/21/68 Bp. Louttit sets forth a doctrine of stewardship which I cannot distinguish in principle from the old RC view of the duties of a layman: "Pray, pay, and obey." Stewardship, he says, "means that we give for our soul's health and not to support some cause or project." I have some difficulty with this exclusion from stewardship of giving "to support some cause or project." I've been urging readers of the L.C. to give for the relief of the starving in Biafra, appealing to their Christian sense of stewardship. Is this all wrong—as stewardship?

My real trouble begins, however, when I come to this portion of Bp. Louttit's letter in which he says: "It is really not [the individual Christian giver's] concern or responsibility to direct its spending. Each communicant of the Church, of course, has the privilege and responsibility to express his opinion so that vestries, diocesan conventions, and the General Convention may be guided by the minds of the Church. But it is the stewardship of the vestry, of the diocesan conventions, and the executive board of the diocese (whatever it may be called), the General Convention, and the Executive Council of the Church to spend wisely the offerings received from the people." This is expressed graciously and considerately, and having worked as rector of one of his parishes for five years I can happily testify that Bp. Louttit is not a pray-pay-and-obey leader in his diocese. Nevertheless, when you shake his statement down to its core it is hard to see wherein it differs from the old father-knows-best rule.

I believe that the Church must find, and apply, a more acceptable formulation of stewardship than that, and the need is urgent. It's no secret that giving for the support of the Church's program and mission is down, and going downer. What we have is a Church-wide rebellion, mostly silent and sullen, against the pray-pay-and-obey philosophy of stewardship which is still official.

At Seattle the General Convention

adopted an urban crisis program, now known as the General Convention Special Program (GCSP), which calls for the expenditure of \$9 million throughout the present triennium to meet various needs of people in the urban ghettos. When this program was presented to the GC there was remarkably little analysis, discussion, and debate. I heard many a deputy mutter—off the floor and off the record—that this was a snow job, and when I asked why he didn't stand up in meeting and ask some questions his answer was one variation or another upon the theme: "What's the use? I'd be pulverized." Maybe some other day I'll get around to airing another trouble of mine: the kind of people we ought to send to GC and don't. But to return to my present Jeremiad: The members of the GC were persuaded to accept the GCSP, and then the members of the Church were told: "This is it for the next three years: you have been committed for \$9 million, and the Lord loveth a cheerful giver."

I hope nobody reads me as knocking the GCSP, for I'm not. What I am saying is that nobody in authority—the Presiding Bishop or anybody else—has made any real effort to tell us that this new form of Christian mission is one to which the Lord calls us all—and how and why it is so. We are told that we are to pay for it because our pastors and masters have so decided: *they've done their stewardship thing, now we are to do ours*, which is to pay for the program they have chosen for us.

Speaking for a very sizable number, I think a majority, of Churchpeople, I respectfully offer this plea to our leaders: "We do not believe, Conscript Fathers, that it is our part as stewards of the Lord simply to pray, pay, and obey. If we are to be paying partners in any program of mission we ask that we may be more than pay-only partners. We believe that it is part of *your* stewardship to take us into your confidence, to take counsel with us. Then, when you know of human needs to be met by Christ's people in His Name, tell us about them and we will listen and respond. We are Christians. We have hearts and minds and wills as well as checkbooks. Count us therefore as partners, not just as payers, in Christ's mission to the world."

I know of some missions of Christ which are curtailed or not done at all because the priority given to the GCSP

was crowded them from the Church's corporate agenda. I believe that the Holy Spirit moves me to devote some of my offering to these other missions and that it is my duty as a steward of the Lord to obey Him. As a true steward I cannot allow anybody, not even the most august ecclesiastical authority, to make decisions for me—overriding my mind, will, and conscience as if they simply were not here.

I have much company in this my protest. We may, of course, be misguided and wrong, but this is how we feel, and I thought it about time somebody spoke up. Now I'm ready to listen.

The Rev. Sergio Carranza-Gómez was graduated from Virginia Seminary last year. He is priest in charge of a congregation in Monterrey, Mexico, plus which he has two missions, one being the only Christian body in its colonia (village). He receives \$2 (*sic*—not \$20) per month travel expense. He has no car. He travels mostly on foot, but his bishop has promised that if Fr. Sergio's friends can provide a car for him the bishop will somehow find expense money for its operation. His classmates at VTS are undertaking to raise the money for a VW for him, which in Mexico would cost \$1,500. Then Fr. Sergio wants some land (\$500) and a building (\$3,500) to provide a worship and community center in that village where he has the only Christian congregation. Because of PECUSA's increasing commitment to the GCSF the American financial support of the Church in Mexico has been drastically reduced. Fr. Sergio's friend and classmate the Rev. Sam G. Gottlieb, rector of St. Andrew's Church in Seguin, Texas, is promoting this fund to help and support this wonderful Christian mission.

Do you want to help? Make your check payable to: *The Mexican Missionary Fund*, c/o The Rev. Sam G. Gottlieb, St. Andrew's Church, Nolte & Crockett Streets, Seguin, Texas 78155. Your contribution should be made if possible before Oct. 30.

The word for this week is from E. L. Mascall: "There are twentieth-century Christians, but there is not, in the strict sense, a twentieth-century Church, any more than there is a twentieth-century Gospel. The Church, like the Gospel, is one throughout the ages, however much its forms of speech, worship, and life may vary from time to time." [*The Secularization of Christianity*, 4. Holt, Rinehart, & Winston]

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THINGS TO COME

October

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23. St. James of Jerusalem
26. Alfred the Great
27. Christ the King
Trinity XX

NEWS. Over 100 correspondents, at least one in each diocese and district, 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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October 20, 1968
Trinity XIX

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ECUMENICAL RELATIONS

More Liturgical Texts Recommended

Representatives of liturgical commissions meeting in Washington, D.C., have agreed on common wordings of the Nicene Creed, the *Sanctus*, and the *Gloria*. Texts will be recommended to parent Churches for approval.

Participating in the work were the Commission on Worship for the Consultation on Church Union (COCU); the Inter-Lutheran Commission on Worship; and the International Committee on English in the Liturgy, a Roman Catholic unit. The joint group issued common versions of the Lord's Prayer and the Apostles' Creed [L.C., June 9] earlier in the year.

Particularly important in the text of the Nicene Creed was a change from the pronoun "I" to "We." This was based on the Greek, rather than the Latin, version of the early Christian confession. The texts as recommended are:

Nicene Creed:

"We believe in one God, almighty Father, maker of heaven and earth, and of all things visible and invisible.

"We believe in the one Lord, Jesus Christ, the only Son of God, begotten of the Father from all eternity; God from God, Light from Light, true God from true God; begotten, not made, one in being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven. By the power of the Holy Spirit he was born of the Virgin Mary and became man. He was crucified for us under Pontius Pilate; he suffered, died, and was buried. He arose on the third day in accordance with the Scriptures. He entered into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will never end.

"We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. Together with the Father and the Son he is adored and glorified. He has spoken through the prophets. We believe in one, holy, catholic, and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen."

The Sanctus:

"Holy, holy, holy Lord God Almighty, your glory fills all heaven and earth. Hosanna in the highest. Blessed is he who

comes in the name of the Lord. Hosanna in the highest."

Gloria:

"Glory to God in heaven; peace and grace to his people on earth.

"We praise you for your great glory; we worship you, we give you thanks, Lord God, heavenly King, almighty God and Father.

"Lord Jesus Christ, Lamb of God, only Son of the Father, you take away the sin of the world; have mercy on us. You sit at the right hand of the Father; hear our prayer.

"You alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit in the glory of the Father. Amen."

Representatives at the ecumenical committee on worship were: the Rev. Frederick R. McManus and the Rev. Gerald J. Sigler for the International Committee on English in the Liturgy; the Rev. Herbert F. Lindemann and the Rev. John W. Arthur for the Inter-Lutheran Commission on Worship; and the Rev. Charles W. F. Smith and the Rev. Massey H. Shepherd, for the Commission on Worship for COCU. The last two are on the faculties of Episcopal Theological School and Church Divinity School of the Pacific, respectively.

EPISCOPATE

Mize Letter Released

The text of a letter to the Hon. Hilgarde Muller, Foreign Minister of the Government of South Africa, from the Rt. Rev. Robert H. Mize, former Bishop of Damaraland and Ovamboland in South West Africa has been released to the public. [Bp. Mize left Africa about July 1, to attend the recent Lambeth Conference and his residency permit was not renewed after that date. At that time the Minister of the Interior gave no explanation of the decision that followed the bishop's application for permanent residence (L.C., May 26, July 28, Aug. 4).]

When Bp. Mize arrived in the United States following Lambeth, he was given a message from the South African government through the U.S. State Department, to the effect that the African government had returned a decision through the American Ambassador to South Africa, as follows:

"If the bishop is prepared to state in public that some of his actions, since he came

to South West Africa, were such that it might have been assumed or might have created the impression that he had concerned himself with political matters beyond the scope of his ecclesiastical duties, and that he will in future refrain from such acts, he will be allowed to return immediately to the prevailing conditions. It must be explicitly understood that his permit will be withdrawn immediately should the government consider it necessary in view of his activities."

Bp. Mize answered the statement of condition saying:

"I cannot say that I have concerned myself with any matters beyond the scope of my ecclesiastical duties, nor can I say that I will refrain from assisting African people, similarly in the future any more than I would refrain from assisting white people if they had needs to be voiced, and if possible, remedied, through any legitimate means. From the wording of your question I take it to mean that the South African government now realizes belatedly that I did not concern myself with political matters beyond the scope of my ecclesiastical duties, but that it might have been assumed or might have created the impression that I had done so. Your condition that I pledge myself not to give similar impression in the future, is impossible in view of the sensitive feelings of whites within South West Africa, nor could any bishop of the Church refrain from giving such impression to some people under the circumstances. . . . How may I determine whether, when I address such appeals to your government or express any of the concerns of the kind above referred to, in public or private, your government may assume or form the impression that I am exceeding my ecclesiastical duties? . . ."

Bp. Mize' resignation as Bishop of Damaraland took effect Aug. 31.

NORTHERN CALIFORNIA

Episcopalian Celebrates for RCs

For the first time in the Roman Catholic Diocese of Sacramento, a clergyman from another communion led a service under the auspices of the Roman Catholic Church.

Msr. Edmond S. O'Neill, acting for the Most Rev. Alden J. Bell, invited the Rev. Robert W. Renouf, diocesan program coordinator for the Diocese of Northern California, to celebrate the Eucharist at a weekend ecumenical retreat at the Cenacle Retreat House, Carmichael. The invitation was extended

through the Rt. Rev. Clarence R. Haden, Bishop of Northern California.

Fr. Renouf used the proposed trial liturgy for the service attended by representatives of the Episcopal, Roman Catholic, Presbyterian, and Methodist Churches, and the United Church of Christ.

ITALY

Most Funeral Charges Cut in Milan

Funerals in Milan have become free of charge with the city providing everything except flowers, draperies, and church rites, and city legislation has done away with the distinction between first, second, and third-class funerals. Officials said that the measure is intended to put the poor and the wealthy on an equal footing and to do away with what they said was a "racket" in which undertakers exploited the feelings of survivors.

Under the new system, the city provides a hearse, an "ordinary type" of coffin, and a bus for relatives, all free. If the family asks for a more ornate coffin, it has to pay extra and also pay for the bus fare.

MISSOURI

ESCRU Protests Ball

The Diocese of Missouri chapter of the Episcopal Society for Cultural and Racial Unity has issued a position paper on the annual event, "The Veiled Prophet," held in St. Louis, as it is presently constituted—that is, as a "civic event."

The preface of the paper states that for the past several years, various groups and individuals about the city have been protesting the continuance of the Veiled Prophet celebration as it has been . . . "Because the Church, through its official voices, has elected to remain silent, the Episcopal Society for Cultural and Racial Unity must now speak out. It is particularly appropriate for ESCRU, committed as it is to 'confronting ourselves and others with the existence of racism in ourselves and others,' to admonish and urge the Church to seek out more creative uses of her influence and power in the elimination of racism."

Among ESCRU criticisms of the annual event are: social event of the very rich; presentation of the "annual crop of debutantes" from the metropolitan area's "most elite social class"; organizers make it a "public celebration" with the chosen "prophet" and his chosen queen, whose presence on the streets "implies that His Mysterious Majesty and consort are representative of the people when in fact the barrier separating this group from the reality of the city is quite akin to kingdoms, fiefs, and dynasties of the Middle Ages"; the ball has been thrust into living rooms via TV and radio; news-

papers carry celebration stories months in advance of the event; and children discuss the affair in classrooms.

The paper claims that the celebration "is in fact a racist institution." It is a celebration of an all-white organization. The paper goes on to state that "if one is black and particularly if one is black and lives in the ghetto" certain conclusions are drawn. Namely it is the white, rich and powerful who occupy the Veiled Prophet headlines. "Those persons are the same persons who either in the background or out front control the city which is 35% black, where the unemployment rate among Negro men is twice that of white men. Whether the conclusions are drawn by black St. Louisans are accurate is not important. What is important is that these are the conclusions," the paper states.

An institution, exclusive by design, so the paper says, cannot honestly sponsor a legitimate public celebration. The Veiled Prophet event is not a legitimate public celebration, it claims . . . "the whole spectacle has become merely a clear and unavoidable annual reminder of distinctions of class, of worth, and of power." ESCRU then asks: Can any celebration which so blatantly denies unity in the secular city have any justification today? Can white America continue to celebrate the divisions of our world?

The Missouri chapter then presents what it calls a "possible transformation" in which all groups would participate in planning the city's celebration. . . . "It is not silly to hope that anyone's daughter could become the Queen of Love and Beauty," and festivities of such a celebration would be focused on the real culture of the city. The paper states that "if the Veiled Prophet Organization would address itself to the wounds of the secular city, if it would transform its celebration into a symbol of unity among all people, then and only then would mirth and joy, festivity and gaiety be proper. . . ."

ENGLAND

Bishop Introduced to New See

The new Bishop Suffragan of Stepney, the Rt. Rev. Trevor Huddleston, was presented to the people of East London in a special service held in the parish Church of St. Dunstan and All Saints, High St., Stepney. Civic leaders, representatives of local communities, and members of other churches were invited to attend.

Dr. Robert Stopford, Bishop of London, presented Bp. Huddleston, who is a member of the Community of the Resurrection, and who was Bishop of Masasi in Tanzania, 1960-65. Bp. Huddleston preached at the service.

WESTERN KANSAS

Boys' Homes Honored

An unusual honor has come to the St. Francis Boys' Homes through an invitation from the Menninger Clinic to supply a panel member for a discussion of training of child care staff, at the meeting of the Kansas Association of Licensed Child Care Agencies.

Mr. Ronald C. Force, clinical coordinator of the Homes, has been designated by the Rev. William E. Craig, Ph.D., director, to appear on the panel which will be headed by Robert Switzer, M.D., director of the children's division of the Menninger Clinic.

UNITED NATIONS

Nun Represents Canada

The U.N. General Assembly, over the years, has seen kings, princes, revolutionaries, maharajahs, presidents, tribal chiefs, emperors, commoners, and even priests, but never a nun as one of the delegates. That is, until the arrival of Sr. Ghislaine Roquet of Canada. Formerly known as Sr. Marie Laurent de Rome, she is head of the philosophy department of College Basile-Moreau in Montreal and was a member of the 1961-65 Quebec Royal Commission on Education.

At the U.N. she will represent Canada on the 125-nation Social, Humanitarian, and Cultural Committee of the General Assembly for the next three months. She prefers to be called Madame or Professor rather than Sister for fear that someone might suspect her of mixing religion with foreign affairs.

WASHINGTON

Churches Termed Inept in Urban Work

The chairman of Washington's City Council said Churches generally have proven themselves inept at coping with problems of the city and should reevaluate their approach to urban problems. He intimated that a good beginning might see the Churches making voluntary contributions to the city in lieu of taxes.

Speaking before the Council of Churches of Greater Washington, Councilman John H. Hechinger described the Church in large urban complexes as a "sleepy cobweb institution," not altogether without its redeeming points, but "often very slow to become responsive and move in new directions." He said that Churches and other tax-exempt organizations in the District occupy 7.2 per cent of the real estate, from which no tax is derived. "Many institutions concern themselves with inner-city problems, yet make no contributions," he said.

At a number of points in his address, Mr. Hechinger contrasted what the

Churches are doing about inner-city problems and how they go about alleviating them in Washington, to the approach and accomplishments the business community has been taking. He cited, for example, the matter of the welfare mothers wanting proper shoes for their children in order to conform with the Board of Education requirement that children dress in a certain way. The shoes, he said, did not come from the Churches; they came from an anonymous business donor. He also spoke of the Poor People's Campaign and feeding the people themselves. "While the food industry responded to the crisis," he said, "the response of the Churches, while commendable, was less than heroic. In cases where some churches became involved in feeding the poor people, many were found to be inefficient in providing food. There were many instances of food rotting in church basements, there was inefficiency in food distribution which had to be taken over by other groups. This is an over-harsh judgment but it shows that there is need for churches as institutions to relate to the urban crisis and to become more efficient in this difficult world."

The councilman's suggestion to area churches was to consider adoption of a plan being followed by some St. Louis churches in the Block Partnership Program. Under that plan, each church affiliates itself with a given city block. The residents involved then inform church officials of area needs and how they might be met. From this point, he said, it becomes the responsibility of the church to take appropriate actions or suggest self-help avenues.

The Council of Churches of Greater Washington lists some 400 Protestant, Episcopal, and Orthodox Church bodies among its membership, embracing the city and many of its Maryland and Virginia suburbs.

ORTHODOX

Monastic House for Women Established

The first English language Orthodox monastic house for women in the United States was consecrated in Ellwood City, Pa., and a former Rumanian princess was installed as Mother Superior. The Monastery of the Holy Transfiguration was consecrated by bishops of three Orthodox jurisdictions in the United States. Pan-Orthodox in composition, the convent was initiated by the Rumanian Diocese of the Russian Orthodox Greek Catholic Church of America.

Mother Alexandra, the former Princess Illeana of Rumania, is head of the house. She renounced her title and all her worldly goods several years ago at the Monastery of the Blessed Virgin in Buccia, France. Construction of the convent was

supervised to a large degree by its new superior. Mother Alexandra is the daughter of the late Queen Marie of Rumania and the granddaughter of Queen Victoria of England.

CONVENTIONS

North Dakota

The convocation of the Missionary District of North Dakota was unusual for the area as it began on Friday night and was concluded after the Sunday morning service, with all clergy and delegates of the state in attendance for the latter. The Bishop of North Dakota, the Rt. Rev. George Masuda, gave his charge to the group at the opening service held in Christ Church, Mandan.

Following a celebration of Holy Communion Saturday morning, using the trial liturgy, delegates heard reports and passed a number of motions which included:

(✓) Acceptance of a \$15,000 unbalanced budget, to be adjusted if necessary;

(✓) Voting to study the possible liquidation of Holiday House (camp property) on Pelican Lake;

(✓) Favoring the possibility of young people 18 years old sitting in convocation as delegates and to have the same right in parishes and missions in the state. (Previous rules made the mandatory age for voting representation to be 21.)

It had been planned for delegates and visitors to attend an outdoor barbecue at the old Mandan Indian site of Ft. McKean, but heavy rain forced the holding of festivities indoors at the Mandan Auditorium. Following dinner, Indians presented native dances and three catechists gave testimonials to their Christian faith. Speaking were Messrs. Charles Shelltrack, Innocent Goodhouse, and Alex Wolfe.

At the final Eucharist, celebrant was the Rev. Harold Jones, a Sioux Indian in charge of Trinity Church, Wahpeton. He read some of the prayers in the Sioux language and one of the hymns was sung phonetically in Sioux. During the service the Churchwomen's United Thank Offering was received and Bp. Masuda installed the officers of the Churchwomen of North Dakota, led by Mrs. Andrew McBride of Williston.

ORGANIZATIONS

Brotherhood of St. Andrew Meets

How to maintain, in balance, concern for both social and personal Gospel within the traditional format of the 85-year-old evangelistic movement known as the Brotherhood of St. Andrew, was the subject of much discussion at the organization's national convention held in Colorado Springs, Colo. The convention also pledged the support of its Outreach mite box program to the Church's urban work

and raised its dues from \$7 to \$10 a year. Guest speakers were Mrs. Samuel Sheemaker and Keith Miller.

Part of the Convention program was a Christian Indian ceremonial in full costume by 22 Sioux Indian Brotherhood members from Sisseton, S.D.

A number of Negro Churchmen participated in discussion at the final business session on the best way to use the mite box offering for the Church's work. It was decided to hold the funds until a plan could be prepared by the Outreach committee. Of the 60 voting delegates present, more than a third were non-white. Albert Enderle of Houston, Texas, senior vice president, presided over the convention in place of Fred Gore, national president, who was unable to be present.

VIRGINIA

A Racial Ban Has Fallen

The *Virginian-Pilot* carries a story by the Rev. Lester Kinsolving on the dropping of a racial ban for one of the oldest prep schools in the country. Episcopal High school, Alexandria, Va., now in its 128th year, has two Negroes in the student body of 271 boys.

The boys, both 13 and straight A students, come from the Diocese of North Carolina. They also received top grades in the school's entrance examinations.

Headmaster Archibald R. Hoxton has stated that his mail relating to the integration of the school is favorable and that there have been no known incidents of students having been withdrawn because of it.

THE VATICAN

No Comment on Schillebeeckx Controversy

Vatican officials have refused either to affirm or deny reports from Holland that the writings of Edward Schillebeeckx, internationally famous theologian, are being investigated by the Sacred Congregation for the Doctrine of Faith. A spokesman questioned on the reports, said that he could give no information because such matters are always strict secrets.

Observers said that a form of this reply indirectly confirmed the reports, because if totally false, they would have been firmly denied.

Unofficial sources in Vatican City said that the congregation (formerly the Holy Office) is gathering material not only on Fr. Schillebeeckx but also on another theologian, Hans Küng of Tübingen University in Germany. Fr. Küng's book, *The Church*, has been severely criticized by some Church officials at the Vatican, particularly the sections which call for a re-examination of the Church structures, including the papacy. He has told re-

porters that he hoped the investigation of his book would not harm the Church. He added, however, that "the Catholics who wish to see a serious renewal of theology are just too numerous to be suppressed."

In Amsterdam, the influential Roman Catholic daily, *De Tijd*, devoted considerable space to the case of Fr. Schillebeeckx and quoted Bernard Cardinal Alfrink as saying that the proceedings against the priest would most likely end with a favorable verdict.

Karl Rahner, S.J., one of the most influential Roman Catholic theologians in Europe, is reported to have volunteered his services as "defense counsel" should Fr. Schillebeeckx be formally accused of possible heresy. The Dutch theologian is a member of the Dominican Order and served as an advisor to the Dutch hierarchy at Vatican II. He is a specialist in sacramental theology and his reputation among Roman Catholics in the United States was established with the 1963 translation of his book, *Christ, the Sacrament of Our Encounter with God*.

De Tijd said that with Fr. Schillebeeckx "as the main adviser to the Netherlands episcopacy, the entire Dutch Church province is suspect." So far, however, the 54-year-old theologian has not been officially informed of any charges against him nor has the Dutch hierarchy been informed.

SEMINARIES

Puerto Rico Dean Resigns

The Very Rev. Richard L. Rising, dean of the Episcopal Theological Seminary of the Caribbean, has resigned his post effective at once. He did not announce his future plans, but indicated that he could best serve theological education in the United States. His resignation was announced by the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico and chairman of the seminary's board.

The Rev. William P. Haugaard, associate professor of history, was appointed acting dean for the current academic year.

Founded in 1962, the seminary is unique in that its services and classes are conducted alternately in the three languages of the area—English, Spanish, and French.

ATLANTA

Clergy Seminar Held

Since 1965, the clergy of All Saints' Church, Atlanta, together with one or two others have sponsored a conference for clergy in the South. The 1968 conference is reported to have been one of the best.

The Mayor of Atlanta, the Hon. Ivan Allen, Jr., was to have been one of the speakers, but was unable to keep the

appointment. In his stead, he sent Mr. Leon Eplan of a city planning firm, and Mr. John Robinson, a member of the mayor's staff working in various urban community projects. Dr. Sidney Isenberg, an Atlanta psychiatrist known for his deep understanding of human needs; Dr. Nathan Wright, director of urban work for the Diocese of Newark; and the Rev. William Baxter, consultant to the Department of State on refugee programs, spoke to the clergy on their special fields of work. In addition, the Rev. Calvin Krop, a Presbyterian minister on the staff of All Saints', a specialist in pastoral counseling, also spoke at the conference. Mr. Krop also serves on the staff of Central Presbyterian Church, Atlanta.

LUTHERANS

Funds Deposited in Freedom National Bank

The board of social ministry of the Lutheran Church in America has a working checking account in the Freedom National Bank, the first Negro-operated commercial bank in Harlem.

According to Dr. Carle E. Thomas, executive secretary, and Emil Weltz, treasurer, the board is interested in fostering the growth of commerce and industry

in the black community and also increasing the Church's economic power to make significant impact on social problems.

The Freedom Bank, organized in 1965 by former baseball star Jackie Robinson, has assets that have grown from \$1.5 million to nearly \$30 million. Financial institutions have been credited with being a major factor in causing Harlem business to grow from 18% to 83% Negro-owned.

Complete 4 Years of Conversations

Completion of four years of Lutheran-Roman Catholic theological conversations was marked with a three-day session that launched what may prove to be a prolonged exploration into the complex subject of "Eucharist and Ministry."

Meeting in Williamsburg, Va., nine Lutheran and ten Roman Catholic theologians and Church officials heard position papers by two men from each Communion. In a joint statement issued at the close of the session spokesmen said: "From the papers dealing with the biblical testimony, it was evident that there was no demonstrable normative pattern of the ministry during the period covered

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Letter from London

You hear often enough about the Mothers' Union. Its brother organization, the Church of England Mens' Society, gets much less publicity—perhaps because it is very much smaller numerically, or perhaps because men are the silent sex. Anyway, its recent annual conference (the 69th) provides an excuse for talking about it.

Founded in 1899, it lists its aims as, "1. to band Churchmen together to promote the glory of God, and help forward the work of the Church; 2. deepen the spiritual life of its members; 3. encourage the reading and systematic study of the Holy Bible; 4. uphold the Christian standard of marriage and family life, and emphasize the responsibility of fatherhood; 5. promote fellowship among Christian people and men of goodwill; 6. emphasize that the principles of Christianity must be applied to all human relationships." Themes of its conference on this occasion were a) the care and after-care of criminal offenders; b) marriage and divorce; c) industrial redundancy.

In his host address to the conference the Bishop of Exeter, Dr. Mortimer, called on engineering unions to take a ballot of all their members before indulging in the major strike which their leaders have threatened for next month. This call was supported by Mr. Tom Chapman, liaison officer for the Church

Assembly's Board for Social Responsibility and a former trade union leader.

On the subject of marriage and divorce the group which discussed it said, "We believe that the Church should not find it impossible to exercise its authority so as to allow the remarriage of divorced persons where the full authority of the Church, as represented in its bishops, has found that a marriage ended in divorce was no longer a viable common life shared by those who entered into it. We admit that the burden on authority will be very great and we believe that such a marriage would properly be only very infrequently allowed. On the other hand, the Church's upholding of the ideal of Christian marriage, as maintained by its present marriage laws over against those of the state, should continue."

Dr. Cuthbert Bardsley, Bishop of Coventry, described the conference as the best and most stimulating that he had presided over since becoming the CEMS chairman a dozen years ago. On the other hand, the society had to report a deficit of £4,000 and the fact that a third of the 2,000 branches had not paid up their capitation fees (roughly one dollar per year per member).

To mark the 50th anniversary of its reconstitution as a diocese, Coventry has

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The Episcopal Church ***in*** ***Siouxland***



**St. Thomas'
Sioux City, Ia.**

**St. Paul's
Sioux City, Ia.**

**Calvary
Sioux City, Ia.**

**St. George's
Le Mars, Ia.**

**All Saints'
Winnebago, Neb.**

**St. Francis'
So. Sioux City, Neb.**

**By Roger Reisdorph
of Calvary Church**

Every story should begin with a "What, Where, When, and Why. . . ."

What? The Episcopal Church in Siouxland;

Where? Sioux City, Ia., and the surrounding 150 square miles;

When? Now;

Why? Mutual Responsibility and Interdependence.

Our story begins with snatches of three articles carried in the *Sioux City Journal* on the same day:

"The Rev. Robert Lucent spoke to the Mt. Sinai Temple on how to better relations between the Indian minority (approx. 1,500) and the community. . . ."

"The Rev. J. Gregori led a group of distinguished citizens and the heads of community organizations asking the County Board of Supervisors to provide special quarters for juvenile probation and detention to replace placing first delinquents in the County Jail along with pervers and other hard-core criminals. . . ."

"The Rev. Richard Bullock appeared before the City Council, asking for assistance in establishing a Sioux City Commission for the treatment of alcoholics, and a request for \$81,000 was made for 1969. . . ."

The Episcopal Church in Siouxland comprises six congregations, four cities and towns, four priests, nine buildings, three states, two dioceses (Iowa and Nebraska), and one missionary district (South Dakota). Four years ago there were the same six congregations, towns, priests, buildings, states, and dioceses, etc. In 1964 there was St. Thomas' Church in downtown Sioux City, a large parish, working by itself; St. Paul's Church in west-side Sioux City, a small mission congregation once a parish but now in a changing neighborhood, working alone; Calvary Church, east-side Sioux City, a mission with a new building, working by itself; St. George's, Le Mars, a small congregation sharing its priest with two other towns 30 and 60 miles away; and All Saints', a mission on the Winnebago Indian Reservation served by lay readers from St. Paul's.

In 1964, St. Paul's non-Indian congregation left the old building and joined with the congregation of Calvary. The building was turned over to the Indian congregation, a new priest arrived to be its vicar, and the building was extensively renovated. This, for the first time in many years, gave the Indians in Sioux City (at their own request) a church they could use for worship, fellowship, and community work. They now could use their native tongue, hold social functions of their own with their own dishes and native customs. Most unique in this arrangement is the fact that the Diocese of Iowa is responsible for building and maintenance, while the Diocese of Nebraska provides the priest and his salary. Now another priest, the Rev. Philip Allen (a Sioux) has come to be the vicar of St.

Distinguished Congregations

Paul's. Fr. Lucent is his assistant and the vicar of St. Francis' Mission, South Sioux City, Neb., and All Saints', Winnebago, Neb., and Episcopal chaplain to the Winnebago Reservation Hospital. The old St. Paul's rectory has become the Sioux City American Indian Center. Through the center, many new programs of the community type have been started in an effort to assist the Indian people of Siouxland as they make the transition to a new life. A grant of \$28,000 from the national Church enabled the center to hire a full-time director and four additional staff members. The activities of the center are governed by a board of directors composed of American Indians.

St. Francis is a new mission (1965) and now has a new and unique building (1967). The small congregation managed to buy a large quarter block of land and built a large ranch-style house which they use for their church building. They put in all the plumbing and window openings as per the house plans, but left out most of the partitions. They put windows across the garage door openings so the normal double garage can be used for a social hall. The kitchen is according to plans, and the basement is partitioned for classrooms. The area used for living room, dining room, and bedrooms now serves as the church. This gives them chapel space for 100, a parish hall for 60, and five classrooms, a sacristy, and restrooms in the basement. It is an added feature that the building can be readily



Returning from diocesan camp:
Boone, Iowa

converted to a nice house if the population shifts and the congregation wishes to build elsewhere.

A little further south in Nebraska is the Winnebago Indian Reservation in which All Saints' Church, served by Fr. Lucent, and the U.S. Government Indian Hospital are located. Between the Sioux City American Indian Center, St. Paul's, and All Saints', the Indian people of Siouxland area now have many opportunities for the first time to get and receive undivided help in family, social, housing, and educational problems, and most anything else that will help them. Most important of all, the Indians and non-Indians of Siouxland are really finding out how much they have in common and how much they continually help each



Delegation to Iowa's diocesan convention

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other. A further point is that the Indian community is listened to for ideas, and much of the leadership is coming from them. The reason for this is that no program will succeed without their support and enthusiasm.

In downtown Sioux City stands St. Thomas' Parish. It is the mother of the Episcopal Church in this area. She is hostess for many community organizations, like the School for the Mentally Retarded Children (3 years), a pre-school nursery, Medicare Headquarters, Sergeant Floyd Area Council of the Boy Scouts of America, ministers' groups, Human Rights Commission, Red Cross, Adult Education Classes, and Sioux City Junior League. Most recently, one of the parish houses is being used for the offices of the Siouland Council on Alcoholism and the Iowa Comprehensive Alcoholism Project. The rector, the Rev. Joseph Gregori, is an example of his congregation and the other priests of the area in that he is a community leader as well as a rector of a parish. He has been three times president of the Sioux City Council of Churches, once president of the Ministerial Association, and twice president of the Rotary Club. He is currently president of the Sioux City Council of Community Services, chairman of the Human Rights Commission, chairman of the Sioux City Conference on Iowa Cities "Crisis Committee," and board member of the multi-county War on Poverty. St. Thomas' parishioners are involved in the life and work of the whole community.

St. George's in Le Mars is a parochial mission of St. Thomas' (and one of the parish's MRI projects). The ministry is provided by not only the rector but also by five layreaders of St. Thomas' Church. Le Mars is a community of about 8,000 people. A pre-school nursery and Head-Start program are among the community

involvements of this mission, as well as service to a small college, Westmar. In recent years St. George's has produced two priests for the Diocese of Iowa as its contribution to the greater life of the Church.

Calvary Church, from the outside, would be more easily identified as an office and school, but every inch is usable for church or community functions. Pews have been dispensed with and folding chairs with kneelers are used instead, for more flexibility in program and use of the building. This allows for further use of the nave section of the church when it is separated by a sliding accordion door. The members of Calvary believe that a building is not much good unless it is used for more than just church meetings and Sunday services. Therefore, the building has been used for everything from a community weight-reducing class to a social and activity center for the mentally retarded, while the other activities of a church go on. In one month alone during the past year, the building was used for 70 meetings of various groups, plus services. The Morningside Nursery School meets at Calvary. It is a leader in this area in the city and is operated as a community service of the people of Calvary Church. Calvary has lay people involved in the poverty program, board members of the Woodbury County Association for the Mentally Retarded, Council of the Boy Scouts of America, Board of Supervisors of the county, OEO program, Siouland Council on Alcoholism, the Western Iowa Men's Residence (a half-way house for alcoholics), and most of the service clubs of the city. Calvary also serves as the center for work with the Episcopal students at Morningside College, with Fr. Bullock being Episcopal chaplain to students.

One of the interesting items of the



mutual work of these congregations is that six seminarians and more than 20 summer workers have shared in the experience of this united work. This is what makes all that has been mentioned before work effectively. Each church could and did work on its own; however, now we have seen what can happen when we work together. Resolutions and nominations can be sponsored for community area, and diocesan work; a combined vacation Church school can be run, utilizing all the talents and resources of the six congregations; buses can be used for transportation to diocesan convention and camps and conferences thus reducing transportation cost while showing that there is more than one church or a few Episcopalians in a given area; hospitals are covered to the extent that every Episcopalian is visited every day by one of the priests who work on a rotating system. In matters of pastoral care, a cooperating ministry such as ours may better meet individual problems.

One might ask, "What about organization?" Our answer is that we have very little—just mutual interdependence and responsibility. Perhaps that is using an out-dated word for money in the Episcopal Church. It may be, but we in Siouland know that something has happened in our lives to make us aware of each other and become deeply concerned about one another's work. There used to be five separate churches which had no idea of what anybody else was doing, and cared little. Now, we have one Church with many hands, feet, buildings, and people, all concerned about doing the work of God in our area. We still have parish identification, but with one cause in mind, while using buildings and doing programs which are penetrating and which meet the needs of our people and our community.



An emphasis on work with the young:
One of the nursery schools

An Absurd Decision

We cannot believe that the Executive Council of the Episcopal Church used good judgment in passing a resolution [L.C., Oct. 13] urging a boycott of the city of Chicago as a place for Church meetings. We agree with one member of the Council, Charles M. Crump, who says that the resolution implicitly condones the extreme provocation of the police by the demonstrators. To be sure, in its resolution the Council "deplores the excessive provocation which was evident." But the proposed boycott is discriminatory in that it would punish the city of Chicago but not those who it admits were excessively provocative. It seems only too clear that the Council passed this resolution (by a vote of 20 to 13) to appease young radicals. The young man who introduced the resolution is Tom Wand, aged 19. At one stage of the discussion he asked, "Are you for youth? We ask for your vote." Can it be that there are 20 members of the Church's Executive Council who can be swayed by argumentation on that level, who fear that to vote no to such a resolution would be to put one's self on record as being against youth?

We can only deplore this decision as absurd.

That Old Bleak Malapropism

"A mystical renaissance is everywhere, from television to department stores. This year three TV series will deal with witches and ghosts. The movie *Rosemary's Baby* is both demonological and box-office." So reports *Time*, issue of Sept. 27, in the Time Essay titled "That New Black Magic." It is an interesting report of a noteworthy contemporary magical renaissance. Superstitions are busting out all over. *Time's* reporter does not exaggerate.

But why, oh why, must he too, like so many other writers, call a magical renaissance a *mystical* renaissance? Mysticism is not any kind of a synonym for black magic — new or old, or occultism, or parapsychology, or superstition. Mysticism is the experience of realized union with God, or with the One, or the Absolute, or the World-Soul. Mysticism may be a good thing or a bad, wise or foolish. But people who write about it should take the trouble to ascertain what it is, and what it isn't.

Rosemary's Baby now: we've seen the show, and it is good diabolism, but not good mysticism. In fact, there's no mysticism in it at all.

Confessional

I am rock, man, unreachable.
 Before I myself blinded,
 I saw a thousand hollowed men
 fragmented,
 And I saw steeled soldiers caress orphans
 give them water and comfort.
 Before I myself deafened,
 I heard slum children whimper
 when I touched their bloated bellies,
 And I heard smartly dressed children
 sing anthems in the park.
 Before I abandoned my sense of smell,
 I smelled the burning flesh of countless
 wartime funeral pyres,
 And I smelled the incense filling
 high-ceiled sanctuaries.
 Before I quit my ability to feel,
 I felt the tears of scarred children
 on my cheek,
 And I felt the complete warmth
 of a night lover.
 I quit those things;
 Only taste I sensed.

I pleased myself with drunkenness;
 A thousand diluted sense impressions
 To appease,
 But soon all the wines were vinegars
 whose sweetnesss I could not deny
 And whose bitternesses I could not bear.
 I closed myself to taste.
 These things I did to myself, for myself.
 I became stone.
 Now my face, obdurate,
 Lined for eternity.
 Yet, before I gave up, became rock,
 Said to hell with it, all,
 I knew two worlds
 Which unresolved revolved together
 In a dance I could not learn to step.
 I quit.
 I could not find the measure,
 Could not dance the dance's dance
 Of each and of both
 And yet know which rhythm I pursued.
 I can be handled, cast, kicked,
 But not reached.

Thomas Soper

BOOKS

RELIGION GOES TO SCHOOL. By James V. Panoch and David L. Barr. Harper & Row. Pp. vii, 183. \$5.95.

The sub-title for this book is "A Practical Handbook for Teachers." It would be a valuable and practical handbook for clergy or for anyone else concerned with the question of the use of the Bible, prayer, or religious studies in our public schools. The authors contend that "the Supreme Court did not remove religion from the public schools, we did."

James Panoch and David Barr are officers in an association whose purpose is to promote the proper use of the Bible and of religion in our school systems. With most Church groups apathetic to this concern, we can be thankful that there are Christians trying to do something constructive about it.

Religion Goes To School is not written to "sell" the subject from some impractical, emotional viewpoint. Rather, it presents a well-written summary of court decisions, the legal aspects of these decisions, and an evaluation of frequently raised questions about these decisions. No biased viewpoint is detected. The authors then offer two valuable chapters for committees charged with the task to develop or investigate a course of study on religion in a school system. Brief case histories of presently used materials and curricular units in many school systems are given (it is surprising how many schools do teach religion), as well as suggestions on teaching methods and a comprehensive list of usable materials and their sources.

The last quarter of the book comprises an extremely valuable and well classified bibliography. Each selection is briefly reviewed and helpfully analyzed. It is a lengthy list of books and periodicals, covering the subject from every area and all points of view. The resources offered in this book would be valuable to any person engaged in Bible study and general religious investigation. Certainly this is a volume worth much more than its purchase price.

(The Rev.) MAXWELL BROWN
St. Mathias Church
Waukesha, Wis.

MY CUP RUNNETH OVER. By Harry B. Taylor. Trinity Press, Ambler, Pa. Pp. xv, 255. \$2.85.

Dr. Harry B. Taylor is to me one of the truly great personalities in the Episcopal Church in the 20th century. Though he is virtually unknown in America, in Central China he is as famous and more revered than the Mayo brothers and Dr. Salk combined. He has made a sketchy diary-like autobiography a part of the public record, so now the reading public can begin to get acquainted. Because he is modest, his account is like an iceberg,

most of his significance remaining hidden. He gave himself honestly to God, and God made of him a splendid surgeon and a justly famous person. Although he was personally humble, he carried with him an aura of majesty that affected alike the consciences of Chinese and Americans; one instinctively recognized him as a "better."

Language study, a chore for many, was for him a challenge; he actually enjoyed it through a long and busy life. Although he had a loving family he accepted long separations with a good nature. The reader gets glimpses of the loneliness this entails when the doctor remembers singing hymns alone or reading through the communion service because the sacrament was not available. He loved China, the food, the language, and the people, and made decisions under duress that were literally inspired. And through this cosmopolitan life he kept the brash loyalty of a native Virginian—the Parthenon at Athens is beautiful, but the rotunda and environs at the University of Virginia are more beautiful! The dedication would embarrass a sophomore theme—"to my wife—one in a million"—it sounds like Iowa corn. But in this case it is Gospel truth: Alma B. Taylor is one in a million!

I had the pleasure to live in Dr. Taylor's shadow for about two and a half years in Anking, China. Reading *My Cup Runneth Over* makes me want to pack, for I am just as certain as I am that the sun will rise tomorrow, that in Anking Dr. Taylor's shadow still remains.

(The Rev.) PAUL B. DENLINGER, Ph.D.
Episcopal Theological Seminary in Kentucky

THE RELEVANCE OF THE PROPHETS. By R. B. Y. Scott. Macmillan. Pp. 248 paper. \$2.45.

This paperback volume of R. B. Y. Scott's *Relevance of the Prophets* is a new and revised edition of his familiar introduction to the Old Testament prophets, brought up to date, both in terms of the ever-increasing results of scholarship since the original edition of 1944, and of the changing implications of recent times, as well. As may be expected, Dr. Scott's scholarship is thorough, while, at the same time, his style is so simple and direct that this book should be invaluable, not only to the clergy, but to interested laity, especially teachers in Church schools who will be dealing with this subject.

There is a commendable restraint in the author's handling, both of the basic data and of their implications. Although no one could possibly write on a subject like this without provoking some disagreement, there is certainly nothing to shock anyone's sensibilities with the possible exception of the most extreme of Fundamentalists. Dr. Scott also emphasizes (quite rightly) that the prophets spoke in the idiom of their day and addressed themselves to the problems of

their time which cannot be exactly duplicated in any other age. And so, the thing which is eternally relevant is their sense of confrontation with the righteous demands of the eternal God whom they knew as YAHWEH. And although the great prophets perceived that many idols must be overthrown, so that the truth and justice of YAHWEH might prevail, it is refreshing to find that the implications are left up to the perception of the reader. It is all too easy in every age to use the prophets as justification for all manner of negative "reforms," when in reality the *haalim* that have been cast down are merely replaced by new "cultic deities," often more evil than the ones that preceded them.

(The Rev.) MERRILL A. NORTON
Church of St. Luke the Evangelist
Mulberry, Fla.

BEYOND THE BURNING: Life and Death of the Ghetto. By Sterling Tucker. Association Press. Pp. 160 paper. \$2.50.

Sterling Tucker examines quite pointedly the problems which cause the frustration which ultimately deny black Americans equal access to the opportunities of our land. A remark made in the introduction is but a resounding second to the Kerner Report: "America lacks the will to put into operation the solutions it has already found." His definition of integration is "full partnership of black and white. Redistribution of capital, resources, and power. Integration means white sacrifice. If whites believe democracy can work, they must believe in it enough to make it work. And democracy can survive only if whites choose to stand on their own two feet by refusing to ride to victory on the backs of blacks."

The brief remarks of the dilemma of the Church and the white liberal are helpful. The Christian "won't feel threatened by a few anti-white cries . . . let the anger of a few sidetrack him. He will push for integration in schools . . . lobby for stronger black voice, increased black control, deeper and more pervasive black influence."

Beyond the Burning is an imaginative, constructive, and practical "how to" book for achieving honest black and white equality.

(The Rev.) WILLIAM J. MILES
St. George's Church
Milwaukee

Booknotes By Karl G. Layer

Ad Limina Apostolorum. By Karl Barth. John Knox. Pp. 79 paper. \$1.50. Included are an account of the author's 1966 trip to Rome, questions for clarification and critical questions he asked, an essay about the Constitution on Divine Revelation, a letter on Mariology to a German RC theologian, and an appendix on Barth's thoughts about Vatican II before its work was completed.

LETTERS

Most letters are abridged by the editors.

People and Guns

Let's face it. *People* kill people. Guns, knives, axes, sledge hammers, paving stones, broken bottles, even baseball bats are only incidental. Automobiles are too—come to think of it.

JOHN A. HARDY

New York City

Editor's comment. We couldn't agree more than we do with Mr. Hardy; but if his statement was provoked by our editorial calling for good gun legislation [L.C., July 21] we can only say that we still hold that people minus guns find it rather harder to shoot to kill than do people *cum* guns.

Lambeth and Glossolalia

Praise the Lord for the Lambeth Conference's resounding "Call to Prayer" [L.C., Cover, Sept. 22]! It is especially gratifying to note their admonition to advance in the practice of prayer in the Spirit, and that the bishops of the Anglican Communion are the first of the historic Churches in modern times to give open endorsement to the apostolic practice of praying in unknown tongues. For there can be no doubt that this is the scriptural meaning of praying in the Spirit, as St. Paul makes unmistakably clear in I Cor. 14: 14-15: "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it, then? I will pray with the spirit, and I will pray with the understanding, also. . . ."

MILTON F. WILLIAMS

Pittsburgh

The Sempiternal Deacon

Re. Mr. Paul Hartzell's letter [L.C., Sept. 8]:

My dictionary defines:

Perpetual: continuous, never-ceasing, endless, everlasting, un-failing, constant.

Lifetime: the duration of existence, or of one's life.

The Roman and Orthodox Churches may choose a lifetime profession. With God's grace, I pray that mine may be more enduring.

(The Rev.) WARREN G. THOMAS
Perpetual Deacon

Philadelphia

Baptismal Proxies

Even at this late date a brief reply seems needed to the letter from Milton Williams [L.C., Aug. 4] in case there may be others who have not heard of and do not understand the value of baptismal sponsors by proxy.

Mr. Williams suggests that a sponsor who cannot be present cannot have any "hope or intention or expectation of honoring these vows." On the contrary it is often precisely those godparents who cannot be present who are most carefully chosen and who will do most to help their godchildren grow up in the Christian faith. In my parish (admittedly not a normal one) most families are in Japan on two or three-year assignments. They make friends here, of course, but the closest friends and relations are likely to be half-way around the world. What should

they do? Choose godparents from their present temporary associates? Wait until the child is two or three years old and they return to their own country? Spend several thousand dollars for a trip back to their homeland? Some parents do follow one of these courses but most find none of these choices acceptable. Most parents therefore choose with considerable care and thought friends or relatives who can be counted on to care about their child no matter where they may be and even, if the need should arise, take full responsibility for their child's upbringing. Perhaps such godparents cannot be present at the moment of the baptism, but they will have the child in their prayers and they can expect in the future to be closer to that child than those who by chance were available to represent them as proxies.

Not all parents are as far from their closest associates as those temporarily living abroad, but even in the United States, even within a more limited area, in an era of rapid change and movement it is surely not possible always to have all those best fitted to serve as godparents present at the baptism. Clearly, then, proxies fill a needed role and enable the baptized, as they grow, to have the deep relationship, the love, the prayers that will help them become in due time mature Christians.

(The Rev.) CHRISTOPHER L. WEBBER
Rector of St. Alban's Church

Tokyo

A.E.C.

I write to express my appreciation for the very kind words in your editorial "A Rose For Lester" [L.C., Aug. 4]. I note that this rose was rapidly wilted, by what you entitled "A Brick For Lester," in the form of a letter from the Rev. Robert Cromeey of San Francisco [L.C., Sept. 1].

Bob's letter was strongly critical of the Association of Episcopal Clergy—even to the extent of his claiming that it has "done little or nothing." I believe that this comment is patently unfair to: (1) The Rev. John Whiston who has spent an enormous amount of time in clergy counseling and placement; (2) The Rev. Fordyce Eastburn who has conducted a clergy rehabilitation program; (3) The Rev. Fred Reinheimer, AEC legal counsel, who traveled 3,000 miles in order to present one bishop with an outline for legal action unless he restored one clergyman's license to preach and officiate—which restoration took place one day after Fred's visit; (4) The Rev. Richard Byfield, another member of AEC, whose work as the secretary of the Church Pension Fund Committee of General Convention in Seattle made possible the most extensive testimony ever heard from critics of the Fund—and subsequently passage of an unprecedented package of reforms.

(The Rev.) LESTER KINSOLVING
Editorial Department
San Francisco Chronicle

San Francisco

Faith does not consist in the belief that we are saved; it consists in the belief that we are loved.

Alexander Vinet
(1797-1847).



High quality 12 oz. and 16 oz. packages and bulk. Just try our tasty pecans! You'll agree with our customers over the nation who say they're the best they've ever eaten!

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NEWS

Continued from page 7

by the New Testament. The implications of this fact for the teaching of the Church about the ministry requires further study. Related to the above issues are the implications of Vatican II statements regarding the 'Ecclesial Reality' on non-Roman Churches, namely, its recognition of non-Roman Churches as communities of grace and salvation. These also will be dealt with in the papers and discussions of the next meeting."

The Williamsburg meeting was the seventh in the series of doctrinal deliberations initiated in 1965, under the joint auspices of the USA National Committee of the Lutheran World Federation and the Bishops' Committee on Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops.

Vatican Official Visits Lutherans in America

A Roman Catholic priest assigned by the Vatican as its liaison with the Lutheran World Federation is making his first visit to the United States. He is the Rev. Dr. August Hasler, 31, a staff member of the Secretariat for Promoting Christian Unity, which is headed by Augustin Cardinal Bea.

Fr. Hasler earned his doctorate at the Gregorian University in Rome, with a dissertation on "Luther and His Theology as Seen in Roman Catholic Workbooks." While in this country, he has conferred with Lutheran and Roman Catholic leaders in New York City, Washington, D.C., St. Louis, Chicago, and Minneapolis-St. Paul, as well as in Toronto and Montreal. He also participated in the Lutheran-Roman Catholic theological conversations in Williamsburg.

WESTERN NORTH CAROLINA

Bishop Honored on Anniversary

On the 20th anniversary of his consecration, the Rt. Rev. Matthew George Henry, Bishop of Western North Carolina, was honored by his people at a service of Solemn Evensong at Trinity Church, Asheville, N. C. A reception followed the service.

A letter of tribute from the Presiding Bishop was read; the people of the Fourth Province were represented by the provincial president, the Rt. Rev. Thomas Wright, Bishop of East Carolina, who spoke at the service; and the people of the host diocese were represented in a tribute given by Mr. A. B. Stoney of Grace Church, Morganton. Mr. Stoney had been a member of the standing committee when Bp. Henry was elected, and Bp. Wright was one of the consecrators. Bp. Henry received a gift of the retired

mortgage on his home. It was presented by the Rev. Gale Webbe, president of the standing committee and rector of the Church of the Incarnation, Highlands. The needed amount of the mortgage, \$20,000, was contributed by the people and churches in Western North Carolina.

Also present for the service were the Rt. Rev. Thomas A. Fraser, Jr., Bishop of North Carolina, and his suffragan, the Rt. Rev. W. Moultrie Moore, Jr. Combined church choirs of Asheville with the Mars Hill College brass ensemble provided music for the occasion.

CHICAGO

Christian Century Editor Dies

The Rev. Kyle Haselden, 55, editor of *The Christian Century*, liberal religious weekly, died Oct. 2, in his home in Evanston, Ill. He had undergone surgery last December, at which time it was determined that he was suffering from a brain malignancy.

He joined the magazine staff in 1960 as managing editor and became editor in 1964. A distinguished American Baptist minister before coming to the *Century*, he had served 23 years in pastorates in New York, West Virginia, and Minnesota.

Succeeding Dr. Haselden as editor of *The Christian Century* is Dr. Alan Geyer who joined the staff of the magazine in September.

MINNESOTA

Englishman Gives Lectures

The Very Rev. Alan Richardson, Dean of York, presented the second in the series of Keeler Memorial Lectures at the University Episcopal Center, Minneapolis, on the theme "Faith and Unbelief." The three lecture titles were Orthodoxy, Doubt, and Resolve. Dr. Richardson also presented lectures to the Women's Association, preached in the center's chapel, and spoke at the Hatch Forum dinner and at Coffman Memorial Union.

The Keeler Memorial Lectures are a memorial to the late Rt. Rev. Stephen E. Keeler, Bishop of Minnesota, 1931-56, who with the late Lloyd Hatch of the diocese dreamed of the Church's work on the campus of the university in an ever expanding capacity. The lecture series is an important part of the campus ministry program at the University of Minnesota.

AROUND THE CHURCH

The American Church of the Riviera—Church of the Holy Spirit—in Nice, France, recently launched a campaign to raise \$2 million for the establishment of an international study center on the Riviera. The Rev. J. L. B. Williams is rector of the church.

LETTER from LONDON

Continued from page 7

set up what is described as one of the biggest evangelistic enterprises of modern times conducted by the Church of England. Lasting eleven days, it began with a dramatic lighting of torches while a thousand worshippers called out "let there be light." Main missionary is the Bishop of Coventry (Dr. Bardsley) who first conceived the idea of the mission as a great crusade of rededication. He was assisted by the Archbishop of York who said at the opening occasion, "If you want it to be easy in the years ahead, then don't come back after tonight for, if you become an active Christian in the next ten days, you automatically become a world citizen. As a follower of the Saviour you will be called to have a share in the griefs and sorrows of the world, a large part of which is starving and illiterate. Christ has a way of shedding an uneasy light on the world and, if you are to be His servant, you are with Him in the fight to redeem the world."

It appears that not many people heeded the Archbishop's suggestion about not coming back: the cathedral holds 2,000 people but it has been so over-packed that it was necessary to organize no less than four overflow meetings on closed circuit television. A remarkable number of laymen prominent in British public life participated by publicly affirming their own adherence to the Christian faith. Dr. Bardsley, taking full account of Christian humanitarian activities and giving them full credit and also fully acknowledging the need to wrestle anew with theology, says that there is a great need today for people to stand up and say: Thus saith the Lord.

The British Government is deliberately going to set off explosions alongside six or seven English cathedrals. But it will

not be an anti-Church move. The intention is to discover the effect of sonic bangs on buildings in general and cathedrals in particular, and also to assess other vibratory damage. Not only the airplane which breaks the sound barrier but also the heavy truck which rumbles along the nearby highway constitute perils to ancient fabrics. The Dean of Durham, the Very Rev. J. H. Wild, says that the tests are welcomed by the Deans' Conference and they will fully cooperate and give all facilities for the tests.

The Church Missionary Society has been having an unfortunate experience. "No Coloured People Need Apply" were the words on an ad seeking labor in its staff canteen. An enterprising journalist picked them up. What had happened was that the society lets out its staff catering to an independent firm. This firm also disavows any apartheid policy in its staff. But the firm leaves minor appointments to its on-the-job manageress and it was she who had concocted the ad. While the society was not in any way directly responsible for the wording, a spokesman said "In a way, it means that we have failed. We can only be humble that after all our teaching the manageress should have views against coloured people that are not those of the society."

More and more I get convinced that religion in England is not so much declining as being redefined. Latest bit of evidence is the new University of Lancaster which has set up an important department of religious studies. So great has been the demand on this that only one in every seven applicants has been able to find a place there. Youngsters are pretty shrewd judges of what is important and what is not. And evidently they are finding God and God-talk are not to be neglected.

DEWI MORGAN

PEOPLE and places

Honors

Dr. Marjorie Peebles Meyers of Detroit has been named Michigan's Outstanding Physician of the Year by the Michigan State Medical Society. She is the wife of the Rev. Canon F. Ricksford Meyers, rector emeritus of St. Matthew's, Detroit, and honorary canon of St. Paul's Cathedral. She is the first woman and the first Negro to receive the honor since the awards program was initiated four years ago. The citation called Dr. Meyers a "distinguished physician, medical educator, medical statesman, and dedicated community leader." She is a 1943 graduate of Wayne State University Medical School, Detroit.

Churches New and Old

A concelebrated Solemn High Eucharist on the Feast of St. Michael and All Angels marked the 50th anniversary of the Church of St. Cyprian, Detroit. Concelebrants were the Rev. Canons Malcolm G. Dade, rector, and F. Ricksford Meyers of St. Paul's Cathedral; and the Rev. F. B. Williams of St. Clements, Inkster; assisted by the Rev. Frs. W. W. Venable, G. O. Collins, and T. S. Wilson all of St. Cyprian's. The service opened with Canon Meyers' officiating at the blessing of

the new furnishings of the church. Fr. Williams was the preacher.

Church Army

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C Sat 4:30

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