

The **+ WITNESS**

MAY 9, 1968

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NEW YORK CITY

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Story of the Week

Banyard Rustin Sees Elections Key to Race Relations

★ One of the nation's top civil rights leaders predicted that this fall's elections would be the key factor in determining the course of race relations in the U.S. for the next quarter of a century.

"The elections of 1968 will determine whether or not there will be race war in the streets for the next 25 years," said Bayard Rustin executive director of the A. Philip Randolph Institute. Mr. Rustin, who was the chief organizer of the March on Washington in 1963, addressed a group at St. George's Church, New York.

"No Negro leader can determine whether there will be violence in the streets," said Rustin, who is a staunch advocate of non-violence. "That can be determined only by Congress. Violence can be cast out only by justice.

"If Congress is prepared to eliminate injustice in this society, then those who believe in non-violence will have their hand strengthened."

If this does not happen, he went on, "Congress by their inaction will have robbed Dr. King of his victory," he said, referring to the mass outpouring of good will following the death of **the civil rights** and peace leader.

Among the required pieces of legislation cited by Rustin was

enactment of the \$2 minimum wage. Referring to agreements that the small business man will be forced out of business if such a law is enacted, he said, "Let's subsidize the small business man if he can't afford to pay a \$2 an hour minimum wage."

Citing subsidies already paid to farmers and other special interest groups by the government, Rustin said: "I'm tired in this country of socialism for the rich and free enterprise for the poor."

Another required piece of legislation, he said, was a guaranteed income of \$4,000 for a family of four.

He also called for a program of public works "for things we need—schools, hospitals, parks. Let's put these people to work at these things we need and in the process train them in the necessary skills to earn a living."

He also called for free medical care "for whoever wants it, including the rich." The same care should be made available to all, he explained, "so that the poor don't feel like dogs when they take advantage of it."

Rustin warned that "society is teaching young Negroes every day that they should believe in violence." For five years, he explained, civic leaders in Harlem urged that a Negro be made head of a police precinct in Harlem. "For five years, they

were ignored. But in 1964, there was a riot, and two weeks after the rioting Lt. Sealy was made a captain. Lt. Lloyd Sealy was the first Negro to become a police captain in New York.

"And the young Negroes said to their elders: 'For five years you worked and got nowhere. Now we did it in three nights with sticks and stones and Molotov cocktails.'"

Similarly, he said, in Chicago, residents in the Negro ghetto areas pleaded in vain for sprinkler heads on fire hydrants to give some relief from the oppressive summer heat in overcrowded tenements where there is no air conditioning.

"But 24 hours after the riot there last summer, a man from city hall went around in his car and distributed the \$8 sprinkler heads for the hydrants."

When society thus demonstrates that the only thing that will work "has been limited violence to accomplish limited things, they are teaching the young Negro to use violence."

In so doing, Rustin said "they are teaching him a lie. Violence will work up to point X. But when you reach point X plus one, you will see the most fantastic repression against Negroes. And in the process the whites will lose their civil liberties as well. For you can't repress one tenth of the population without taking away the civil liberties of the other nine tenths."

Rustin distinguished between the violence of the young Negro

leaders and the "systematic violence" of injustice built into American society.

While condemning both, he declared the second was by far the more reprehensible. "The violence of Stokely Carmichael, bad as it is, is not to be compared with the violence of the racist."

Defining racism as a basic in-

gredient of white society, Rustin explained: "White society has said to the Negro, 'No matter what you are, what you have accomplished, what you are capable of becoming — stay apart, for you are unacceptable.'"

He said there is "a moral difference between the violence of the oppressors and the reactive violence of the oppressed."

Robinson Wants Church Leaders Picked from Secular Jobs

★ Bishop J. A. T. Robinson of Woolwich told a theological consultation that bishops and other Church leaders in a "religionless age" might best be recruited by advertising among "pastorally and prophetically minded men already used to executive responsibility in the secular world." He spoke on the next frontiers for theology and Church, at the Gallahue theology today conference held at Princeton Theological Seminary.

Many of the specific recommendations he made concerned the clergy in a day in which, he claimed, the "religious face" of the Church will not be very prominent. Clergymen, Bishop Robinson stated, should not be ordained without secular qualifications.

The Anglican bishop, who made headlines in the early 1960's with suggestions on the abandonment of spatial language concerning God, set his address in the context of two questions: "How do we remain theologians after the 'death-of-God?'" and "How do we remain Christians after the 'death-of-the Church?'"

He made it clear that he did not subscribe either to the literal death of God or of the Church, but said that such theological assertions indicated the need for changes both in theol-

ogy and in the life of the Church.

While arguing that a God who exists as a being in another realm is no longer credible, Bishop Robinson said that divinity was not destroyed.

The next question for Christology, he said, will not be that of the two natures of Jesus Christ, divine and human, but about "two sets of language about one nature," that is, "man-talk and God talk."

Just as the mold for God has been shattered, he continued, so has the casing of the Church been broken. He expressed great hope that the "death-of-the-Church" can be a sign of its resurrection.

The bishop drew a number of examples, mainly from the contemporary British scene, of how the Church has, in his view, become too concerned with itself and too interested in serving itself rather than the world.

Based on his evaluation, he made a number of predictions. He said there will be an increasing "brain drain" among the younger and more radical clergy, and he held that a Church totally identified with organized religion will have to be given up.

On the positive side, Bishop Robinson said that the Church's organization and manpower, while creating liabilities, could

be a great asset. No other voluntary body is as well equipped as the Church, he said.

He concluded that the job of the Christian is "not to worry about the body of the Church—whether the present one or the future one. Our only trust is that there will always be a form, a body, through which the response to God, the Spirit, the kingdom, can be made."

The Church and its forms are dispensable in the hands of God, he stated, and therefore commitment to the Church should be marked by a "divine carelessness."

VISSER 'T HOOFT GIVES VIEWS ON U.S. PROBLEMS

★ The Rev. W. A. Visser 't Hooft, general secretary of the World Council of Churches for eighteen years, told the 200 leaders from 28 U.S. Churches holding an annual conference, April 24-26, that many Europeans, including himself, were deeply distressed by America's role in Vietnam.

He explained that Europeans see, hear, and read about Vietnam "probably as much as you do with this difference: we get an enormous lot of films from North Vietnam. We see films so horribly explicit that sometimes it's a question of whether we want to look at them. We see what happens to children and what happens to homes after bombardment."

Europeans, he said have also seen and read a great deal about the racial crisis in the U.S. and the disturbances in U.S. cities. He noted that Europeans were deeply impressed by television films of the nation's capital with columns of smoke coming out of it.

Persons in the rest of the world follow very closely what happens in the United States, he explained, because "America is so terribly important to their own future."

They are concerned over what America plans to do with her great wealth, he said. "America is rich, but not rich enough to do all the things that are competing for an important place in the national budget. Is America going to spend such vast sums on Vietnam, on space, on anti-missile programs and protective organizations that she will not be able to deal with the problems of her cities?"

Even more important from the viewpoint of the rest of the world, he said, is the question of whether the U.S. is going to relinquish her lead in providing development aid to the emerging nations.

He also urged delegates to re-read the findings and recommendations of the conference on Church and society, held in Geneva in 1966. He noted that this conference was "not an official conference of the WCC but of specially picked people to the WCC."

"The Churches together at Uppsala must say whether they will take seriously the recommendations from the conference and make them their own." He predicted this could have an impact on "the way the countries spend their own resources in the next two years."

There will be 180 U.S. delegates at Uppsala.

for failure to understand the outlook and reaction of non-churchgoers came at the conference proper in a paper prepared by 15 senior Anglicans and Methodist ministers. It said: "As we move into evangelism in the 1970's, the twin facts of man's bewilderment and achievements become more apparent. On the one hand are the glittering advances of medical science, the probing of space, and the large-scale control of nature, all opening up immense extensions of man's domination of the universe."

"On the other hand, impersonal automation and technological processes, mass culture, wars and race riots, moral confusion, and the sheer magnitude of world problems intensify man's hopelessness and bewilderment. Technologically, modern man is a giant but, morally, a pygmy, outwardly capable but inwardly needy."

If the Church is to engage in evangelism it must be a worshipping, caring and witnessing community whose common life in Christ is so warm and satisfying that people will be attracted to it, the paper urged.

The Rev. George Sails of the Methodist home mission department told delegates that preaching in the traditional sense was no longer communicating with people. Preaching, he contended, should be effected more through actual service in the community.

Bishop Cuthbert Bardsley of Coventry, said he hoped conference delegates would call together clergy and laity in their own dioceses and districts for training courses on how to "break through the crust of the apathy and difficulties confronting us today."

BETHLEHEM HOLDS CONVENTION

★ The convention of the diocese of Bethlehem met at St. Stephen's, Wilkes-Barre, Pa.,

Workshops on Role of Church Urged by Archbishop Coggan

★ Creation of a chain of "workshops" throughout Britain to undertake down-to-earth examination of the Church's role was suggested by Archbishop Donald Coggan of York during an Anglican-Methodist conference at Stafford, England.

The conference, the first of its kind, was attended by 300 lay and ministerial representatives of both Churches, to consider the place of Christians in contemporary society. Delegates were told by the speaker that the failure of many Christians to understand the outlook and reaction of non-churchgoers was one of "the most disturbing weaknesses of the Church."

Dr. Coggan suggested the workshops when he addressed a press conference with Dr. Leslie Davison, former Methodist conference president. They had co-chaired the conference which had been arranged by the Archbishop's commission on evangelism and the commission on evangelism of the Methodist

Church's home mission department.

"We were primarily concerned with evangelism but incidentally we have been brought much closer together," the Anglican leader said.

This was echoed by Dr. Davison when he said, "As we have worked here together, often without our collars, it has been impossible to detect the difference between the Methodists and Anglicans. This conference has certainly illustrated the practicability of union between our two Churches."

Both leaders disagreed with suggestions that there had been an unprecedented "spring cleaning of the Church cupboard."

Dr. Coggan said, "We are at present in the process of considering changes but not for centuries has there been a period of reassessment as we have now." The Church, he said, must keep in touch with sociologists because the pattern of society is undergoing such rapid change.

Criticism of many Christians

on May 3rd and 4th. Bishop Frederick J. Warnecke, presided and the Rev. Burke Rivers, rector of St. Stephen's, was the host. Mr. John N. Conyngham was general chairman of the committee on arrangements, assisted by Mrs. John T. Howell Jr., co-chairman.

The convention began with a business session followed by a special convention service. Bishop Warnecke made his annual address at that time. Those assisting the rector at the service were William T. Warne, Fred W. Trumbore, Henry J. Pease and Ralph A. Weatherly, priests of the diocese.

St. Stephen's was begun as a result of missionary activity in the Wyoming Valley by the Rev. Jackson Kemper in 1814. It was chartered in 1817 and admitted to the convention of the diocese of Pennsylvania in 1821. It is the subject of an editorial this week.

The address at the convention dinner was by the Hon. John K. Tabor, secretary of internal affairs of Pennsylvania.

MRS. KING AND COFFIN ADDRESS 87,000

★ The Rev. William Sloane Coffin Jr., warned a massive anti-war rally in New York that to end protest against the Vietnam war and racism could mean a "spiritual death" for the country.

The rally and two parades involved an estimated 87,000 persons in a protest against the war and the "war against Black America."

Mrs. Martin Luther King Jr. read to the anti-war rally "10 commandments on Vietnam" she said she had found in her husband's pockets when he was killed.

The anti-war decalogue began with nine "Thou shalt nots" critical of the government's

policy in Vietnam, and ended with the injunction, "Thou shalt not kill."

WORTHINGTON RETIRES FROM PENSION FUND

★ Robert Worthington has retired as president of the Church Pension Fund and its affiliates, effective April 30, 1968.

He joined the fund as secretary in 1934. In 1946 he was elected chief executive officer and during the past 22 years has led the fund through several major changes. Assets have grown from \$50 million to \$212 million, and the annual pension outgo of over \$6 million is an increase of 4½ times the 1946 figure.

At the meeting of the trustees Robert Robinson, who had been executive vice president of the fund, was elected to succeed Mr. Worthington in those offices he held prior to his retirement.

BLACK-CONTROLLED BUSINESS BACKED

★ Clergymen of some 75 churches and synagogues have pledged financial support to black-controlled business ventures in the predominantly Negro districts of Boston.

The Rev. Vernon Carter, Negro pastor of All Saints Lutheran church, proposed the pledge at a day-long meeting of some 150 clergymen.

Bishop Anson Phelps Stokes Jr., of Massachusetts, Msgr. Russell Collins, chairman of the archdiocesan commission on human rights and Fr. Robert Quinn, C.S.P., of the Catholic information center, attended the session.

The clergy fund would be used as collateral for loans on purchasing or developing business and residences by black people; for new business operations of

black owners; and other community projects in need of funds.

An agreement was reached whereby the clergy did not commit their churches to specific financial obligations.

SACRAMENTO HAS NEW PROGRAM

★ St. Paul's, Sacramento, was dedicated for a new function as a center for urban work and studies by Bishop Clarence R. Haden Jr., of Northern California, March 24.

Until this action, St. Paul's was consecrated only as a place of worship. Now the church will be unique in the diocese in that in addition to being used as a house of worship, it will serve the secular social concerns of the public as well, Bishop Haden said.

Four areas of concern which have been recommended for further development are programs for the aging, a counseling and referral service, a project to assist men of good character and stability who have been arrested and are released on bail, space for a group dedicated to helping youth finding alternatives to taking narcotics.

ARCHBISHOP HONORED BY COMMUNISTS

★ The Communist-ruled state of Kerala has honored a Roman Catholic archbishop — for his work in food production. Archbishop Benedict Mar Gregorios of the Syro-Malankara Catholic rite won a first prize in a food production contest for his new variety of rice.

The prelate, working in his own experimental rice paddies, produced a rice with a yield of 8,000 pounds per acre — nearly seven times the average in this densely populated state on the extreme southern tip of the Indian sub-continent.

EDITORIAL

The Wilderness and the City

ST. STEPHEN'S, Wilkes-Barre, Pa. has completed 150 years of history and the book with the above title is the story of the parish. The author is Dr. George Gates Raddin Jr., a professor of English by trade, who gathered the material from innumerable sources and put it on paper to make a book of over 750 pages, plus a dozen pages of pictures.

It is a tremendous job, first and foremost in the vast amount of territory covered. The ordinary parish history is merely that. Against the background of social, economic and political changes in northeastern Pennsylvania, the expansion of the diocese of Bethlehem, the currents within the Episcopal Church as a whole, Dr. Raddin tells the story of how a mission organized in a wilderness by the Rev. Jackson Kemper, assistant to Bishop William White, became a parish church in a modern city.

The book opens with the story of the Pennsylvania Provincial Church, 1695 to the end of the Church of England Establishment in 1776, which will give you an idea of its scope.

There is drama in the story of the struggles between William White and Samuel Seabury. White is presented as the hero—"of unimpeachable spiritual and moral character, he was a thinker" . . . "he advocated a comprehensive Church, sustained by judiciousness and moderation as opposed to emotionalism and enthusiasm. He was never inclined to accord authority to bishops beyond their powers to ordain and to confirm. He was receptive to innovations but he always sought in history precedent for new ideas. This was apparent in his plea for lay participation in Church government, a principle he believed to be implicit in legislative power the English laity retained through Parliamentary action in the Church of England."

Samuel Seabury accepted the invitation of clergy meeting in the rectory of St. Paul's, Woodbury, Conn.—now known as the Glebe House—to go to England for consecration. The first American bishop is described as "bluff, solemn, earnest and inclined to be pompous" . . . "His

energy and drive were exceptional. An authoritarian, he had a positive respect for himself, a just estimate of his ability, and a confidence in his sure position in the Connecticut social order. The defect of his qualities was an utter insensitivity to opinion difference from his own. This fault so narrowed his vision that he was at times incapable of understanding forces directed against him."

What happened afterwards is told with gusto in a detailed report of the consecration of Samuel Seabury at Aberdeen and the consecrations of William White and Samuel Provost at Lambeth Palace. There are also accounts of the first annual convention of the Church in Pennsylvania, and of the first General Convention in 1785 and of the two that followed.

Chapters of St. Stephen's years of struggle—1814-1840—and years of growth—1840-1874—years of expansion—1875-1914—is a detailed and lively story which will be read far beyond the parish family.

Before saying anything about the present period we simply marvel at the amount of material in the appendices. The dictionary says an appendix is matter added to a book but not necessarily essential to its completeness, as a body of explanatory notes.

Leading off are biographical sketches of the five clergymen who served St. Stephen's before it became a parish, followed by those of the sixteen rectors down to the present day.

There have been fifty-six assistants and clergymen in charge of parochial missions—detailed biographies of all of them is another appendix.

The parish has had twenty-eight candidates for the ministry—all of them are there.

Not satisfied with that the author has sketches of 149 vestrymen; the forty incorporators in 1817; information about the thirty-six families who are active communicants today who are direct descendants of the original incorporators.

Included also are the first four charters of 1817, St. Stephen's; St. Matthew's, Pike Township; St. Jude's, Springville; St. Mark's, New Milford.

There are the charters too of St. Clement's and Calvary, Wilkes-Barre; St. James', Pittston;

St. Peter's, Plymouth; Grace Church, Kingston; St. George's, Nanticoke. They preserve the names of the incorporators and the first vestries of these parishes.

The Rev. Jackson Kemper is the subject of appendix seven, a lengthy detailed account of his missionary tours of western Pennsylvania starting in 1812.

Some of us connected with the Witness are on a first-name basis with most of those who played, and are playing, roles in the 1915-1967 years of adjustment. St. Stephen's history for these years falls into two distinct periods.

The first embraces the ministries of the Rev. Frank W. Sterrett, the Rev. Frederick L. Flinchbaugh, the Rev. Gardiner M. Day and the Rev. William K. Russell, whose rectorship ended in 1947. Two world wars, many years of intense labor-management conflict, the decline of the coal industry in northeastern Pennsylvania, and changes in attitudes toward traditional values affected the churches throughout the country. The diocese of Bethlehem was guided by Bishop Ethelbert Talbot through the first world war; Bishop Sterrett administered the diocese through world war two and the Korean war and until his retirement in 1954.

The second period — the nineteen years of the rectorship of the Rev. Burke Rivers — brought Korea and Vietnam, with the nation subjected to unprecedented pressures from a protracted war economy, the human spirit trapped in a complex of power struggles, radical shifts in the moral, ethical and spiritual climate. There were profound changes also in the episcopal function in the diocese under the jurisdiction of Bishop Frederick J. Warnecke. It is the record of the impressive effort of St. Stephen's to quicken faith in God, to reveal the divine authority of Jesus Christ, and to release the creative force of the Spirit. It is all told with great ability by Dr. Raddin.

We recommend this unusual book wholeheartedly. The price of \$15 is really low, considering the vast amount of material it contains. It is published by St. Stephen's Church History Committee, to whom checks should be made payable and sent to 35 South Franklin Street, Wilkes-Barre, Pa. 18701.

One thing you may conclude after reading it — we should have a White House and a Bishop White Press, instead of so many places scattered about named Seabury.

The Great Forty Days

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

I DOUBT if any of us will ever forget Passiontide of 1968 — when in those two weeks before Easter crisis followed crisis and both the best and the worst in America's soul were revealed.

It was a period of deep stress and emotional impact such as our country has rarely seen. So if all of us are just a bit more tired than usual after Holy Week and Easter it is no wonder. Our nervous systems are not equipped to be drawn like a tight bowstring indefinitely.

Whether or not we shall have a breathing spell of any length, no one can predict. Politics, of course, will be with us until November. The Vietnam talks are not yet scheduled. And locally the open housing issue comes to a sharp focus this week as the city council moves toward some kind of a decision. These things we can see, but in times like ours, it is the things we can't see that disturb us.

The trouble with nervous and emotional fatigue is that we either fall back into an exhausted, shoulder-shrugging indifference, or remain in a chronic stage of anxiety. Either is dangerous and both need to be corrected.

Two weeks ago I wrote a most un-prophetic column suggesting that we forget the world a bit for the rest of Lent. Then the world crashed in around us! There was nothing wrong with my suggestion — only the timing.

If I had gone back to the gospel record two weeks ago I would have noted that mistake in timing on my part. There too the world was crashing round Jesus and his disciples. It was the background for everything he said and did, and his bewildered and frightened disciples were unable as we were to comprehend what was going on. They failed to understand the thing he was trying to say to them at the Last Supper, they were too exhausted to pray in Gethsemane, and when it was all over and they found the tomb empty they were too jaded to get the point; and too full of anxiety, fear, and disillusionment to believe he was not dead, but living.

Perhaps we Christians have been wrong in our timing for centuries. Perhaps the forty days after Easter are much more important than the forty days before, and I wonder if this may not

account for the weakness of Christian faith and witness.

The world with its violence and its cross is perfectly obvious. We need no proof of this at any time, particularly this year.

What we do need is to look beyond the violence and the cross and see the living Christ walking among us again to straighten out our jangling nerves and to lift us out of our tried indifference after too much pre-occupation with the world and its evils.

So, I suggest these days after Easter are of vital importance to us all. If we would see Jesus and know him in lives of greater strength and finer devotion it is in the aftermath of tragedy that he is most apt to come — if we will let him in.

Dealing with Conflict

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

THIS ARTICLE is being written just after we have heard reports that the looting and vandalism in Baltimore are subsiding, on Wednesday, April 10th.

I mention the time because our printing schedule is such that when you read what I am writing, anything that I might have to say about the violence will probably have been said by someone else. I feel like the final speaker in a list on a program concerned with some specific subject. When the last man is introduced, all the good things have been said and the audience has already heard more about the topic than they wanted to know.

It's a tough situation to be in. But it at least has the advantage of forcing me to think of events in terms of their broader philosophical aspects, for if my comments were narrowly topical they would be out of date for my readers.

In these wider terms, then, the best that I can do at present is to repeat the central theme of the sermon I preached on Palm Sunday when the wail of sirens around the church gave an atmosphere of urgency to the message.

I feel very strongly the accuracy of the description of the universe as an interwoven harmony of contained conflicts. From the smallest sub-nuclear wave patterns to the balanced

forces of repulsion and attraction between stars, planets, and galaxies in the vast reaches of space, the continuous movement and transformation of the creative process rises out of tension between opposites.

Yet it is equally true that these opposites are variations of one infinite being. The opposition, therefore, is a polar opposition rather than the clash of unconnected substances. The phrase "polar opposition" refers to the opposite extremes of a single continuous reality. When thinking of the planet earth, for example, we can talk about the "north pole" or the "south pole" separately. But in the non-verbal world we observe that these are only names for opposing regions of the surface of the planet. And such polar opposition runs through every aspect of the real. Each individual form is shaped and animated by its opposite. You can't have winners without losers, wise men without fools, virtue without vice, happiness without sorrow.

Since the creative process is the self-expression of God, this tension of polar opposites is not contrary to God's will. Our problems, as religious people, is not one of eliminating conflict. Rather, we should work to contain conflict within limits, using polar opposition as a stimulus for creative transformation.

This is the meaning of Martin Luther King's non-violent action. He didn't avoid conflict, but he did all that he could to keep it within limits such that the results might change things for the better. He could do this because he knew that his opponents shared with him in common limited human nature. Respect for himself, therefore, involved respect for them. In this attitude lies whatever hope for social order we may have.

STUDENT LEADERS SAY NO TO VIETNAM WAR

THE PRESIDENTS of student governments and the editors of campus newspapers at more than 500 colleges, universities and seminaries condemned the war in Vietnam as "immoral and unjust" and said that they believed they "should not be forced to fight" in Vietnam. The action by the student leaders was coordinated by the Rev. Robert M. Hundley, a student at Union Theological Seminary in the class of 1969.

PRAISE OF PRESIDENT OPPOSED BY ASIAN

★ A resolution asking the United Methodist Church to commend President Lyndon B. Johnson for his move to negotiate peace in Vietnam was attacked on the floor of the Church's uniting conference by Dr. Chee-Knoon Tan, a member of Malaya's Parliament.

Dr. Tan, a physician, came to Dallas as a delegate from the Malaya annual conference. He said delegates should "recognize that ever since the president took office the war in Vietnam has been escalated."

"You are commending a person who has brought death and destruction to Vietnam," he said. "It is about time that Americans recognize that Asians are not to be used as cannon fodder by the white man."

BETHLEHEM WOMEN HOLD MEETING

★ Highlight of the annual meeting of the Episcopal churchwomen of the diocese of Bethlehem, at St. Mark's Church, Jim Thorpe, on May 8, was a panel presentation on the subject "response to urban crisis in the diocese." The Rev. Ora Locust, program coordinator for the Scranton central city center, the Rev. Dr. Edwin H. Frey, execu-

tive secretary of the Bethlehem council of churches, and Mrs. Sterling Bashore of the Pottsville day care center described programs in their areas which constitute such a response. Miss Jean Price, regional representative for the office for children and youth of Pennsylvania's department of public welfare, discussed the need for day care centers and other related services for children in the 14-county area covered by the diocese, and suggested ways churchwomen can help to meet these needs.

The day began with a service of Holy Communion at which Bishop Frederick J. Warnecke was the celebrant and preacher.

LUND RESIGNS AT KENYON

★ F. Edward Lund has resigned as president of Kenyon College, effective June 31. A committee of five trustees will consider a successor.

DO-IT-YOURSELF SERVICES ANNOUNCED

★ What are described as "do-it-yourself" church services are being offered to his congregation by the Rev. Donald F. Strudwick, vicar of St. Clement's church in the southeast London district of Dulwich.

Vicar of St. Clement's since

1949, Mr. Strudwick has told his parishioners they can choose their own hymns, prayers, lessons and psalms. And if any want to preach the sermon, he will okay that, too.

METHODISTS WITHDRAW FUNDS AS PROTEST

★ The United Methodist Church voted to support its board of missions in the removal of a \$10-million investment portfolio from the First National City Bank of New York when that bank renewed a line of credit to the government of South Africa.

The removal represented a protest to the South African government's apartheid policy.

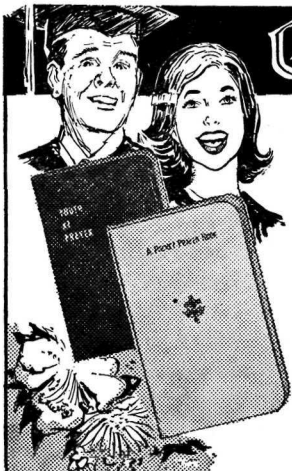
DR. EPISCOPAL IS HONORED

★ The Rev. Elmer Christie, known for years as "Dr. Episcopal" in Seattle for his great service to the Church and community, was honored at a banquet in that city on May 1. He has retired as rector of the Epiphany which he has served for many years.

Bishop Stephen Bayne, former diocesan of Olympia, gave the address.

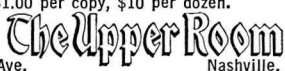
RELIGION GETS LOTS OF MONEY

★ The American association of fund-raising counsel reported that contributions for religious purposes accounted for 46.9 per cent of the \$14,560,000,000 in philanthropic giving in the U.S. in 1967.



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PEOPLE

ALLEN, WILLIAM Q., has resigned as vicar of St. Anselm's, Park Ridge, Ill.

ANTHONY, WILLIAM S. is now assistant at Grace Church, Providence, R. I.

BARTLETT, WILLIAM C., former vicar of All Saints, Ivoryton, Conn., is now rector of Calvary, Front Royal, Va.

BRANSCOMB, W. MAURICE, former assistant at Christ Church, Charlottesville, Va., is now assistant at St. Paul's, Alexandria, Va.

BURGER, CHARLES S., formerly at St. Michael and All Angels, Lihue, Kauai, Hawaii, is now at Holy Innocents, Lahaina, Maui, Hawaii.

CHAPPELL, JOHN, former rector of St. Martin's, Doswell, Va. becomes rector of St. Stephen's, Culpeper, Va., June 9.

FLEMING, GEORGE S., former rector of St. Luke's, Charleston, W. Va., is now rector of St. Paul's, Bailey's Cross Roads, Va.

KENNEDY, DAVID K., formerly at St. Barnabas, Ewa Beach, Oahu, Hawaii, is now at St. Peter's Honolulu.

LOEGLER, DAVID retired as dean of Trinity Cathedral, Cleveland, April 21.

REYNOLDS, ELSBERY, W., formerly at St. Luke's, Honolulu, is now at St. Michael and All Angels, Lihue, Kauai, Hawaii.

SMITH, CHARLES H., formerly at Holy Innocents, Lahaina, Maui, Hawaii, is now at St. Barnabas, Ewa Beach, Oahu, Hawaii.

WHITE HARRY N., is now vicar of St. Dunstan's, Westchester, Ill.

WHITE, WARNER C., is the rector of St. Paul's, Chicago, which was merged April 15 with the Redeemer. DICKSON, JOSEPH S. is the associate rector.

traditional and conservative, the latter in that the author, a post-doctoral fellow at Saint Louis University, gives us basic statements of the tradition which he finds true and relevant for today. He sees Christ as "the true evolution" in the "age long struggle against human weakness".

One is constantly reminded of Teilhard de Chardin, and, in fact, the suggested readings at the conclusion of each chapter suggest the company the author keeps: de Chardin, Ong, S. J., Karl Rahner, Urs von Balthasar, Hans Kung, Fr. Schillebeeckx, and so on.

The Church is "the perpetual presence of the mission and function of Christ in the economy of salvation. It is his contemporary presence to all men, to history and to the continuing task of the restoration of all things to the Father . . . She, like Christ must grow in awareness of the mission entrusted to her and perfect herself . . . [she] must grow and evolve".

This is not a book about the destruction and death of the institutional Church, but about the hope and the signs and the path of growth, evolution and renewal.

— LESLIE J. A. LANG

Vicar, Chapel of the Intercession, Trinity Parish, New York.

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