

The **+** WITNESS

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Ramsey Comes Up with Answers To Some Current Questions

★ Anglicans might be able to accept the concept of infallibility if it is understood as the Pope acting as the "mouthpiece" for a church having its mind formed by the Holy Spirit, the Archbishop of Canterbury said.

"But," added Michael Ramsey, "then we have to formulate our ideas as to who in each case is the whole church which has its mind so formed by the Holy Spirit."

Infallibility was one subject the head of the world Anglican Communion talked about in an informal session with 30 Connecticut clergymen prior to a sermon in St. Mark's, New Canaan.

Other topics included a recent consensus statement on the eucharist by a joint Anglican-Catholic commission, Northern Ireland, the charismatic movement, women clergy and contemporary religious revival.

The archbishop addressed 1,200 persons in his sermon. His theme was the many ways in which persons become involved in faith. The future of the church, he said, depends upon people who come toward God from different approaches seeing the validity of other routes and "discovering their unity in the body of Christ."

The question and answer period with the clergy lasted about

an hour. Questions and answers included:

Q. What do you think of recent statements in which essential agreement was expressed emerging from talks between Anglicans and Roman Catholics on the doctrine of holy communion?

"These are not statements by churches, but they have weight because they are by groups of theologians invited by their church authorities. I think they show remarkable understanding. They have achieved agreement by the way they have posed their questions, not in the controversial language of the 16th century. They say they have left nothing out. Actually, they have touched all areas, but they haven't asked all the questions. We are commending it for study. The question of ministerial orders will be more difficult, but will be approached in the same way," Archbishop Ramsey said.

Q. How would you approach on the parish or larger church level the task of uniting those who are primarily interested in Christian social action, charismatic gifts, intellectual apologetic, church housekeeping, sacramental observance, either traditionally or in new forms of celebration, and those who see mainly a relationship to a pastor or friendships in the Christian fellowship?

"They are all drawn together by a deep and wide presentation of Christ himself. Social action is inspired by Christ; the gifts of the Holy Spirit come from him, and he insists on intellectual integrity. By presenting Christ rather than the church, through first of all Bible studies on all age levels of the story of his life, they discover that Christ can comprehend them all, and then later that the church can," he commented.

Q. What do you think of the Pentecostal movement — speaking in tongues?

"I believe it is a genuine sign of the presence of the Holy Spirit in the church. I am encouraged by the fact that in the Church of England those who value glossolalia also value the sacraments. We need not encourage division by fearing it."

Q. What about papal infallibility?

"Infallibility is a barrier between Anglicanism and Rome, but we are getting ways of thinking about it which are not a barrier. Some new Catholic theologians ways of thinking of it could be acceptable to us. Like — when the mind of the church is formed by the Holy Spirit, the Pope could express that mind infallibly as a mouthpiece for the church. But then we have to formulate our ideas as to who in each case is the whole church which has its mind so formed by the Holy Spirit."

Q. Do you see anything positive for healing going on in North Ireland?

"Yes, there are groups including both Catholics and Protestants who are engaged in volunteering time to help build up homes which have been bombed. This movement is drawing Christians together."

Q. What about ordination of women?

"My guess is that for the near future women priests in the Anglican Church would have a negative effect on the progress of unity with Rome. We should be aware of Roman views, but we will not let that be decisive. We should have discussions with liberal-minded Catholics themselves. It wouldn't surprise me if one day both Rome and we would have women priests."

Q. Is a revival going on in the world today, or is it coming?

"It is impossible to organize religious revivals. It is possible that the enormous interest in the person of Jesus may be the cloud the size of a man's hand toward revival both from within and from outside the church . . . The church at this point should lay itself open to God admitting its failures and asking God to use it."

Religious Group Prays, Speaks For Harrisburg Defendants

★ A group of national religious leaders congregated here to pray and speak for the defendants in the Harrisburg conspiracy case.

"These defendants are not criminals — they are men and women of rare spiritual stature," Rabbi Harold I. Saperstein, president of the New York board of rabbis said at an ecumenical service aimed at countering the implications of the present trial.

Six of the seven Harrisburg defendants are present or former Catholic priests or nuns. They are charged with conspiring to kidnap presidential ad-

Of church unity he said, "It would be fake if it were a case of all the churches just having the jitters, huddling together like children in the dark. It should be the other way, by renewal first and closeness to Christ."

He said neither the theological idea of the early '60s, "Christ the man for others," nor the present charismatic Christ are complete, but they complement each other. The old theology had the right balance but not in an adequately experiential way. We need, he said, to "soak the old theology in both 'man for others' and 'charismatic thinking' — give it a good bath."

Asked to define God, Archbishop Ramsey said, "God to me is a power I can only think of as both within and beyond, and to which I feel binding ethical and moral obligation; which I can only comprehend by having impressions through a variety of images. And because this matter of obligation is so personal to me, I find the language of personality is the best way to express it — God as a he or she rather than as an it."

viser Henry Kissinger, bomb government heating tunnels in Washington, D. C., and raid draft boards in an anti-war plot.

The ranking Catholic churchman to appear in Harrisburg was Auxiliary Bishop Walter Schoenherr of Detroit. Speaking for himself and for Auxiliary Bishop Thomas Gumbleton of Detroit, he said, at a press conference, the Harrisburg defendants "merit our concern and gratitude."

"One can be opposed to the illegal act of destroying draft files and still get the message; the drafting of young men to

kill other young men in a far away land for the preservation of a questionable government must stop," the prelate said.

Catholic clerics at the ecumenical service were joined by clergy of other religions, including Cynthia Wedel, president of the National Council of Churches. The service was attended by about 125 persons. Its theme was the necessity of religious involvement in secular affairs.

Dr. Wedel, who spoke briefly at the service, said, "As far as I understand the situation with the defendants, they were following this Christian principle. I might do it in some different way, but nevertheless I am in agreement with their basic purpose, which is to be agents of reconciliation in obedience to God."

She added that "if we want to be peacemakers in a world of selfish, self-centered human beings, like our Lord we may have to be martyrs."

"We have to stop buying the theology cleavage . . . the separation of religion from life, of politics from religion," Fr. Frank Bonnike, president of the national federation of priests' councils, urged in his talk.

"Jesus gave the disciples the eucharist, but he also gave them bread and fish . . . Jesus wanted people to love their Father, but he would also be interested in social security," the priest said.

The unconventional service, which was written by Rosemary Ruether, a professor of religion at Howard University, Washington, D. C., included sections of the Old and New Testaments, the Declaration of independence, a poem by Fr. Daniel Berrigan, and songs by Bob Dylan.

At one point the responsible readings led by Rev. J. Metz Pollins Jr., director of the national committee of black churchmen, set up a conflict between the reader and the congregation. The reader asked the

congregation to perform in a Christian manner and the congregation responded with clichés.

"God asks you to give your whole body as a living sacrifice," Rollins read.

"Can't we write you a check. I can spare \$5, maybe \$10," the congregation responded.

"Go quickly out into the streets and lanes of the city and bring in the poor, the blind, the maimed and the lame," Rollins read.

"This man is a radical; we better get the police," the congregation replied.

At the end of the reading two local men, one a minister, played the role of FBI agents. They went up to Rollins, declared, "You're under arrest," handcuffed him and led him off the altar at the head of the recessional.

Throughout the service and press conference, the clergymen praised the moral stands of the Harrisburg defendants, most of whom have publicly taken responsibility for the destruction of draft records.

"This is a foretaste of the coming kingdom of God," the Rev. Dean Miller, moderator-elect of the Church of the Brethren, declared.

End of Nixon Foreign Policies Demanded by Churchmen Group

★ The heads of six churches in Massachusetts and 12 other churchmen — Protestant, Roman Catholic and Jewish — joined in an open letter asking all 1972 candidates for the U. S. presidency to "declare publicly their intentions and plans" for ending the Indochina war

Released by the state Council of Churches, the letter also urged citizens to support only "those presidential candidates

Other speakers denounced the Harrisburg trial as an example of distorted morality in America today.

"I don't see how people can get so excited about the crime of these seven righteous, moral persons, while they remain indifferent to the crime of My Lai," said Rev. Raymond C. Hopkins, executive vice-president of the Unitarian Universalist Association.

Hopkins described the trial as "part of an over-all pattern of intimidation and harassment of all those who stand in opposition to the present administration and its policy of continuing the war in Vietnam."

He said the government had also harassed Beacon Press, a publishing house owned by his church, for publishing the Pentagon Papers.

The series of events here opened with what the Harrisburg defendants and their supporters called "Crossroads: the Harrisburg Counter-Trial." The program is designed to support the defendants' views that "the real criminals in the U. S. are not anti-war dissidents but those Americans who cause the Indochina war and those who, by silence and inaction, have permitted it to go on."

who can be trusted to end the war now."

Ending the war, the group continued, means withdrawing U. S. air power from Southeast Asia as well as manpower.

The conflict must be terminated "even at the expense of a change in presidential leadership," the statement asserted.

Among the signers of the declaration were Bishop John M. Burgess of Boston; Bishop Eugene A. Bordeen of the New

England synod of the Lutheran Church in America; the Rev. Ellis J. Holt, head of the state's affiliate of the American Baptist Convention; the Rev. Burdett E. McBee, executive of the United Presbyterian synod of Massachusetts; the Rev. Avery D. Post, president of the Massachusetts conference of the United Church of Christ, and Robert N. West, president of the Unitarian Universalist Association.

Others included Fr. James L. Hickey, head of the Catholic Archdiocese's ecumenical commission; Rabbi Sanford Seltzer, director of the Northeast Council of the Union of American Hebrew Congregations and Arthur Walmsley, Episcopalian, general secretary of the Massachusetts Council of Churches.

The statement charged that the U. S. lacks a "plan" to end the war and "seems to nurture the hope that somehow the war can be won." The Nixon administration was accused of an "intransigent" attitude in the Paris peace talks and of using Americans held prisoners-of-war as "pawns to justify a residual American force" in Vietnam.

Other signers were: Edgar Chandler, director of the Worcester Council of Churches; Rabbi Roland Gittelsohn of Boston's Temple Israel; Dean Harvey H. Guthrie, Episcopal Theological Seminary; the Rev. Theodore F. Jones, assistant to Bishop Burgess; Dean Walter Muelder, Boston University School of Theology; Dean George Peck, Andover Newton Theological School; the Rev. Emerson W. Smith, director of the Springfield Council of Churches; Msgr. Matthew P. Stapleton of the Catholic archdiocesan ecumenical commission, and Dean Krister Stendahl, Harvard Divinity School.

Avoid Sex Role Stereotypes Declares NCC Guidelines

★ A set of guidelines designed to help writers and editors of Christian education material avoid "sex role stereotypes" is being promoted by the education division of the National Council of Churches.

The proposals include:

- Use of the term "person" instead of the general word "man" wherever possible.

- Steer clear of suggestions that females are passive, males aggressive and that crying is a sign of weakness.

- Picture women in business and industry and men as teachers and nurses as well as superintendents and doctors.

- Show girls in activities with fathers; boys with mothers, and let both men and women, in illustrations, cook and do yardwork.

The guidelines were issued following a study on sexual stereotypes in educational material carried out by Diane Lee Beach for the joint educational development task force, a coalition of six churches.

Miss Beach, a chaplain at Taft School, Watertown, Conn. found that church school curricula present a picture of "narrow and inferior or feminine interests, activities and abilities." In church school pictures, she said, girls are outnumbered by boys more than 3 to 1 and men outnumber women by 4 to 1.

Miss Beach said the materials present boys who "sin by pride" and girls with "sins of weak will."

And she objected to frequent use of such biblical women as Eve, Gomer, Jezebel and Mary Magdalene — women linked by authors with sexual wickedness,

she said — and the lack of attention to "women of resourcefulness and courage" such as Deborah, Rahab, Mary and Martha.

"The good women who appear are portrayed as passive, obedient, humble, waiting, acted-upon," Miss Beach insisted.

SEMINARIAN MOONLIGHTS AS BOUNCER

★ An Anglican theological student at Trinity College, University of Toronto, David Rayner, has a weekend job as bouncer at the Coq d'Or tavern on this city's main strip.

Inevitably, he's known as "The Reverend Bouncer." He stands 6-3 and weighs 210.

"I've never had to use my fists yet," he said, "but most bars handle a little trouble now and then, and you have to show someone the door. I've never thought much about my size before, but on those occasions it does help establish credibility."

The long-haired, mod-dressed bouncer is known as "The Rev." or "The preacher" to the tavern's patrons.

Rayner, 25, says he took the job partly to earn money, "but mainly it was my interest in downtown life and a desire to explore it first-hand. It's really a kind of ministry . . . Often there's a chance to do informal personal counselling or just lend an understanding ear."

Because his employers feature soul music, many of the clients are black. Rayner feels it's a great experience "in the race relations thing."

Among the student's heroes are Martin Luther King and Che Guevara. "My fantasy," he said, "is to become the theologian of the youth counter-culture. The

church still needs to move out more into the world. It always seems to be on the outside looking in. Theological students here, for example, seem more interested in 'smells and bells,' — ritual — than in the gut issues of today."

BISHOP DONEGAN RETURNS TO ST. JAMES

★ Bishop Horace W. B. Donegan of New York will join the staff of St. James' church following his retirement in May.

He will be responsible for personal guidance and counseling in the parish where he was rector from 1933 to 1947. His decision to return to pastoral service is unprecedented for a retired bishop in the New York diocese.

The announcement of the new post was announced by John B. Coburn, St. James' rector. "It is only fitting that the bishop who left St. James' to become a bishop should now return to complete his unfinished business," he said.

Bishop Donegan said he looked forward to the new role. "I was dreading my retirement," he said.

The bishop, nearing 72, added that he would spend seven months per year in New York and long summers in his native England.

ORDINATION OF WOMEN LAUDED IN ENGLAND

★ The recent ordination of two women as Anglican priests in Hong Kong was lauded at a special service of thanksgiving in the chapel of Church House, the Church of England's administrative and conference center at Westminster.

Attended by a predominantly female congregation, the service was conducted by Bishop Edward Roberts of Ely, who said in his address, "We hope that Hong Kong will continue to jolt us out of our complacency."

Letter to Parents

Finding Some Answers To Life's Problems

By Charles Martin

Headmaster of Saint Albans School

THIS is not a resolution but both a greeting and an attempt to put in writing certain understandings about life that I believe could be helpful to us in our relations with our boys, indeed in all our relationships this New Year.

Let me begin with a quotation from a sermon, the best sermon I have heard in years. It is one sentence long: "Thank God for our problems." Perhaps because I was at the time attempting to understand a problem, more likely because of its fundamental truth, the sermon got me thinking with unusual clarity, and I left the service a better man.

The truth in the sermon lies largely in the fact that the problems of life put demands on us which develop within us strengths that were previously unknown and lead us to new understandings and appreciations of life that not only make the problems bearable but make life richer.

A parent whose husband died recently said to me when I visited her, "I had no idea that I had so many friends and that people were so kind. The house has been crowded with neighbors offering help, the kitchen is full of food, messages have come from people I hardly know." She has found not only strength within herself but a new understanding and appreciation of people and of life itself.

At the outset of winter athletics a member of a varsity squad was injured. What he had worked for all fall, what he had hoped for and dreamed about all year was gone. The depth of his disappointment is difficult to appreciate unless you were once a boy and had it happen to you. The hurt, the frustration, and the disappointment were plainly visible even though he tried to pass it over with an attitude of "that's the breaks." Now one sees signs of a different boy. Through the thoughtfulness of some friends he is finding satisfaction in art and finding — now that time is abundant — that even math can be fun. My

guess is that he will sort out his values, develop strengths he did not know he had, and come to athletics next year a better person, better able to cope with games and, more important, with life.

Even as I write I think of a mother who suffered the fears and anxieties of one whose son was in all forms of athletics. At the end of a football game, more exhausted than her son, she would say, "Thank God, one more is over!" Off the athletic field, she spent much time with masters worrying about why her son, a boy of good academic ability, was doing only mediocre work. And I can imagine there were problems at home, problems of social life and of growing up that were even more worrying to her. Then, at one of the holiday parties a few days ago I saw our mother, whose son is now in Vietnam, and we reminisced. As I left her she said, "Those were the richest days of my life — and did I learn!" She did, and so did we all. We learned patience and understanding, richer meanings of love — including the ability to say no.

How We Learn

NOW DEATH and accidents, disappointments and frustrations, fears and anxieties are not the whole of life. And happily, not. But they are a part of life, a normal part of life. And happily they are a part of life from which we often learn that which makes living most worthwhile — sympathy and wisdom, patience and love.

However, our lives become richer and we gain in strength only as we realize that problems of human relationships are not solved in the manner that is so often assumed — in the logical fashion of a math problem, or by turning to experts, or even in that good old American way of working hard at them, determined to make them come out the way we want them to come out. Human beings are too complex, too unpredictable, too full of mystery for their problems to be solved so neatly. To some of our problems there are only limited answers; to others, no answer at all. This does not mean that we should not work at solving them with all the expert help available. Indeed we must always be searching and seeking for answers with all our skill and with all our patience, wisdom and love. It does mean, however, that some problems must be lived with and through, and that neat and tidy answers are rarely, if ever, attainable. Such answers as come are often quite different from those we anticipated and are the result not of our

efforts but of just the way things work out—just the way providence or life in its mystery has them work out.

I like the point of view of a friend toward problems. He says, "We were fortunate with our children. We had no problems." Both nonsense and absolute truth.

Nonsense: my friends' children had all the problems of any other children. I remember how he and his wife sensitively, wisely, and lovingly opened a shy child to the world, helping her to go to school, to meet people, to accept life. I also remember the father's sweating out an athletic award ceremony, knowing how his son had worked for a letter and hoping that he would receive one yet knowing that he would not. And I can remember how, without his son's knowing it, he helped him accept his disappointment.

Part of Life

ABSOLUTE TRUTH: my friend and his wife never regarded the shyness of their daughter and the physical limitations of their son as problems. They were just part of living. One helped as he could, suffered when he could not, and on occasion just lived through the experiences that seemed to have no answers. That was what it meant to them to be parents.

It is so easy to say what I have said — if one is sufficiently patient and understanding, most of the problems of life, of parents and their children, in particular, will work themselves out and lives will be richer for the doing — that I am troubled. It is so easy to say what should be done, so difficult to do it. Then there comes an experience such as I have just had with Christmas cards. Hundreds have come this year — many from boys over whom parents and I have worried in the past, parents not unlike you and boys not unlike your boys — and when I read the cards, I know that what I have said so easily is out of the nature of life and is verified by experience.

On my desk are baskets of the Christmas cards alive with vivid memories. There is one from a boy who was tense, anxious, driven — one of that quite sizable troubled group called perfectionists. I remember taking him out of a course to relieve pressures, suggesting that he go to bed at ten o'clock, forbidding him to study over the weekend, getting a boy to take him to baseball games on Saturdays, laughing at him. A note on his

ys, "I go to ball games. Ho, ho." He is still

a perfectionist and always will be, but one who is learning to live with himself, with his perfectionism going into productive scholarship.

There is a card from a classmate of our perfectionist, a very different boy. I remember him as failing in his studies, remote from his parents, distant from his classmates. When I talked to him, he said all the right things, smiled with a far away smile, agreed to do what I suggested — and went off and did just what he had been doing, which academically was very little. None of the tricks of the trade — from a heavy foot to areas usually responsive to such action, to thoughtful acts from friends and masters—worked. Parents and masters were troubled. So was the boy. But time and a patient and loving girl solved that boy's problems; fortitude and wisdom enabled his parents to live through the experience.

I could go on with the Christmas cards. There is much rich life among them and much to learn. But enough. Let me come back to where I began, to New Year's day. Even though you will receive this letter well into the year, it brings my New Year's greeting to you.

May your New Year be rich and joyous, made so by the wonderful experience of facing with your boy his problems, his experiences, not expecting easy answers but living through them with patience, wisdom, and love.

Should you need help, there is this prayer:

O God, give me the courage to change what
I can
The serenity to accept what I cannot change
The wisdom to know one from the other.

or, the insight of the Hebrew poet who reminded us where wisdom and patience and love dwell:

Whither shall I go then from thy Spirit?
Or whither shall I go then from thy presence?
If I climb up to heaven, thou art there;
If I go down to hell, thou art there also.
If I take the wings of the morning,
And remain in the uttermost parts of the sea;
Even there also shall thy hand lead me,
And thy right hand shall hold me.
If I say, Peradventure the darkness shall
cover me;
Then shall my night be turned to day.
Yea, the darkness is no darkness with thee,
But the night is as clear as the day;
The darkness and light to thee are both alike.

Pastor --- Priest --- Teacher

By Elbert K. St. Claire

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

Address at the ordination of his son, Elbert K. St. Claire Jr., at Episcopal Academy, Philadelphia.

THE CHRISTIAN CHURCH gathers for the ordination of this young man as priest.

You might say — the Christian Church? Isn't this presumptuous? For, as large as this group is, it is certainly only a tiny portion of the whole Christian Church.

True, but it is representative of the whole Church — on earth and in paradise. It is this Church that certifies and ordains. We are participants and witnesses to these things. As the writer of the Epistle to the Hebrews said, we are a priestly people participating in a royal priesthood.

Certifies and ordains? Isn't this really an anticlimax? Some of us were present when the candidate was ordained deacon. Then the prefix "Reverend" was added to his name. Many of you, especially at Episcopal Academy, see him already as an ordained clergyman, wearing a collar, vestments — functioning in chapel services and in his various responsibilities and duties as an associate chaplain.

But a difference will soon be apparent. For example, as a deacon he wears a stole folded at his side. This is a subtlety, but highly significant, for it indicates he is an assistant to the bishop or his representative — a priest. This is further illustrated by the fact that in the ordination as deacon it is only the bishop who places his hands upon the candidate's head.

But in the priest's ordination, as you will soon see, the bishop and his associates — the priests — join in the laying-on-of-hands. The deacon is no longer an assistant to the bishop, but an associate, a colleague who shares in the ministry as the preface to the bishop's examination (Trial Services, p. 439) expresses it —

Pastor Priest Teacher

BUT ONLY after the candidate (preface of 1928 ordinal states), the candidate is "first called, tried, examined and known to have such qualities as are requisite to the same." Then he is ordained by the laying-on-of-hands with a prayer that God, out of his inexhaustible energy, may equip the candidate.

So then, clergy are men and, yes, women — al-

though I regret that the arm of Christendom known as the Episcopal Church is exasperatingly slow to accept women in the ordained ministry — clergy are people who in response to a call are given authority by the Church of God which they serve.

As much as they may want to, they can't run away from this commission, anymore than a parent can deny his parenthood once he has a child, though he may want to at times.

As pastor, he is a shepherd who cares for his flock, leads them, watches over them in sickness and in health — counsels with them as they seek a way out of the confusion and turmoil of life — brings to bear on their problems the wisdom and power that come from God. He leads the people in their quest for a redemptive and redeeming fellowship in which every member has access to God's love and grace, through faith.

As priest, he is set apart for specific functions, particularly sacramental and giving assurance of God's pardon and blessing. He is the representative of the people in their worship of Almighty God.

As teacher, he is called to give people the word of God, the good news of redemption of the world in Jesus Christ — to people of his generation.

He is a prophet, that is, a man under authority to interpret the revelation of God to his people — an enabler helping people to see God and understand God's ways — and not his own personal whims or fancies.

We're participants in an historic service and tradition that would ordain this candidate.

Kyle, our son and brother, you honor me by asking me to speak this day. I would have thought you know and have heard over the years all I might say or have to say. Yet I'm honored — yes, and humbled.

You have responded freely to a call that comes ultimately from God through his Church, and, yes, your family and your ancestry on both sides — and on one you are the eighth successive generation to serve as priest.

When Jesus came down from the Mount of Transfiguration, where he experienced the glory of God, he found himself at once in an ugly and sordid world. He met a boy demented, torn, wounded unmercifully by an evil spirit. The crowd was sorrowful, yet curious, looking for an answer — someone to heal.

Today you have some experience of God's choice of you. You have already met and will meet scenes of many demented spirits. Certainly you are

aware that of your own wisdom and strength you are unequal to the task. But God has called you — so young and immature — to confound the self-centeredness of this world. God has promised that his healing grace through you will touch and help a world demented.

If, in prayer and meditation, you have and do commit all your trust and confidence and will —

you will sing with the maid through whom Christ came into this world.

The arrogant of heart and mind he has put to rout but the humble have been lifted high. He has not forgotten to show mercy to Abraham and his children's children forever. God bless you in this ministry which today the Christian Church gives you.

PRECEDENTS SET IN HONG KONG

★ Anglican and Roman Catholic bishops were among 20 churchmen who exchanged pulpits for the first time in Hong Kong's history during the 1972 week of prayer for Christian unity.

Bishop Gilbert Baker of the Anglican diocese of Hong Kong and Macao and Catholic Bishop Francis Hsu of Hong Kong also met to discuss the significance of the recent statement of holy communion drafted by a joint Anglican-Catholic international commission. The statement is being studied by the churches.

This year's activities during the week of prayer were considered the most successful yet in the British crown colony.

Bishop Hsu preached at the Anglican Cathedral of St. John to a congregation representing all traditions.

"This is indeed a moment of grace," he said. "Nothing like this has happened before. This moment has not happened as a mere human whim or design. We are the instruments God is using to work out his eternal thought."

Commenting on the importance of the services, one clergyman said: "People should not

have to look at notice boards to see if a church is Baptist, Catholic or Methodist. They should simply look for a cross to indicate a Christian church."

DIOCESE PAYS TAXES OF DAVID GRACIE

★ A \$545 bill owed to IRS by an activist Episcopal urban missionary — who refused to pay half his Federal income taxes to protest the Vietnam war — will be paid by the diocese of Pennsylvania.

In voting to pay the levy, the council turn down a request by the priest involved, Fr. David Gracie, that it constitute itself as a "community of resistance" and reject the IRS levy on principle.

The money will be deducted from Gracie's future salary by the diocese.

Gracie, who for two years has refused to pay half his income tax bill, is a leader in various urban activist groups organized to promote peace, social equality, equal justice, economic opportunity and housing for the poor.

The 24-member diocesan council, while agreeing to pay Gracie's taxes, also voted to set up a committee to "study the

theological issues behind the withholding of income taxes and honoring levies."

In a statement to the council, Gracie said the Nixon Administration is "creating the illusion that the war is being ended" by substituting electronic equipment and bombs for ground troops.

Those interested in peace, he said, must accordingly shift from resisting the draft to resisting taxes that pay for sophisticated military technology.

TRINITY PARISH SETS NEW PROGRAM

★ The Rev. Robert R. Parks, the son of a Quaker father and a Methodist mother, was installed as the 15th rector of Trinity Parish, the largest Episcopal parish in the U. S.

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was attended by Archbishop Michael Ramsey of Canterbury.

Parks, 56, comes to Trinity from the deanship of St. John's Cathedral in Jacksonville, Fla., the town where he spent most of his childhood.

The installation of Parks coincided with a substantial shift in Trinity's manner of dealing with its chapels and in its expenditure of funds.

Concern has been voiced for some time about "paternalism," with the 22-member vestry made up mostly of older Wall Street businessmen and the 6,000 parish members, largely black and Spanish-speaking. Plans for the changes began during the five years the Rev. John Butler was Trinity rector. Butler retired shortly before his successor's installation.

Chapels will now have the right to form self-governing councils and have a voice in selecting vicars. A young attorney and a black have been named to the vestry.

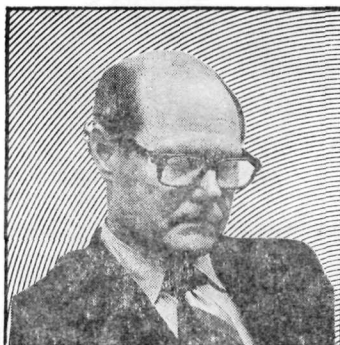
Almost all of a \$5 million annual income will now go for programming. As a result of heavy debts incurred in the 1930s, a large part of the income went for mortgage retirement, property improvement and the building of an investment portfolio.

In 1971, all but \$400,000 of an income of \$5.4 million went toward programs. In 1972, almost all of a \$5.5 million budget will go toward religious and social work. Over the decades, Trinity Parish has been deeply involved in charity and education.

Parks, the new rector, combines social zeal and traditional evangelism in his ministry. In Jacksonville, he revitalized St. John's Cathedral, and the number of communicants rose from 600 to 1,800 in 12 years.

He was influential in bringing about the rejuvenation of downtown Jacksonville. Yet he feels that the chief function of the church is "to be sure in the end that you come to know Jesus as a personal Savior."

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