

The **+** WITNESS

II JULY, 1971

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FOR CHRIST AND HIS CHURCH

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657

Story of the Week

Baptism is Complete Ceremony For Christian Initiation

★ Confirmation should no longer be regarded as the normal gateway to holy communion in the Church of England, according to a report, just issued by an Anglican doctrinal commission which has been studying Christian initiation for two years.

"Baptized Christians," it said, "should be admitted to communion in the Church of England at the discretion of the parish priest without using confirmation as some kind of preliminary spiritual or educational qualification."

The report, "Birth and Growth in the Christian Society," was made by the Christian initiation commission appointed by the Archbishops of Canterbury and York in 1969 to consider the pastoral and theological problems concerned with baptism, confirmation and admission to holy communion.

Bishop Edward J. K. Roberts of Ely headed the commission. In a foreword, he referred to "the widespread failure of our present confirmation practice" and a "sense of pressure created by pastoral necessity which has dominated our deliberations."

The report discussed pastoral needs brought about by social change, examined the theology

of Christian initiation and then recommended that:

- The church should make explicit its recognition of baptism as the full and complete rite of Christian initiation.

- The administration of this sacrament should take place at a main service of the church.

- The use of ceremonies such as the laying on of hands, baptismal chrismation and the giving of the lighted candle should be encouraged where they may be desired.

- Infant baptism may properly be administered to children of parents who express their sincere desire for such baptism.

The commission also considered the place of thanksgiving services, and recommended that a new service of thanksgiving for the birth of a child be prepared by the liturgical commission for general use throughout the church. Such a service would be available to all who ask for it, but would not be regarded as a substitute for baptism.

On admission to communion, the report recommends that a baptized person's first communion be administered, wherever possible by the bishop.

It does not, however, suggest that the rite of confirmation should be abandoned. The commission recommended its con-

tinuance as a service of commitment and commissioning "but at a suitable stage in adult life with the laying on of hands by the bishop or a priest appointed by the bishop for this purpose."

Persons baptized as adults would not, however, be confirmed since the concepts of commissioning and commitment are adequately declared in adult baptism.

Bishop Roberts also writes "Though almost all the evidence that we have received indicates the pastoral inadequacy of the present sequence of baptism-confirmation-communion, nevertheless our recommendations are not intended to preclude the continuance of the familiar pattern where this is still found pastorally acceptable."

ANGLICANS KEEP UNION PROPOSAL ALIVE

★ The general synod of the Church of England gave "resounding" support to the proposed union of the Anglican and Methodist Churches in Great Britain.

Members of the synod voted "provisional approval" of the currently stalemated plan to merge.

Britain's Methodists have twice endorsed the merger document, but the Anglican Church, in sessions of the convocations of Canterbury and York in July 1969, failed to give the plan the required majority — 75 per cent of those voting.

Protest Against U.S. Policies By Withholding Phone Tax

★ The Mt. Toby monthly meeting of Friends covering western Massachusetts, is waiting to see what the federal government will do in response to the refusal of members to pay the telephone tax they say supports the Vietnam war.

The Quakers have been withholding payment of the tax since April because they consider it an "infringement of religious liberty."

An inquiry was sent to the IRS asking about legal penalties and routes of appeal.

"They never answered our letter," said Laura Robinson of North Amhurst, presiding clerk of the meeting. Nevertheless, she said, "the only reply we got was a final notice informing us that they will take the money from our checking account."

Members of the Mt. Toby meeting take the Quaker peace testimony, first stated by George Fox in 1660, seriously. Fox, the Quaker founder, said, "We utterly deny all outward wars and strife . . . for any end, or under any pretense whatever; and this is our testimony to the whole world . . ."

Not all Quakers have held fast to the total pacifism of Fox. During the revolutionary war hundreds were "disowned" for taking part in the American cause, and a few for siding with the British. In a few cases, Quakers were expelled from their meetings for actual fighting; others were disowned for paying war taxes or paying fines in lieu of military service.

Among the Quakers who reportedly gave up their religious heritage for the sake of a role in the revolution were generals Thomas Mifflin and Nathanael Greene and Betsy Ross.

"Disownment now is rare," says Ruth Woodbridge of

Grennfield. "The Quakers have no creed that one must follow. Each person makes his own decision."

"In New England there is a stronger feeling among Friends for peace, while in the west and midwest they are for peace if possible."

The Mt. Toby meeting, like most of their number in New England, is affiliated with both the Friends United Meeting, headquarters in Richmond, Ind., and the Philadelphia-based Friends general conference.

It follows the more traditional lines of the latter, with members gathering in silence and having no programmed service. In the west and midwest, larger Quaker "churches" with pastors are more common, and prayers and hymns part of worship.

Mt. Toby Quakers see their refusal to pay tax as a positive stand but they know they are without legal recourse so long as they have bank accounts or tangible property than can be seized.

Mrs. Woodbridge's husband, a doctor, has refused to pay both the telephone tax and about 60 per cent of his income tax, approximately the portion he sees going for military expense.

Would Dr. Philip Woodbridge and the other Mt. Toby Quakers go to jail for their belief? "Quakers take their stand, they don't run away and hide," he said.

Dr. Woodbridge recalled that after the issue came up three times the Mt. Toby meeting agreed to collect money for Vietnam war relief for the Canadian Friends service committee. The funds were designed for victims in both North and South Vietnam.

"Theoretically these people subjected themselves to arrest,"

said Dr. Woodbridge. "They weren't certain what their action would mean."

Relief funds were collected and a group of 20 notified U. S. officials of their action. They were met by government personnel at the Canadian border when the funds were delivered but were not prohibited from crossing.

Mrs. Woodbridge shares her husband's commitments, but says she is not very good at "standing in a peace vigil, but I like to teach people about peace testimony." She added that she believes both talking and action are needed, so long as the action is peaceful.

"Smearing draft files can be considered violence, too," she said in reference to some anti-war demonstrations.

"There is a great deal of discussion at the Friends meeting as to what constitutes violence. Force of any kind is against Quaker testimony in the best sense."

A basic Quaker teaching is, "Do what you think is right and don't worry — but expect to take the penalty."

MINISTER VISITS ANGELA DAVIS

★ Angela Davis, charged with being an accomplice in the murder of a California judge and three others, told a Protestant chaplain that she would "be the first to acknowledge that the Bible and Jesus Christ supplied the impetus for some of the world's greatest reformers."

But she declared that organized religion today has been a party to slave traffic and social injustices.

In an interview with Ira Eshleman, a retired minister from Florida, who serves as unofficial chaplain to several professional football teams, Miss Davis said the "church is hypocritical in its actions."

He made the visit at the re-

quest of Miss Davis' mother, Mrs. Sallye B. Davis, whom he visited in Birmingham last fall. He said another tie with Miss

Davis was through his friendship with her brother, Ben a professional football player with the Cleveland Browns.

Catholic Theologians Tackle Remaking the Ministry

★ The disruptive post-Vatican II period of confrontation in the Roman Catholic Church is over, the head of the American Paulist Fathers declared, and the church must now discern "the healing forces of reconciliation."

"The myths of the '60s are gone — religionless man, the rule of science," said Fr. Thomas Stransky, "What we see in the '70s is the process of resacralization, a search for meaning, for transcendence, for community."

The Paulist president was one of several theologians taking part in a week-long commemorative conference on "remaking the Ministry: 1971," held at St. Norbert College in West de Pere, Wisconsin. It marked the 850th anniversary of the foundation of the Norbertine order.

Other participants included Fr. Enda McDonagh, professor of moral theology at St. Patrick's College, Maynooth, Ireland; Bernard Cooke, professor of theology, University of Windsor, Ont.; Fr. Frank Bonnike of Rockford, Ill., president of the national federation of priests' councils, and Msgr. Vincent Yzermans, pastor and former editor of the homiletic and pastoral Review.

Stransky, a former member of the Vatican secretariat for promoting Christian unity, said that the church as a community of reconciliation must "break into the new, discern the demonic elements of alienation and division, and discern the healing forces of reconciliation" through Christ.

"Vatican II marked the be-

ginnings of a head-on collision with the future, a sudden breakdown of tradition, attitudes, structures, an era marked by repudiation, discontinuity with the past, and we were caught off guard," he said.

Pointing to the reform movements undertaken by many Catholic religious orders, the Paulist declared that "crises are very positive things."

Treating the concept of pluralism in the ministry, McDonagh said that for the priesthood, as for the rest of mankind, unity can be achieved "through the recognition of the uniqueness of each individual, and through mutual respect for this difference that unity will grow."

He said ministry in the church should be an attempt to allow the positive side of pluralism to grow, to help it to be enabling and creative.

"The role of the priest in the church," said McDonagh, "is to encourage creative interchange between different elements in the church, while helping these different elements to retain their uniqueness and individuality."

Cooke, a former Jesuit priest who once headed the theology department at Marquette University, called for a "de-clericalization" of the ministry during his presentation.

Noting that the early Christian had "no churches, no altars, and no priests," Cooke recalled that when Christianity became the "state religion" of Rome in the fourth century the clergy became set apart from the rest of the people.

He described the clerical movement then as a "re-Jewifying of Christianity," and called the current image of the priesthood "cultic" and "magical." He held that celibacy is used to set the priest apart, raising him to a different level of reality.

Urging an end to this state, he said, "There are not two kinds of Christians, but we are meant to be one community. The clergy are not set over against the people."

Cooke said he was not denying the need for a eucharistic ministry, but added, "This does not imply the creation of a different social class within the church."

"Christ is the mystery of the introduction of the reality of God into humanity. He did this by becoming man. Therefore, priests bring Christ to man by becoming fully human."

Bonnike charged that too many Catholics identify priestly professionalism with celibacy and he called for continued efforts to diversify the ministry.

He said the fact that most priests who resign from the ministry find greater autonomy and decision-making power in the secular field shows they are not sufficiently challenged in the ministry.

Emphasizing the "collegial" or shared authority ideal between priests and bishops, Bonnike said "bishops and priests are brothers." He added that the world synod of bishops' discussion of this topic in the fall will be "very significant" for all priests.

Yzermans, commenting on the radical thrusts for renewal taking place within the church after Vatican II, said "this shows that the church believing is ahead of the church institutionalizing."

During their discussions, the participants widened their concept of the priestly ministry to part-time ministers, temporary ministers and women ministers.

Archbishop of Canterbury Hailed On His 10th Anniversary

★ Special articles in the lay and religious press, long editorials, photographs — and an appropriate ordination service for ten deacons and priests — were among events commemorating the 10th anniversary on June 27 of Dr. Michael Ramsey's enthronement as 100th Archbishop of Canterbury and Primate of All England.

Dr. Ramsey, who is 66, spent the day at Canterbury, in whose historic cathedral he was enthroned and where, appropriately, he ordained seven priests and three deacons on his anniversary day.

The anniversary marked the culmination of an historic decade, not only in the life of Dr. Ramsey but for the Church of England. As the *Church Times*, the leading independent Anglican organ, put it in a long editorial:

"It has been a difficult decade. For one thing, Dr. Ramsey has had to contend with an exceptional number of major administrative concerns. There has been the completion of the revision of canon law. There has been the transition to synodical government and the pastoral reorganization of the church.

"There has been a drastic revision of the church's liturgy. There has been a violent ferment in theology. And, on top of all these Anglican concerns, there has been ever-increasing activity on the ecumenical front, with the long, tortuous negotiations for Anglican-Methodist reunion in the forefront. In all these things the Archbishop of Canterbury has been inevitably and closely involved. What is more, he has had to take his prominent part in them all against a background of constant and continuing difficulty

for the whole Christian cause in the world."

The *Church of England Newspaper*, which has an evangelical stance, declared in another editorial: "Dr. Ramsey has his critics within the church and without but his contribution to the maintenance of Christian faith and standards in a decade marked by increasing cynicism and materialism should not be underestimated. He has withstood within the church attempts to popularize the faith and so rob it of its supernatural character and he is at his best when he declares, as he frequently does, that the world needs the gospel of a risen Christ, that service alone is no substitute for proclamation.

"Where he may have failed, and who among men could hope to succeed is in his inability to provide effectively the instant comment that the modern communications media expects from men in such positions."

The Rev. Trevor Beeson, prominent in the radical, forward-looking parish and people movement and a frequent writer on Anglican affairs, wrote a four-column article for the influential secular daily, *The Guardian*, under the heading "Ramsey as Reformer."

The article began: "Michael Ramsey is unlikely to be seen as the greatest 20th Century Archbishop of Canterbury — William Temple still towers above almost all the other 100 occupants of the chair of St. Augustine — but there is a very good chance that he will go down as the most enigmatic and interesting primate of the period.

"If Dr. Ramsey were chairman of a company or leader of a political party the 10th anniversary of his accession to office

would undoubtedly be a somewhat somber day of reckoning before the shareholders or the caucus.

"The Church of England has hardly prospered over the past decade. Baptisms have fallen by 15 per cent, confirmations are down by over 30 per cent and ordinations by 25 per cent. In many inner-city areas church life has virtually collapsed, and the morale of the clergy is generally low. Yet no one is going to blame Dr. Ramsey for all this because the life of the Church of England is carefully arranged to ensure that the Archbishop of Canterbury has no executive authority. Whatever power he wields comes through that elusive factor — personal influence."

Basil Gingell, religious news writer for *The Times*, said that Dr. Ramsey's 10-year reign had seen a greater understanding towards all denominations and an increasing friendliness and toleration.

"For many reasons," he said, "the term of office of Dr. Ramsey may prove to be one of the most important, but not least because it has seen the joining of the men and women in the pews on equality with the clergy in the government of the church. Before he leaves we may yet see other great changes. The church ordering its own affairs free from the brake of the state, women as priests, and that greater involvement in the community which Dr. Ramsey has striven to bring about."

Hits Immigration Bill

Key religious leaders, including Archbishop Ramsey, have reiterated their opposition to the controversial immigration bill which they claim has intensified the deterioration of race relations in Britain.

In recent sessions of Parliament, the bill was given a second

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THE WITNESS

EDITORIAL

Vietnam: --- Burden and Curse

By Alfred B. Starratt

Rector of Emmanuel Church, Baltimore

KNOWLEDGE carries with it responsibility. Being among a relatively small number of people who had first-hand knowledge of conditions in Asia at the time that the French tied unsuccessfully to regain their dominance in Indochina, and knowing in personal experience the attitude of Asians toward any further attempt of Occidentals, whether European or American, to impose their will on any Asian country by force, it became my responsibility to speak out against American policy in Vietnam back in the early days of this mistaken adventure.

Both in and out of the pulpit I shared my conviction that our effort must fail. I visited people in Washington, wrote letters, helped to organize publicity and meetings for public education. Finally these early efforts of a few of us began to get a hearing and increasingly large numbers of Americans became aware of the stupidity of this tragic destruction in support of a regime that could never be anything more than an American creation and therefore doomed to be destroyed as soon as American military power is withdrawn. As momentum gathered in the direction of a public demand for peace in Vietnam, I felt free to turn attention to other less popular issues.

However, like a great many other people, I am increasingly troubled by the refusal of the present administration to abandon the war and I am beginning to think the people must bring increasing pressure to counteract advice from the Pentagon which apparently has control of administration policy. Hence in order to make clear once again my personal feelings in this matter, backed by moral and religious concern for the well-being of both Americans and Asians, I am reprinting below the editorial which appeared in the New York Times. I agree with all that the editorial writer says. Under the heading, "The Burden and the Curse", he writes as follows:

"The Senate Foreign Relations Committee opened hearings last week on proposals to end the war in Vietnam in the face of President Nixon's evident intention to continue America military involvement in Indochina until the South Viet-

namese attain "the capacity to defend themselves against a Communist take-over" — that is, indefinitely.

"After sacrificing 45,000 Americans killed in action and spending more than \$125 billion in funds desperately needed at home, and having trained and equipped a one-million-man South Vietnamese army, the people of the United States have more than fulfilled any reasonable obligation to the people of South Vietnam. There is no sense or honor in continuing the destruction of American and Vietnamese lives and resources in order to perpetuate the existing regime in Saigon.

"It is the President's responsibility to carry out the national purpose of ending all military involvement in Vietnam as rapidly as possible in cooperation with Congress and leaders of the opposition party who are strongly committed to the goal of early withdrawal. Mr. Nixon can be assured of broad national support if he will abandon the cruel delusion of Vietnamization and declare unequivocally his intention to withdraw all American forces from Vietnam by an early fixed date, contingent on agreement by the other side to release all United States prisoners and to guarantee the safe exit of American troops.

"The time has come, as Senator Muskie observed the other day, to free the country from 'the burden and the curse of this conflict' "

Marks of a Healthy Parish

Elbert K. St. Claire

Rector of Church of the Advent, Kennett Square, Pa.

SINCE OUR ANNUAL MEETING there have been some references to the fact that the leadership, my leadership, may not be as strong as it might be, or it is too strong, or perhaps I have stayed here far too long. All of which, also, may be true, and probably is, but I would submit that something is working, under God, if for no other fact than that I think we can say — and this, of course, the record bears out — that the parish is five times as large as it was when I came. Its finances are likewise five times greater. And that we have a beautiful new church and property, all debt free.

As I think back over our annual parish meeting,

as we gathered together to look at our parish and, as it were, to take stock of our stewardship of this instrument that God has entrusted to us, it struck me that the comments that were made at that meeting, to some degree in the reports that were submitted, made me feel that there are too many of us who are looking at the church, and the parish church in particular, too much in terms of a club, too much in terms of what might be a mutual admiration society, too much in terms of the worship of self, according to an individual whim.

I have a question that I want to scream, more now than then, where is God? It seemed as if there were little said to accentuate the holiness of God, the working of God in us; that we were trying to earn our salvation by good works; and we were substituting these for our faith. Now, to be sure, I am speaking — or perhaps I should say painting in bold strokes here, and I recognize that only a small majority of the parish were saying some of these things. But I'd like to raise the question today for our thinking on this Sunday after the annual meeting, why is it that we are here? Why is it that we gather here Sunday after Sunday? Or, to put it another way, what is the purpose or function of a parish?

Now, of course, this is no new question, you've heard me raise this question before. In fact, the other day in preparation for the annual meeting I was reading over some of the annual reports of the last few years, and I was startled by the theme that seemed to run through my reports, at least, of this very question. It was a plea for each of us to have a look at our own personal discipleship and our own personal allegiance to and faith in Christ Jesus.

Changed People

BUT TO COME BACK to the question which I'd like to take a few minutes to discuss, there are many ways in which we could answer this. There is so much that could be said. But I think I'll try to compress it into just five short statements, which are based on a booklet that was very popular several years ago by the Rev. John Heuss, who was the great pioneer in Christian education, especially at the time the Episcopal Church was looking at a reform of its educational system, and he was the first director of this enlarged department, and then left to become the rector of Trinity Church, New York. He wrote a book called "The Marks of a Healthy Parish," and his re-

marks were based in five categories, and the first category was that a healthy parish is a fellowship of people who have — I'm not sure these are his words, but something to this effect — a soul-shaking experience, a personal experience, with Christ Jesus. That is, people who know and feel the love of God — have felt in some way the power of God in their lives, and as a result they are changed people. Perhaps we don't notice it too dramatically, we don't see the change too dramatically, but if you talk to these people, and I have talked to a number of them — you have, too, I'm sure — find that they have had some experience with Christ, with God through Christ, that prompts them, perhaps searchingly, haltingly, to be sure, to be associated with other people in this way.

This is in some way their motivation in coming to corporate worship. They find a tremendous strength and comfort in the sacraments of the church. And, of course, we all know, once we stop to think about it, that this is the real foundation. For everything must be based on awareness of God's presence. So, the first mark of a healthy parish is, one, it is a fellowship of people who've had some experience in awareness of a love of Christ.

People Who Reach Out

THE SECOND MARK is a group of people who put their trust in God and don't worry too much about self-preservation. In other words, it's a group that's reaching out. It reaches out because it must. It's leader, Christ Jesus, reached out and looked out towards other people. He considered the plight of people. This was dramatically expressed several years ago in a phrase that was popular at the time — we don't hear much about it now — "mutual responsibility and interdependence in the Body of Christ". And what it means is what St. Paul said years and years ago, "We are members one of another". And if one member of the body suffer, we all suffer, and, therefore, we must reach out and be concerned with others.

This means, therefore, that the parish is not so concerned with its own affairs that it thinks nothing of the people outside — the community, the diocese, the national church. We are not so concerned with ourselves that we say, well, we can't afford to give to world relief. The second mark, then, of the healthy parish is one which reaches out, is not concerned for its own self-preservation, that is, totally.

Filled With The Spirit

THE THIRD MARK is, a parish is a spirit-filled community. Its whole purpose is to let the whole world know the good news of salvation through God. It is not, therefore, primarily a social club. It does not, therefore, make as its sole concern social or political problems. There's a place for these, and there must be, and I for one am delighted that the leadership of the church is reaching out into some of these areas, though at times I question some of their comments. But I still think that they are making a witness for one phase of our church's life. I submit, as I think any of us as we stop to think about it would agree, that all this is based and rooted in an awareness of the good news in our own lives. We care and love other people, why? Because God cares and loves us. And we cannot help but express that love by reaching out to others. We, therefore, are, hopefully, a spirit-filled community, whose real and only purpose is to broadcast this throughout the world.

God Forgives

AND, OF COURSE, this brings me to the fourth mark of a healthy parish, and that is that all of this comes about because each of us has a sense, you might say a glad sense, of the awareness of God's forgiveness. A popular hymn is "Free At Last". Yes, we are free at last of any signs of guilt, and one of the nicest descriptions of the parish that I know of, or of a church, is that it is a society of forgiven sinners. Not that we don't sin again. We do day after day. We will do so again as we go out of here this morning, or perhaps before we go out. There is no place for hypocrisy, but we have a humble awareness that God does love, he does forgive, and we have sensed this, perhaps, in our own lives, from our friends, from our parents, from each other, from our spouses, how much more mightily from God.

The Basic Purpose

THE FIFTH MARK or characteristic of a parish which I would submit for our consideration is that a healthy parish is one which cares little for organization except as it is necessary for worship, for teaching and the care of the needy. That, of course, is its basic purpose. The organization, therefore, is how to get on with the care and nurture of God's people. In this case, the people who make up the church of the Advent. Too often we are concerned with organizations that really are irrelevant. Like a concern for a committee to tell

people to talk to each other. Actually, why should this be? A Christian, if he dares to call himself such, is one who would gladly do so without being told to do so or to have a committee prod him.

Five marks of a healthy parish, which I hope we will keep before us this year. It's an exciting year, it's a challenging year.

Address on Sunday following the annual parish meeting

The Family Table

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

THE LORD'S TABLE has been the center of the Church's life since the beginning.

Around it the family of Christ has gathered ever since the first table was spread in the upper room on the night in which he was betrayed.

In the early Church according to the New Testament accounts, the Lord's table was the dining table in someone's home. After supper on the eve of the Lord's day — Sunday — with the breaking of bread and in prayer the Last Supper was re-enacted in simple fashion by the faithful. The bread and the wine were blessed as his words: "This is my Body . . . This is my Blood" were spoken. Then the bread was broken and distributed, with the cup, to all present.

The Church then was home-centered, informal in worship, depending upon none of the appurtenances associated with the liturgy later on. The bread was baked in the housewife's oven. The wine came from the home vineyard. One or another of the elders would preside at the Lord's Supper as the brethren gathered round the table, lighted by flickering household candles.

During the hard years of persecution it was no longer safe to meet in homes so, furtively and in the darkest hours past midnight, the Christians gathered secretly in the old burial caves of Rome known as the catacombs. The Lord's Supper went with them, but lacking a table a linen cloth was spread over a tomb-slab set against the wall. No longer able to gather round the table, they clustered in front of it with the elder at one end.

Years later, after Constantine made Christianity the official religion of the empire, the prospering Church moved into the rectangular basilicas where public meetings were usually held. Worship became more elaborate, its adornments

more elegant, and influenced by the pagan religions around them, the family table became an altar removed from the people, sometimes as in Eastern churches screened from their sight, and while the bread and wine were still distributed, the simple family meal of the early Church had become a mysterious sacrifice. The priest turned his back on the congregation. They could not see what he was doing as he blessed the bread and wine. Often they could not even hear what he said.

The modern liturgic reform in our own Church as in others, is above all else an attempt to restore the holy table and what goes on there to something of its original significance. Instead of a side-board against the wall removed from the people it becomes a table in their midst. Instead of turning his back on his guests, the celebrant

draws them into both word and action in a face to face relationship. Representatives of the people bring the bread and wine to the table as their offering.

We are experimenting in this direction at St. Mark's Cathedral. It leaves much to be desired. The table must be higher to be seen well. The communion rail should be around it. But before we commit ourselves to a more permanent arrangement, it seems wise to try it as it is for a short time.

In this experimental stage I do ask your understanding of what we are trying to do. Your suggestions and criticisms of a constructive nature had best be put in writing. But remember, our sole purpose is to make the lord's table and the all-important action occurring there a significant and central focus for this household of Christ.

ARCHBISHOP LEADS: —

(Continued from Page Six)

reading — approval in principle. Opponents to the bill included Archbishop Ramsey and other Anglican bishops; Lord Soper, former Methodist conference president, and Baptist leaders.

The bill seeks to withdraw from Commonwealth citizens the automatic right to settle in Britain. They would be required to enter as aliens and be subject to such regulations as registering with police and obtaining work permits.

However, the bill exempts from its controls a category of citizens obscurely defined as "patrials." These are generally taken to mean immigrants who can claim a parent or grandparent born in Britain—a category which excludes most non-whites in the British Commonwealth.

Archbishop Ramsey told the House of Lords that he viewed the bill with "utmost regret" and would vote against it at the second reading.

"On one side there is the fear of the resident white population that a large increase in Commonwealth immigrants would bring with it a proliferation of social problems," he said. "But

no such large increase is happening, and it is not within the provisions of the bill to affect to any marked degree the number of entrants. On the other side, there is the fear of minorities of finding themselves regarded as second class citizens and as a kind of problem citizens."

Lord Soper asserted that the bill was unnecessary, immoral and unjust.

In an editorial headed "A Shameful Bill," the Baptist Times praised Archbishop Ramsey for his stand on the measure.

- - People - -

RICHARD M. TRELEASE JR., of Akron, has been elected bishop coadjutor of New Mexico and West Texas. He was chosen from 10 candidates on the seventh ballot. A graduate of the University of Missouri and Church Divinity School of the Pacific, the bishop-elect has served churches in Hawaii and Ohio.

REGANALD HEBER GOODEN, bishop of Panama and the Canal Zone, has an-

nounced his intention to resign the jurisdiction after 26 years. He will serve unofficially as assistant bishop of the diocese of Louisiana beginning in February, and will serve approximately three years until his retirement. He was dean of Holy Trinity Cathedral in Havana, Cuba, in 1949 when he was elected by the House of Bishops to serve as bishop of Panama. Following his announcement of his impending resignation from the missionary post, based upon the feeling that that area is ready for its own leadership, Bishop Gooden made an offer to the Louisiana diocese to assist. The offer was accepted by Bishop Iveson B. Noland and the council of the diocese.

DONALD COGGAN, archbishop of York made a fervent plea for Anglican-Methodist union in his presidential address at the opening of the Church of England's general synod. "England is waiting for an authoritative word from a united church," he said. "The church of this land and the great Methodist Church have for many years drawn ever closer, one to the other. It

would be a matter of the greatest gravity if anything were done to delay further the consummation of that union which we have come so close to achieving." The plan has been adopted twice by the Methodist Conference with majorities exceeding 75 per cent. It failed to secure the necessary overall majority of 75 per cent in the Anglican convocations of bishops and clergy in July 1969. Archbishop Coggan said the "scandal of disunity" which normally prevents Anglicans and Methodists from sharing holy communion "is far more grave than any defect which can be found in the scheme before us." "If I may put it crudely," he said, "I think it is easier for God to forgive us any errors in the scheme . . . than it is for him to forgive a church which persists in disunity at the table of the Lord and which goes to the world weakened by that very fact." According to an earlier Church of England statement, a simple majority of only 51 per cent will be required in each house—Bishops, Clergy, Laity—for a favorable synod vote on the union proposal. The synod gave "provisional approval," so the matter will

now pass on to the 43 diocesan synods. If a majority of the dioceses endorse a resolution of approval, the matter will return to the general synod for final approval. It is being proposed that in this last instance, a 75 per cent majority be considered necessary.

PHILIP BERRIGAN, and Daniel Berrigan, now serving three-year terms in federal prison, had parole hearings in late July. The brothers have served one-third of their sentences for destroying selective service records in Maryland, making them eligible for parole.

JEANNETTE PICCARD, 76-year-old space scientist, was ordained deacon — the first of her sex in Minnesota — at ceremonies at the cathedral church of St. Mark in Minneapolis. Mrs. Piccard, widow of Jean Piccard, famed balloonist, set a woman's world altitude record for balloonists in 1934 when she ascended 57,569 feet above sea level with her husband. She said she hopes to become a priest when and if the church permits women to become priests.

Serving as "presenters" for Mrs. Piccard at the ceremonies were a granddaughter, Mrs. Jane Piccard Wunsch, and Denzil Carty, black St. Paul rector.

JOHN MOORMAN, bishop of Ripon and Bishop Robert Mortimer of Exeter, Church of England ecumenists, joined leaders in music, drama, the arts literature and theology in pleading to the Vatican to retain "the magnificent Latin text," something, they said, that "belongs to universal culture as well as to churchmen and formal Christians." Moorman was the senior Anglican Church observer throughout the Second Vatican Council. He is one of the leading Anglican participants in the continuing dialogue between the Anglican worldwide communion and the Vatican.



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