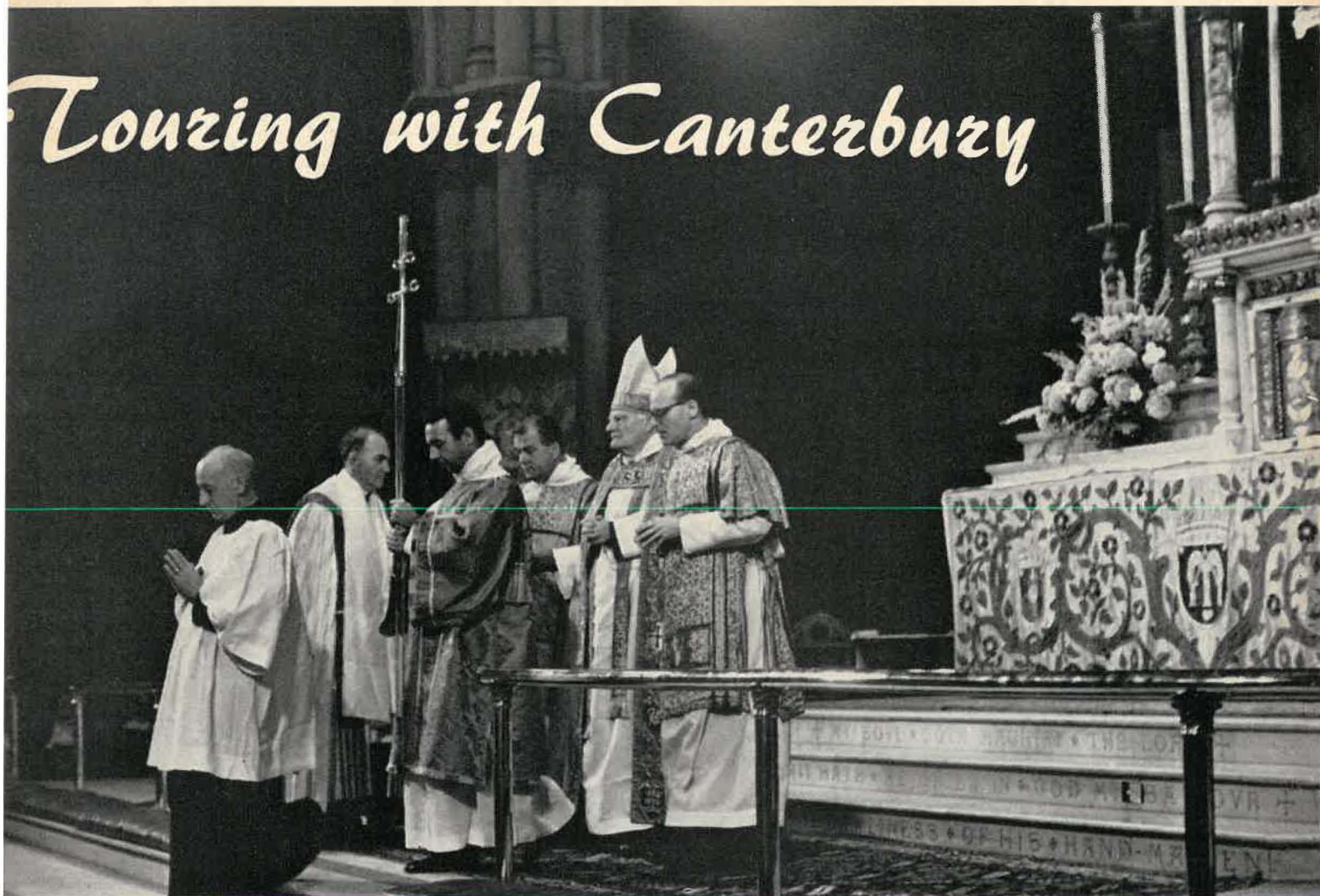


The Living Church

October 22, 1967

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Dr. Ramsey at St. Mary the Virgin, New York City

Marjorie Hyer

Post
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The
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Summary

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 14 East 41st St., New York, N. Y. 10017

The Living Church

Volume 155 Established 1878 Number 17

*A Weekly Record of the Worship, Witness,
 and Welfare of the Church of God.*

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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- 26. Alfred the Great, K.
- 28. SS. Simon and Jude, Aps.
- 29. Trinity XXIII
 James Hannington and Companions, MM.

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

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LETTERS

Most letters are abridged by the editors.

Baptism & Conversion

More and more I look forward to each fresh issue of *THE LIVING CHURCH*. It is truly a magazine that is read by committed Christians.

I was much encouraged by Fr. Rayburn's article *Baptism and Conversion* [L.C., September 24th]. I not only agree with his intense prophetic utterance but I am trying as a parish priest to implement in parochial practice the principles he set forth.

God knows we all need conversion and it must begin with me. It is difficult sometimes in light of such "established customs" to challenge a lapsed family when they come around for a baptism or a marriage. Also the matter arises with persons who want to maintain their parish status by a monetary gift with no record of coming to the primary event of the family, the Eucharist.

I should also like to add my support to the pro-side of whether Church properties other than the place of worship should be subject to taxation. I believe that the Church should get ahead of public opinion in this regard and volunteer monetary contributions to the communities in which we are called to serve. We are in the world but not of it (origin) and, as our Lord, we come not to be ministered unto but to minister. In our corporate self-examination the question arises, "Can we give an account of our stewardship for God's gifts to us through the state?"

(The Rev.) DON MARSHALL DIXON
Rector of St. Mark's Church
South Milwaukee, Wis.

The article by Fr. Rayburn would have been a splendid keynote address at our recent General Convention. The opening address in Seattle failed to "blow the trumpet," nor does it seem to indicate a desire to "sanctify the congregation." The article by Fr. Rayburn might well have been the spark to have lighted a fire under the seats of those persons in attendance at both Houses.

There is a true prophetic sound in this article, and I hope that many of the clergy and laity will heed the warning. Surely, many members of the Episcopal Church will endorse the statement: "The world sees a Church too worldly and too busy and too afraid to be the Church. When the world looks at the Church all it can see is more world, our worldliness compounded by our ridiculous penitence for having been different in the past." May God the Holy Ghost inspire us all to begin a reformation in our branch of the Church, and that we shall "dare to be different."

(The Rev.) FRANK R. ALVAREZ
Rector of St. Paul's Church

Miami, Fla.

Good Job at "815"

I am a reader of your editorial columns which express to me as much as anything in the Church today the depth of our ecclesiastical malaise. But I must write concerning your editorial "A Good Job at '815'" [L.C., September 17th]. That makes many of your other statements seem like brilliant pleas for renewal.

The possibility of your criticizing the

Executive Council for saying something that might make as much sense for the atheist as for the Christian is hilarious. Less so is your relief at the "thoroughly Christian" suggestion that God and man meet in the checkbook. Figure of speech though it may be, do you know that the checkbook is a white middle-class possession? Lots of New Yorkers don't have one; in fact, many cannot even cash a check. Then, of course, there are those who are not Americans.

This is probably an oversight on your part but it is typical of the mind-set of *THE LIVING CHURCH*. Pity the poor outcasts who never meet God.

(The Rev.) EUGENE A. MONICK, JR.
Vicar of St. Clement's Church
New York City

Gen. Custer

Archdeacon Deloria does well, if he has evidence that the ABC-TV General Custer series will make a hero of Custer, to oppose the series [L.C., September 10th]. It can only do harm to whitewash one of the most disgraceful acts perpetrated under our flag.

General Custer, reduced in rank to lieutenant colonel, had been sent to locate a large group of Sioux and Cheyenne who refused "relocation" from the land that had been promised to them in the Black Hills to the wastes of Indian Territory, and who seemed to be headed for Canada where they might hope for peace and equity. Custer was not directed to war with them but to try to persuade them to return. Instead, with a detachment of his 7th Cavalry, he led 208 brave soldiers to certain death when he attacked a force of some 5,000 Indians. The Indians were armed with repeating rifles while the troops carried only obsolescent Springfield single-shot 45-70 carbines. The heroes of the affair were the Indians who fought in defense of their families, and perhaps Sitting Bull who sat on the ridge making "medicine."

(The Rev.) H. B. LIEBLER
Hat Rock Valley Retreat Center
Mexican Hat, Utah

EMC

There is no denying it. The Every Member Canvass materials from "815" are much better this year.

Have you seen the material put out by the John Reinhardt Associates of Philadelphia? It is the best this rector has seen!
(The Rev.) W. HAMILTON AULENBACH, D.D.
Rector of Christ Church & St. Michael's
Phila., Pa.

Verily, Verily

Page 55 of *Prayer Book Studies XVII* on the Liturgy states that "very" for "true" or "truly" is archaic. This is very strange. Many people are very agitated over the very many changes in the very beautiful English of the Bible and Prayer Book, proposed by very unimaginative people who write very poor English. That's the very truth. Very kind of them to retain "very God" in the Nicene Creed. "Very" in various capacities is a very common word.

Of course "verily" is not much used, i.e. very seldom used; but verily I tell you, no one, but no one, says, "truly, truly."

(The Rev.) JOHN H. TOWNSEND
Kerrville, Texas

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The Living Church

October 22, 1967
Trinity XXII

For 88 Years,
Its Worship, Witness, and Welfare

NEW JERSEY

Canterbury Observes Consecration

On St. Michael and All Angels' Day fifteen years ago the Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, was consecrated Bishop of Durham in York Minster. On September 29th, during his recent visit to the United States, Dr. Ramsey observed the anniversary of his consecration by celebrating Holy Communion in St. George's-by-the-River, Rumson, N. J. Plans for Dr. Ramsey's visit to St. George's were made by his chaplain, the Rev. John Andrew, former curate at the church.

MASSACHUSETTS

Canterbury on Theology

Radical new theologies that are the focus of controversies in the Church today will in the long run probably be no more of a threat to Christianity than was the Darwinian theory of evolution, predicts the Archbishop of Canterbury. Speaking before students and faculty of the Episcopal Theological School, Dr. Arthur Michael Ramsey compared the situation in theological thought today with that of nearly a century ago.

Despite the "revolutionary and perplexing" aspects of the world today, Dr. Ramsey believes that an examination of history offers hope. Darwin's theory of evolution, and the development of textual criticism of the Bible, seemed at the time of their introduction "to undermine the truth of the Bible," but as scholars explored these new theories and methods they came to a fuller understanding of them, Dr. Ramsey said. "Far from undermining and contradicting the scriptures, these new studies gave a more wonderful meaning to the truths of the Bible."

Referring to today's unrest over new knowledge and new ideas, the Archbishop continued, "We don't always learn fully this lesson: The world belongs to God, as well as does the Holy Bible and the holy Church and God does show Himself through every situation experienced in human history." Dr. Ramsey cautioned against "succumbing uncritically to the world's ideologies, whatever they may be," and called for a balance between the "old spirituality" which sometimes tends to over-stress religious practices, and the

"new spirituality" of the secular city, the so-called religionless Christianity, the new radical theology. He suggested that it is "the role of Anglicanism to help the new spirituality and the old spirituality to be learning from one another. Unless the new spirituality learns from the old, it may peter out into sheer secularism that means nothing at all." At the same time, he added, "the old needs to be revived from the market place in order to become meaningful in these times."

ARKANSAS

Canterbury Comments

Ecumenism, the war in Vietnam, and capital punishment were discussed by the Archbishop of Canterbury, Dr. Arthur Michael Ramsey, during a press conference in Little Rock, Ark. The Archbishop's visit to Little Rock was part of his recent tour of American cities which included a stop in Seattle for General Convention [L.C., October 8th].

After preaching in Little Rock's Robinson Auditorium, Dr. Ramsey told reporters that matters of doctrine are the chief barrier to Christian unity, but he is confident that the ecumenical movement will be able to meet the challenges emerging from doctrinal differences. He praised recent efforts by many religious bodies, especially the Roman Catholic Church, to make doctrine more flexible in accord with changing demands upon the Churches. There is no reason to "knock down" traditions for the sake of ecumenism, Dr. Ramsey said, but it is possible to give older ideas new interpretations. "Our ultimate goal is more realistically expressed as a single Church which will contain a wide variety of services. The important thing now is that denominational labels should be made to disappear" and "to slowly develop a single creed and similar sacraments."

Dr. Ramsey expressed great concern at the possibility of further escalation of the war in Vietnam. "As the war continues," he stated, "it becomes more apparent it is achieving nothing. Escalation will only bring more indiscriminate destruction, which means that more international opinion will be hardened against America." He favors a negotiated peace involving all parties concerned in the conflict. Asked about his stand on capital punishment, the Archbishop said that he advises life imprisonment for what are now capital crimes and that the guilty

party should have the opportunity for parole.

VIETNAM

Christian Service Approved

The House of Bishops at the 62nd General Convention approved this appeal to support Vietnam Christian Service, which was submitted by the Rt. Rev. William Crittenden, Bishop of Erie.

"This is an appeal to all Church members for sacrificial giving in support of Vietnam Christian Service which is sponsored by Church World Service through the Presiding Bishop's Fund for World Relief.

"There is an urgency and compulsion about this appeal at this time. In this instance we are urged to give not only because Christian compassion and the exemplary love reponse of the Good Samaritan are always part of our Christian stewardship; we also need to remind ourselves of our particular *moral responsibility*, as Americans and Church members, to the war victims in Vietnam. There is increasing anguish of the Christian conscience regarding the war in Vietnam but *the disturbing fact is our continuing moral numbness*.

"Our response to such a relief appeal to help war sufferers is one indication of our moral sensitivity as Christians; it also will help develop the climate of mutual respect and forbearance necessary for eventual successful negotiation to stop the war and bring about genuine reconciliation and rehabilitation. We urge generous and sacrificial support of Vietnam Christian Service."

MICHIGAN-PENNSYLVANIA

Urban Problems Considered

Unless city planning is for "human rehabilitation" instead of "physical reconstruction" there will be "darker days" ahead, a group of civic leaders were told in Detroit by the Rev. Nathan Wright, Jr., executive director of the Diocese of Newark's Department of Urban Work. "Cities are people," Dr. Wright said, adding that if the human spirit is developed and talent is unleashed, people themselves will continually renew cities. Referring to the recent urban riots, he stated that "people who own property do not tend to destroy it. Renters tend to be irresponsible. Black people must own property such as their own homes and their own communities."

Dr. Wright, a professor of urban sociology at the University of the City of New York, was the chairman of the National Black Power Conference in

Newark in July. Speaking in Detroit, he questioned the federal government's recent decision to make large loans available to black urban areas, charging that "the primary economic benefits go to white people. The economic gap must be closed first." The sociologist also said that the nation must find new approaches to the maintenance of public order besides guns and nightsticks, and suggested that law enforcement officers be better paid and better trained.

Speaking in Philadelphia to a group of urban planners of the Lutheran Church in America, Dr. Wright offered black power as a possible "key to urban peace and national fulfillment," not only for Negro Americans but for the entire nation. He stated that by addressing the specific problems which appear as urgent in the life of black people the nation may develop answers which will benefit society as a whole. "Black power speaks not only to two of the basic problems in the life of black Americans," but also to the "twin problems of identity and fulfillment" in national life. "Our jails, and mental and general hospitals . . . and divorce and delinquency lists are filled with people who have difficulties with the matter of identity," he observed. "Fulfillment can come to America as a whole only as it comes to every part."

SOUTH FLORIDA

Senior Citizen Housing

Holy Trinity Church, Melbourne, Fla., has received approval from the federal government's Department of Housing and Urban Development for a \$1.95 million loan with which to erect Trinity Towers, a 14-story apartment building for senior citizens. The Very Rev. Alex W. Boyer, rector of Holy Trinity, believes that this is the first such project to be sponsored primarily on the parish level. Co-sponsors — without financial responsibility — are the Diocese of South Florida and the Melbourne Ministerial Association. The board of directors, made up mainly of Episcopal clergy and laymen headed by Fr. Boyer, also includes a Roman Catholic priest and a Methodist minister.

Applications for Trinity Towers are still being accepted, with the government stipulation that at least one of the tenants of each apartment must be 62 years of age. Fr. Boyer hopes that the building will be completed in November 1968.

NEW YORK

Anglican & RC Franciscans Meet

On the Feast of St. Francis, October 4th, two Franciscan orders, one Anglican and the other Roman Catholic, joined in prayer for Christian unity at Trinity Church on Wall St., New York City. This

was the second joint service bringing together the Roman Order of Friars and the Anglican Order of St. Francis. The first service was held a year ago at a Roman Catholic church. The order of the service was that which was used at the meeting of Pope Paul VI and the Archbishop of Canterbury in March 1966, when they met and publicly prayed together for unity.

Prior to last year's service there had been little communication between the two orders, but since that time a close bond of fraternity and fellowship has developed.

Oppose School Aid

The Protestant Council of the City of New York has launched a vigorous campaign opposing a new state constitution which the voters will accept or reject on November 7th. The council's primary objection centers around the proposed repeal of an article in the present state constitution which prohibits direct or indirect state aid to Church-related schools. The proposed constitution will be presented to voters as one package, so that the only way to defeat a part of it is to reject the whole.

The Rev. William Van Meter, executive secretary of the council's department of Christian social relations, has said: "The present financial problems of our public schools are well known. . . . To broaden our present responsibility for public schools to include substantial support for parochial schools would be disastrous."

NCC

Black & White Declarations

Support for the black-power movement and a three-year moratorium on the de-

velopment of new white suburban churches have been urged by a group of Negro Churchmen. The "Declaration of Black Churchmen," a statement formulated during the Conference on Church and Urban Tensions in Washington, D. C., September 27-30, asked that funds which would be used for new suburban churches be made available instead for work in "people-centered ministries in the black and white communities."

Much of the work in the conference, which was sponsored by the National Council of Churches, was done in separate Negro and white caucuses, each of which compiled statements before concluding their deliberations. The declaration of the black Churchmen urged the white Churches to seek "the guidance, collaboration, and support of the black Churches in the formulation and implementation of all Church policies and programs." It called upon black Churches to "embrace the black-power movement" and to:

- (✓) Establish freedom schools to offset the degradation and omission of a white-dominated public school system;
- (✓) Establish workshops fostering black family solidarity;
- (✓) Train lay leadership in community organization and other relevant skills;
- (✓) Make a "massive effort" to give financial support to black groups for self-determination;
- (✓) Remove all images which suggest that God is white.

Stating that black Churchmen support the National Committee of Negro Churchmen, the declaration called upon the NCNC to:

- (✓) Establish a national headquarters with a paid secretariat;
- (✓) Establish regional offices;
- (✓) Divest itself of internal partisan politics and "ecclesiastical gamesmanship";
- (✓) Structure itself to provide "the kind

GENERAL CONVENTION GUESTS



Drs. Ramsey and Dean



of revolutionary impetus" needed for these times; and

(✓) Call for a conference of black theologians to consider the theological implications of black power.

Black Churchmen in non-black Churches were urged in the declaration to find ways of exercising a high degree of influence over structures of those Churches or to return home to the black expression of religion. Negroes in Negro Churches were called upon to "insure the return of the black Church to an expression of its original reason for being."

In contrast to the Negro Churchmen's lengthy statement of specific recommendations, the "Declaration of White Churchmen" stated briefly:

(✓) The problem of race in America is centered in white America;

(✓) The white Church is a racist Church;

(✓) The American black man did not create the ghettos. White America has enslaved him;

(✓) The American black, by and large, does not own the ghettos. They are owned by white men;

(✓) The American black does not control the ghettos. They are controlled by immoral structures of white men;

(✓) However, American blacks will transform the ghettos. Whites must seek a way to transform themselves, or we will bring about an apartheid society;

(✓) The body gathered in this caucus are determined to transform the white society. We are encouraged by the courage of the black American brother who has shown that he will create a new black society in America. Therefore, where it is possible, we will move together for the transformation of American society;

(✓) Where it is not possible to work together at present, we will work separately, knowing at the same time that our separate work with blacks and whites is our common task and work together.

CALIFORNIA

Brown: Churches to Lose Numbers

The American Churches will lose "tremendous numbers" of their members in the years ahead as they become increasingly involved in social action, it was predicted by Dr. Robert McAfee Brown on a national television program. Dr. Brown, who is professor of religion at Stanford University, said during an interview on the NBC-TV *Frontiers of Faith* program that it is "inevitable" that many members will turn against their Churches as the Churches take stands on such explosive issues as poverty, civil rights, and the war in Vietnam. But, he added, "it will be the salvation of the Church." The dissidents will leave the Churches for two reasons, he predicted: some because they think the Church should do nothing at all about such issues and others because they think it is not moving fast enough.

Dr. Brown is a clergyman of the United Presbyterian Church. He contended

that the Church that is to survive "will become the Church that is the servant of mankind rather than the master of man."

WEST TEXAS

Hurricane Damage

In a letter to this magazine dated September 24th, William D. Schafer, a lay reader of St. Andrew's Church in Port Isabel, Texas, reports:

"There is no service at St. Andrew's Mission today. Hurricane Beulah demolished our buildings. The doors are blown off, the windows blew out, the wind stirred the contents of the building, removed the parish hall from its foundations, opened one end, put a gaping hole in the roof, and the 15-inch rains did the rest. The mailed fist of a wrathful God has smitten His trusting and faithful people. Every parishioner has suffered major damage to his home, his business, and his means of livelihood. Port Isabel is a shambles."

TEXAS

Opposition to Betting

Representatives of 14 non-Roman Catholic Communions have formed a steering committee to campaign against a referendum to legalize parimutuel betting in Texas. The referendum, which is non-binding, will be on the ballot in the state's May 1968 primaries.

Opposition to the referendum will not be based on individual morality, according to committee chairman, the Rev. Richard Freeman, a Methodist minister from Dallas. "We are concerned," he said, "with its [parimutuel betting's] sociological and domestic influences, its effects on the economy and retail trade and, most importantly of all, the effects of this in inviting organized crime into this state. If we have legalized gambling, we will also have organized illegal gambling."

Churches taking part in the campaign are: Disciples of Christ, Southern Baptist, National Baptist Convention, Mexican Baptist Convention, Methodist, Christian Methodist Episcopal, Presbyterian Church in the U. S. (Southern), United Presbyterian Church, Lutheran Church in America, Assembly of God (Anderson, Ind.), United Pentecostal, Church of the Nazarene, Church of Christ, and Episcopal. The Texas Roman Catholic Conference sent an observer to the meeting at which the committee was formed, but has not committed itself to the drive.

OHIO

Open Occupancy Defeated

Religious leaders in Toledo, Ohio, are working to recoup their position in the wake of a voter referendum in which the city's six-months-old open occupancy ordinance was repealed by a large majority. (The vote was 54,000 to 22,000.)

Virtually all Church leaders had united in an effort to save the law. The Rev. Frank Musgrave, rector of St. Matthew's Church in Toledo and a leader in the citizens committee for fair housing, charged that opponents had so confused the issue that voters could not see what fair housing really means.

The referendum was brought about by a "right to sell" committee which gathered the necessary signatures on a petition to secure a public vote after the city council voted unanimously last March to adopt the open housing ordinance. In the referendum, fewer than 25 percent of voters in Negro wards went to the polls.

LOS ANGELES

Crowther Joins CSDI

The Rt. Rev. C. Edward Crowther, outspoken critic of apartheid who was deported from South Africa last summer, has resigned as Bishop of Kimberley and Kuruman, effective October 31st. A British-born U. S. citizen, Bishop Crowther has accepted a six-months appointment as a visiting fellow with the Center for the Study of Democratic Institutions in Santa Barbara, Calif.

Bishop Crowther went to South Africa in 1964 to take the post of Dean of Kimberley. A year later he was elected bishop of the diocese. On two subsequent trips to the United States and to Europe he voiced his opposition to the racial separation policy of the government of South Africa. His deportation came after he spoke on apartheid at the *Pacem in Terris II* conference in Geneva, Switzerland, in May.

INTERNATIONAL AFFAIRS

"Year for Human Rights"

The designation of the year 1968 by the General Assembly of the United Nations as "International Year for Human Rights" is seconded and commended in a resolution adopted by the 62nd General Convention. The resolution was proposed by the Rt. Rev. Robert L. De Witt, Bishop of Pennsylvania, as chairman of and acting for the House of Bishops' committee on social and international affairs.

The resolution specifically calls upon the President of the United States to "make a special effort to obtain promptly the advice and consent of the Senate to the three conventions—on slavery, forced labor, and political rights for women—which were submitted to the Senate by President Kennedy in 1963"; to "urge that the Senate renew its consideration of the convention on genocide and the convention on freedom of association which were submitted to the Senate by President Truman in 1949 and give its advice and consent to the ratification of these conventions"; and to "submit to the Senate

Continued on page 14

Letter from London

At first sight, the alteration of diocesan boundaries would appear to be a domestic detail and its announcement unworthy of being transmitted across oceans. But, in the first place, among the dioceses where changes are proposed are Canterbury (founded 597 A.D.) and London (founded long before but with a dated list of bishops since 604 A.D.), so a lot of historical dust is being blown about. Even more importantly, several of the important changes looming up in the Church of England, including the move to synodical government, are going to be much facilitated if these changes come about. And most important of all, structures which have come almost to inhibit both evangelism and pastoral care are going to be changed (if the proposals are accepted) and therefore the spiritual heart of England is involved. You can read all about it in detail in *Diocesan Boundaries*, the 138-page report of a commission appointed by the Archbishop of Canterbury (Church Information Office: 4/6d).

The commission, whose chairman was Sir John Arbuthnot, has been sitting since January 1965 and has weighed the evidence submitted by a wide range of authorities, both ecclesiastical and secular. The area which was the commission's concern is southeast England, including London, which in recent years has seen a great increase in population in relation to the rest of the country. Up to the present it includes dioceses like London, with a population of nearly 4 million and nearly 500 incumbencies, and Oxford, with a population of nearly 1½ million and over 500 incumbencies. The Diocese of Canterbury (population 889,000 and 261 incumbencies) has, like the country of Pakistan, been up to now divided into two quite separate entities with the Diocese of Rochester coming in between. The guiding principles which the commission has accepted have been that no diocese should have less than 900,000 population or 200 incumbencies.

The Commission reiterates the principles that the diocesan bishop is "as guardian of the apostolic faith the center of the unity of a diocese. He has responsibilities which he cannot entirely delegate to others and bears the ultimate responsibility for decisions taken in his diocese." He is the only "Father in God" in a diocese. Hitherto, bishops have been able to delegate many of their duties to "as-

sistant bishops," which in the English usage almost invariably means men who have been bishops overseas but have returned to the U.K. in retirement. But the number of such bishops returning from overseas is diminishing, partly because of the growth of the indigenous episcopate. So in the future there will have to be better provisions for suffragan bishops. If the report is accepted it will increase by three the number of suffragans in the relevant area. It also recommends that the archbishop of the province and the



diocesan bishop should be jointly responsible for recommendations to the crown for suffragan appointments.

The commission says that the boundaries of the proposed new dioceses should relate as far as possible to civil boundaries "to give support to both Church and state and to ease the administration welfare activities of common concern." It also insists that the Church must be organized in units which are financially viable and that strict economy must be observed. To this end it suggests that in none of the proposed new dioceses "should the building of a new cathedral be required. We envisage the bishop in each of these new dioceses having his cathedral in a parish church which will still remain the parish church of that area. The cathedral must be the center of prayer and worship in the diocese, and this will involve some expense in additional manpower. We believe that if the cathedral is used in this way as the center of diocesan life, any additional cost will make it a worthwhile contribution to the pastoral ministry." They do not want such refinements as a choir school in new dioceses and they also propose that dioceses should cooperate in regard to internal administration and thus save wasteful duplication of diocesan administration structures. The commission's terms of reference did not ask it to consider any new province but its suggestion of a regional council, under the chairmanship of the Bishop of London for the five new dioceses in Greater London, is moving in that direction.

One relatively minor but historically evocative proposal is that the Bishop of London should cease to have jurisdiction in North and Central Europe. This is a

remnant of the jurisdiction crystallized in the days of Archbishop Laud under which the Bishop of London was responsible for all Anglican work throughout the world outside of England. It might also be a step towards solving the long-standing problem of the relationship between the Bishop of Fulham (who has exercised London's jurisdiction in this matter) and the American bishop responsible for Episcopal work in Europe. At present the jurisdiction of North and Central Europe includes about forty permanent chaplaincies and a number of seasonal chaplaincies. Southern Europe is organized under the separate Diocese of Gibraltar.

If the plan goes through the total number of diocesan dignitaries (bishops, deans or provosts, archdeacons, and residentiary canons) will rise from the present 89 in the area concerned to 102 and the costs in terms of their stipends from £169,500 to £209,500. Added to this would be an anticipated rise of about £50,000 in administrative costs. The scheme is to be considered as soon as possible by diocesan conferences and will come before the Church Assembly in November.

Some comparative figures of the number of clergy per diocese in various provinces are interesting (the middle-range figures are omitted in each instance):

(*) In the Church of England there are four dioceses with over 400 incumbencies, nine with 300-400, and one diocese with under 50.

(*) In the Episcopal Church of the USA, one diocese with over 400 incumbencies, three with 300-400, and 18 with under 50.

(*) In Australia there are no dioceses with over 400, two with 300-400, and 13 below 50.

(*) In Canada there are no dioceses above 400, one with 300-400, and 13 with under 50.

(*) In the Provinces of the West Indies, Ireland, Scotland, West Africa, Central Africa, and East Africa, there are no dioceses with more than 100 incumbencies.

Put another way, one gets a table as follows: Clergy per diocese in the Church of England compared with the rest of the Anglican Communion:

Clergy per diocese	Church of England	Rest
Over 200	31	18
Under 200	12	261
Under 150	4	248
Under 100	1	215
Under 50	1	130

DEWI MORGAN



Celebrating at
St. Mark's Cathedral
Seattle



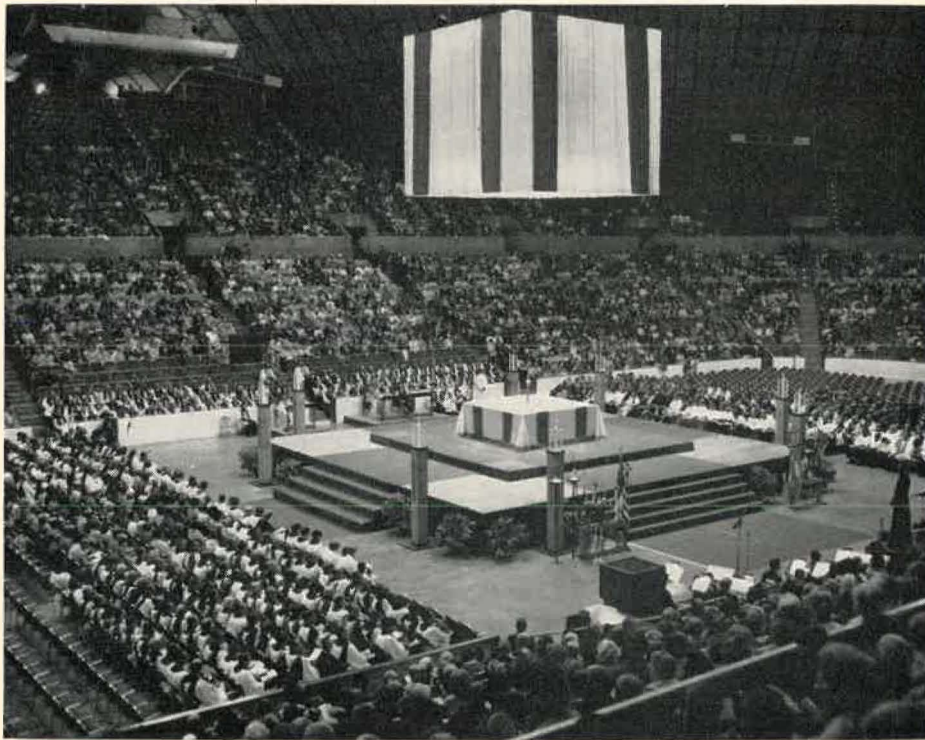
Stephens

Touring with



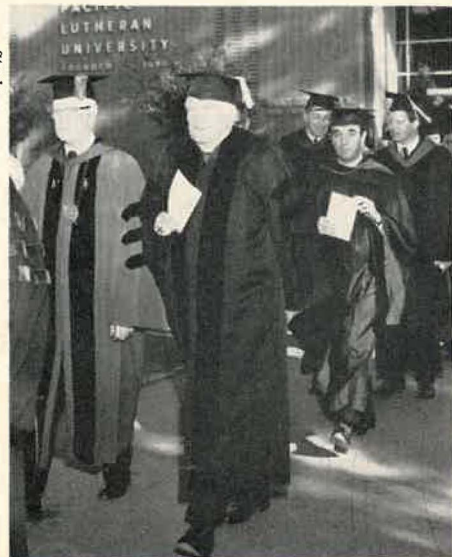
Stephens

At a GC press conference



Stephens

Preaching at the GC ecumenical service



Stephens

Receiving a
degree at
Pacific Lutheran
University



The Very Rev. John B. Coburn, Dean of the Episcopal Diocese of the Pacific Northwest, is seen with delight as the Archbishop of Canterbury dedicates the new seminary on the eve of the World Series. The Archbishop's visit was a quiet day for the students on October 4th, but with the series he revamped the schedule. At a dinner with the students he knew "what happened with your Red Sox" worked their way through a series of cliff-hangers. Under such circumstances, the Archbishop said, "I'll be about things Godly." So he announced his intention to visit the stadium at noon and let the Red Sox have things their way. It was an instance of a happy encounter of the sacred and the secular.

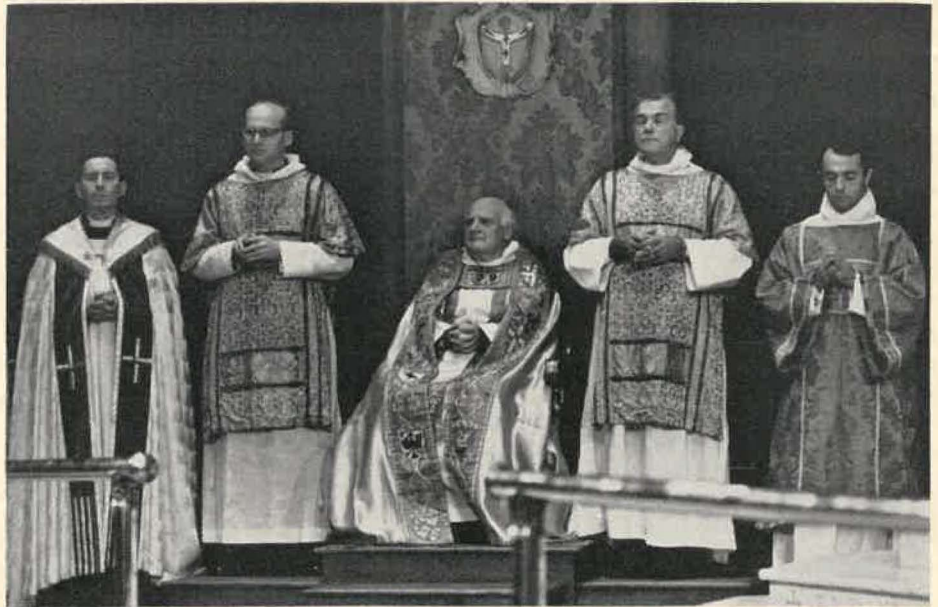
The Living Church

Canterbury



Jo-ann Price

Flanked by Bishops Boynton, Voegeli, and Kennedy



M. Hyer

The Archbishop of Canterbury was the preacher at a High Mass at the Church of St. Mary the Virgin in New York City on the occasion of the parish's centennial year. Attending the Archbishop are the Rev. John Macquarrie, professor of systematic theology, Union Theological Seminary; the Rev. William A. Norgren, executive director of the faith and order department of the National Council of Churches; the Rev. Leslie J. A. Lang, vicar of the Chapel of the Intercession of Trinity Parish, New York City; and the Rev. John Andrew, chaplain to the Archbishop.



M. Hyer

Union Theological School in Cambridge, looks on as the Red Sox baseball cap presented him by the Archbishop had been scheduled to lead a day-long service. He discovered that that was the opening day of the season. Preceding the quiet day the Archbishop told the students, "From last place in the league last year the Sox won the pennant for the first time in 20 years. It hardly seems possible I could talk to the students about 'concentrate all of our spiritual things before the afternoon.'" He called the accommodation "just the secular."



RNS

In San Francisco with Bishop Myers, Pastor Thorlaksson (Lutheran), and Archbishop McGucken (R.C.)



Many readers have requested that we publish a final wrap-up of the 62nd General Convention, as a news summary, so here goes. The substance of all the major actions of the Convention has been reported elsewhere in recent issues or this one, so all that is needed here is a synopsis.

1. Legislation was passed which if ratified in 1970 will allow women to be seated as members of the House of Deputies.

2. A budget for the coming triennium of \$45,600,000 was adopted. This in-

cludes the \$9 million requested by the Presiding Bishop for the urban crisis program he has recommended and the Convention has adopted.

5. The right of conscientious objection to military service was upheld in a resolution, but an effort to get a Convention statement upholding a citizen's right to choose which particular wars or conflicts he will engage in was voted down.

6. The so-called Pusey Report on theological education (reviewed by Bishop Moody of Lexington in L.C., September

3d) was adopted, committing the Church to the establishment of a central board for theological education.

7. The so-called Bayne Report on theological freedom was accepted, with its recommendations (for canonical changes which would make much more difficult the institution of heresy proceedings against a bishop) being passed.

8. Canonical changes were made which authorize the administration of the chalice in the Holy Eucharist by lay readers.

9. The proposal of the 1964 Con-

This Is

THE CONVENTION

That Was



cludes the \$9 million requested by the Presiding Bishop for the urban crisis program he has recommended and the Convention has adopted.

3. The continuing participation of the Episcopal Church in the Consultation on Church Union was approved and positively commended, with the proviso that the Episcopal Church delegation is not authorized by this General Convention to negotiate a definite plan of union.

4. A resolution on Vietnam was adopted which, while strongly urging peace

3d) was adopted, committing the Church to the establishment of a central board for theological education.

7. The so-called Bayne Report on theological freedom was accepted, with its recommendations (for canonical changes which would make much more difficult the institution of heresy proceedings against a bishop) being passed.

8. Canonical changes were made which authorize the administration of the chalice in the Holy Eucharist by lay readers.

9. The proposal of the 1964 Con-

vention that the term "The Episcopal Church" be approved as an alternative to "Protestant Episcopal Church" was ratified, and now becomes law.

10. The trial use of the new Liturgy of the Lord's Supper was approved for three years, and study of Prayer Book revision by a special commission was approved.

11. A resolution was passed favoring removal of legal restrictions against therapeutic abortions under carefully guarded conditions including cases of rape and incest.

12. Resolutions calling for promotion of attitudes about sexuality "focused more upon the development of human personality and relationship in the context of social responsibility" than on regulation of the private behavior of adults were adopted.

13. The so-called "Partnership Plan" for shared giving was rejected; the bishops approved the partnership "principle."

14. The Very Rev. John B. Coburn, Dean of the Episcopal Theological School in Cambridge, Mass., was elected president of the House of Deputies to succeed Dr. Clifford P. Morehouse who has retired after three terms. Mr. Charles Crump, an attorney of Memphis, Tenn., was elected vice president of the House of Deputies.

15. Three new missionary bishops were elected: the Rev. William Frey of the new Missionary District of Guatemala, the Rev. E. Lani Hanchett as Suffragan Bishop of Honolulu, and the Very Rev. Edmond Browning, Missionary Bishop of Okinawa.

16. Two former Missionary Districts, Idaho and Wyoming, were made dioceses; overseas, a new Missionary District of Okinawa was created, and five Missionary Districts were created from the former Missionary District of Central America.

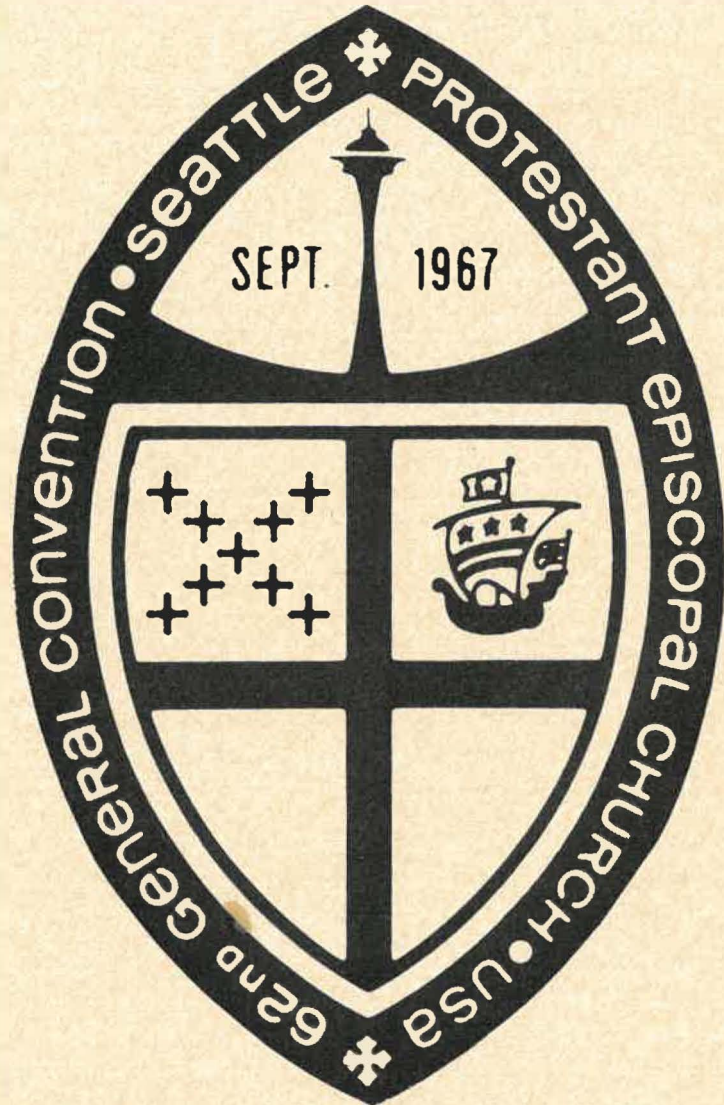
17. Among several constitutional amendments proposed at St. Louis and passed at Seattle were these: permission for a bishop to transfer to another diocese or district provided he has served five years in his present post, and permission to dioceses to realign their borders by mutual consent.

18. The Convention accepted with approval the report of the Presiding Bishop's special committee to review the Church's pension system. The report recommends several more liberal benefits to pensioners, among these being provision for retirement at age 65 at approximately the same income as is now available at age 68.

19. A "special session" of the General Convention for 1969 was apparently assured, by consensus rather than by vote, with the fixing of the time and place left to the Presiding Bishop and the Executive Council.

20. The invitation of Houston to be the host city to the 63rd General Convention in 1970 was accepted.

A Report



from

The Editor

Hail to the Chief!

The House of Deputies did itself a solidly good turn in electing the Very Rev. John B. Coburn, Dean of the Episcopal Theological School, to succeed Dr. Clifford P. Morehouse as its president. It would be hard for anybody to match Clifford Morehouse's performance in this most demanding office, but we are confident that John Coburn in his turn and his own way will prove to be an excellent chief. He has that blend of qualities essential to a good presiding officer: tact and regard for others along with positiveness, and that instinct which Socrates must have had in mind when he spoke of his *daemon*. It's the very necessary something that tells a president at any time whether to give somebody the gong or to let the flow of words continue for a moment longer.

Dean Coburn knows the Church and is skilled in its ways. He was elected over some other excellent candidates, any of whom would have served well, because he is eminently acceptable to all major elements in the Church.

So we congratulate both the new chief and the House of Deputies; and to Clifford Morehouse, as he retires from the chair, we wish "jolly boating weather."

What Happened

At Seattle:

II. Appeasement and surrender on heresy

Before the Convention, we expressed our opinion that the Report on Theological Freedom and Social Responsibility, commonly known as the Bayne Report, was a whitewash of Bishop Pike [L.C., September 3d]. After the Convention, having observed the desperate determination of Bishop Pike's peers to get rid of the

Genesis Eleven

Come, Shinar, behold the wide horizon
And man encompassing worlds other than
His own. They have found out each
The other's language and have built
A city of steel in the sky. See, now
Babel's tower rises like a silver eagle,
Piercing the blue veiled covering of day;
Soaring beyond the diamond fields of night
To who knows what horizon,
Or what lonely plain.

Rachel McCracken

issue, to purchase "peace in our time" (this historic phrase seems apt), we can only regretfully report that our earlier verdict remains unchanged.

We must now add that the Convention took a step of appeasement on an issue involving the catholic faith of the Church, and in so doing created a situation laden with mischievous possibilities for the future. Not only possibilities; there is at least one certainty in this new situation. It is certain and inevitable that the Church's detractors will point to this as evidence that the Episcopal Church does not stand very solidly behind its basic doctrines since it allows a bishop to deny or distort any of these doctrines with no let or hindrance. The Church reserves the right to disassociate itself from his teachings, but it has practically amputated its right to disassociate the man from his position as an official teacher of the Church. The resultant situation is preposterous, but unlike some preposterous things it is not amusing. Of course, those who brought it about did not intend it to be. They were just trying to get out of an intolerable bind in which they had placed themselves by (a) censuring Bishop Pike for what they judged his way of mishandling the word of truth, and (b) second-guessing what they had done and getting cold feet.

This practically complete immunity from prosecution for heresy is for bishops only. If any errant doctrinal wheeler-and-dealer of lower station, priest or layman, goes too far with his creative theologizing let him beware bell, book, and candle. It is only the bishop, who holds the most responsible position as a defender, custodian, and proclaimer of the faith, who may now be safely and freely irresponsible in his stewardship of these mysteries of God which constitute the faith of the Church.

The bishops and deputies together share the responsibility for this action. There was no real debate or discussion. There was a gentlemen's agreement which might have taken as its text: "That thou doest, do quickly." The imperious necessity overruling all other considerations was that of avoiding a heresy trial at any cost and seeing to it that never again should there arise the possibility of one—at any rate for a bishop. The Episcopal Church simply must not let that kind of thing uglify its image and scarify "the little people."

In charity and justice it must be allowed that there may have been members of the Convention who really do not believe that there is such a thing as heresy anyway. This is a very free Church—the most spacious one in Christendom, as some have said. So there could have been such innocents among the deputies, even the bishops, at Seattle. It could even be that *all* of them were of that mind, although we spoke to scores of them who—strictly off the record and certainly off the floor—admitted that they were voting for peace in our time. If this was indeed the case, their action was unprincipled and pusillanimous. And we predict that it will bring no lasting theological peace. It probably won't even help the Church's image—certainly not with those inside and outside the Church who believe that the Church should valiantly stand for the faith once delivered.

God be thanked, the 62nd General Convention handled some things a lot better than this.

BOOKS

SEX, LOVE, AND THE PERSON. By Peter A. Bertocci. Sheed and Ward. Pp. 173. \$3.95.

Sex, Love, and the Person places the sexual experience within the total setting of the values of life and of the human person. Prof. Peter A. Bertocci is well qualified for this ethical task. He inherited the mantle and the titular leadership of the philosophical school of "American Personalism," fathered by Bowne and Brightman, which had a prestigious career in recent American philosophy. This discipleship in a distinguished philosophical tradition lends to him a certain expertness in handling the ethic of the human person and the morality of values. Far deeper than ethical competence, however, lies a real sincerity of aim and purpose which illuminates Bertocci's fair-minded, reflective, and rather simple style of approach.

The main thesis of the book is that sex cannot adequately be approached as a peculiarly biological release or as a casual, "playboy" relaxation, but is so intimately enmeshed with the workings of human personality that it can never be lightly or inadvisably entered into. For him the genuine, fruitful values of sexual experience are only found in the home of two persons who have integrated their lives. It is only within the permanent living together of two persons that sex has rewarding significance. It is not as a "square," or a legalist, or a Puritan, that the author advances this argument but as a philosopher reflecting, without technical jargon, upon the values of human existence. His basic assertion is that sex for human beings is not so much pelvic as personal.

Prof. Bertocci supports this thesis by concrete illustration, reflective analysis, and by psychological arguments. He does not draw in any dogmatic fashion upon the Brightmanesque philosophy which obviously furnishes his presuppositions, but offers his argument in ordinary language and in a mood of common sense. As over against some well-nigh libertarian versions of the new morality this work is a defense of those sexual values which have been central to the experience of Western culture. This is done without obscurantism and with an engaging sympathy and understanding for all who are caught in the turbulence of the current sexual revolution. He insists that the total values of the human person are of far more urgent concern than the satisfaction of the biomorphic energies of glandular drives. At the same time he recognizes these drives as being cogently intrinsic in the makeup of the human person. He insists, nevertheless, that these pelvic drives be harmonized (his word is "symphony") with the needs, aspirations, and goals of total personhood.

This book serves to balance extremes

into which some forms of the vital ethical current of situationism has run its frothy courses, without denying the claims and gains of situationism. It brings us, with sweet reasonableness, to the basis upon which philosophical ethics can rest its weary and sometimes muddled head—the intrinsic value of the human person. It will serve to correct avant-garde faddism in sexual morality with the warning note that sexuality is not separable and isolable from the total meaning of living rewardingly as a human being.

(The Rev.) WILFORD O. CROSS, Ph.D.
Nashotah House

* * * * *
BLACK POWER AND URBAN UNREST. By Nathan Wright, Jr.; Hawthorn. Pp. 185. \$4.95 cloth; \$1.95 paper.

Black Power and Urban Unrest is important for both Negroes and whites. For too long America has recognized that we do not have a perfect democracy, but has lived with the illusion that a few adjustments, patiently arrived at, would make things all right. The Rev. Nathan Wright, Jr., executive director for urban work in the Diocese of Newark, forthrightly destroys any such notion, held in varying degrees by conservative and liberal blacks and whites alike. He also proposes the radical therapy he believes must be undergone if health is to be restored to our sick nation.

It is not easy to discover what Dr. Wright means by "black power" and the way it is to be used. Perhaps his inconsistencies arise because several of the chapters appear to have been written under varying circumstances and they emphasize almost contradictory points of view. One can only conclude that this is characteristic of much thinking in this explosive field. The first chapter, for example, is a splendid review of the position of the National Committee of Negro Churchmen, a group of Christian pastors drawn from major Churches throughout the country who desire to explain to all Americans their approach to the responsible use of power within the Christian ethic of love. If Dr. Wright had ended his argument at this point, or expanded it into a systematic exposition of the tension between love and justice that must continue to tear sensitive minds and hearts in these days, he would have made a significant contribution that only a black Christian theologian could make. The bulk of his argument, however, departs rapidly from the position of his clerical brothers, and we find him ignoring not only the contributions that eminent Negroes of the recent past have made, but showing remarkably little insight into the complex and organic nature of modern society itself.

Granted it will take far more than the best intentions of men of good will to bring justice and freedom to all our citizens, his pitting black power against white power is certainly no realistic solution.

Power in itself is color-blind, and the efforts of civil rights leaders whom Dr. Wright decries are being directed to building up the self-consciousness of black people in order that they might participate freely in the exercise of the power that is basic to a culture that includes all of us. The fine distinction that he draws between desegregation and integration muffles the cry that black people have expressed for generations, that separation inevitably dooms the minority to second-class citizenship and all its disabilities.

Dr. Wright's own contributions to our religious grasp of the nature of power leaves much to be desired. His "God of power, of majesty, and of might," never once includes the concept of the God of love. Though one may disagree with the tactics of Dr. Martin Luther King, at least he is struggling to arrive at a level of understanding of human relationships in which all men can flourish in freedom and hope in a free and open society. Dr. Wright in his present book has not helped toward this goal. There is, however, enough thoughtful insight here to make us wish that he would extract one theme and, as a black man, write of power in terms that reflect his commitment to the Christian Gospel and its promise of life to all men.

(The Rt. Rev.) JOHN M. BURGESS, D.D.
Suffragan Bishop of Massachusetts

Booknotes

By Karl G. Layer

Searchings. By Gabriel Marcel. Newman. Pp. 118. \$3.75. In the symposium of lectures, the human predicament and the weightiness of living with others are predominant themes. Marcel maintains that "Searching is the key to eventually finding truth. Searching with one's whole being is the way of salvation." And with his viewpoint many Christians today would agree, although the going is not easy.

The Nature of Faith. By Gerhard Ebeling. Trans. by Ronald Gregor Smith. Fortress. Pp. 191 paper. \$2.25. A series of lectures examining a faith for today as seen by one of today's leading German theologians. Prof. Ebeling is subservient to neither supernaturalism nor dogmatic atheism.

Straight Talk About Teaching in Today's Church. By Locke E. Bowman, Jr. Westminster. Pp. 151 paper. \$1.95. Instructions in current teaching techniques and information on resources and services available for curriculum development. The author is a Presbyterian.

Tabret and Harp. A book of poems by Marion Armstrong. Exposition. Pp. 88. \$3.50. These short and sincere verses have their genesis in the Psalter.

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NEWS

Continued from page 6

as soon as possible the four conventions on various aspects of discrimination in respect of which the United Nations, with United States endorsement, recommend action by 1968."

ECUMENICAL RELATIONS

Lutherans & R.Cs. Discuss Eucharist

The third meeting on the Eucharist of the national-level Lutheran-Roman Catholic dialogue group, held at St. Louis, saw "some new areas of agreement" on the nature of the eucharistic sacrifice and on the real presence of Christ in the sacrament. Spokesmen for both groups called it "a major breakthrough." The full statement of the findings of the group will be released to the public later.

At the next meeting of the group, to be held in March 1968, the subject of discussion will be the theology of intercommunion.

CONVENTIONS

Springfield: October 7-8

The Bishop of Springfield issued a call for a greater understanding and brotherhood to stem "the horrible truth of growing hatred between races." Speaking before the congregation in Trinity Church, Jacksonville, Ill., for the 90th annual synod of the Diocese of Springfield, the Rt. Rev. Albert A. Chambers, diocesan, stated that the most serious problem in America today is the increasing lawlessness in our nation. He called upon the

Churchmen to surrender themselves to God's will, "to live the Christian life, and to bear this witness in our troubled age."

The bishop gave his address at the opening of the synod. After the service he was honored at the synod dinner by testimonials and the presentation of a parody on "Camelot," all in recognition of the fifth anniversary of his consecration as Bishop of Springfield.

Action taken at the business session on October 8th:

(✓) Notified the governor and the legislature of Illinois that the synod believes appropriate legislation should be passed guaranteeing the purchase and sale of property on an open basis and without regard to race, color, creed, or national origin.

(✓) Adopted a budget of \$217,148.06, representing a \$28,000 increase.

(✓) Passed by a narrow margin but not by the necessary two-thirds majority, a canonical change to permit women to serve on vestries within the diocese. A similar measure also was defeated in 1966. A related canonical change permitting women to be elected delegates to the annual synod also failed to achieve a majority vote.

The work at the Inner City Mission in East St. Louis is receiving national recognition for its direction and accomplishments, according to the report made at convention. The mission is part of the pilot program sponsored by the Dioceses of Springfield and Missouri.

Bishop Chambers announced the appointments of two archdeacons to fill vacancies resulting from retirement and transfer: The Ven. Frank L. Shaffer, rector of Christ Church, Springfield, as Archdeacon of Springfield, and the Ven. Albert W. Hillestad, rector of St. Andrew's, Carbondale, Archdeacon of Cairo.



Canterbury and escorts at Convention

Jo-ann Price

PEOPLE and places

CLASSIFIED

advertising in The Living Church gets results.

Appointments Accepted

The Rev. John F. Ashby has resumed his duties as rector of St. Luke's, Ada, Okla., after a sabbatical year as the 1966-67 James Mills Fellow (Diocese of Oklahoma) studying at Cambridge University.

The Rev. William J. Barnds, former vicar of St. Michael's, Imperial, and St. Paul's, Ogallala, Neb., is rector of St. Timothy's, Box 171, Gering, Neb. 68341.

The Rev. John P. Bartholomew, former rector of St. James', Piqua, Ohio, is rector of St. Thomas', Garden City, and vicar of St. John's-on-the-Prairie, Ulysses, Kan. Address: St. Thomas', Main St., Garden City, Kan. 67846.

The Rev. Robert V. Burrows, former priest in charge of St. John's, Chesaning, Mich., is assistant at St. James', 355 W. Maple Rd., Birmingham, Mich. 48011.

The Rev. James A. Calhoun, Jr., former rector of St. John's, Brownwood, Texas, is rector of St. George's, 1729 S. Beckley, Dallas, Texas 75224.

The Rev. Donald L. Campbell, former rector of Holy Spirit, Gallup, and priest in charge of All Saints', Grants, N. M., is a canon of St. John's Cathedral, 318 S.W. Silver, Albuquerque, N. M. 87101.

The Rev. C. David Cottrill, former assistant at St. Stephen's, McKeesport, Pa., is assistant at All Saints', 6301 Parkland Place, Cincinnati, Ohio 45213.

The Rev. Charles V. Covell, former assistant at Christ Church, Winchester, Va., is vicar of the Church of the Transfiguration, Bat Cave, N. C. 28710.

The Rev. Arthur L. Dasher, former vicar of St. David's, Brunswick, Ga., is vicar of St. John's, Belle Glade, and priest in charge of Holy Nativity, Pahokee, Fla. Address: Box 444, Belle Glade (33430).

The Rev. Paul G. Davis, deacon, formerly at St. Mark's, Fort Lauderdale, Fla., is at St. Martin's-in-the-Fields, Pompano Beach, Fla. Address: 2832 N.E. 26th St., Fort Lauderdale, Fla. 33305.

The Rev. Clinton C. Dugger, chaplain of Berkshire Farm for Boys, Canaan, N. Y., is also a special consultant in urban affairs to the Diocese of Albany.

The Rev. David C. Fox, former assistant at St. Timothy's, Detroit, Mich., is rector of Christ Church, Pleasant Lake, and vicar of St. Andrew's Mission, Blackman Township, Mich. Address: Rt. 1, Pleasant Lake (49272).

The Rev. Richard M. George, former rector of Holy Communion, Lake Geneva, Wis., is priest associate (team ministry) of Christ Church, Whitefish Bay, Wis. Address: 5537 N. Shoreland Ave., Milwaukee, Wis. 53217.

The Rev. Charles R. Greene, former director of program for the Diocese of North Carolina and diocesan correspondent for THE LIVING CHURCH, is rector of Grace Church, 130 First Ave., Nyack, N. Y. 10960.

The Rev. Harry Hart, former rector of St. Luke's, Altoona, Pa., is on the staff of Trinity Cathedral, W. State and S. Overbrook Ave., Trenton, N. J. 08618.

The Rev. W. Benjamin Holmes, former rector of Bethesda Church, Saratoga Springs, N. Y., is rector of St. Martin's-in-the-Fields, 8000 St. Martin's Lane, Philadelphia, Pa. 19118.

The Rev. James H. Horner, former assistant at St. Andrew's, Bronx, N. Y., is a full-time student in the Graduate School of Social Work, New York University. Address: 717 Commonwealth Ave., Bronx, N. Y. 10472.

The Rev. Stanley F. Imboden, former rector of St. Paul's, Harrisburg, Pa., is to be rector of the Church of the Redemption, 1101 Second St., Southampton, Pa. 18966, November 1st.

The Rev. John W. Kline, former vicar of Prince of Peace, Gettysburg, Pa., is rector of St. Mary's, 912 Almond St., Williamsport, Pa. 17701.

The Rev. A. M. Lukens, Jr., formerly with the department of public welfare, Pueblo, Colo., is vicar of the new mission in Shiprock, N. M., under an Executive Council grant for the San Juan Mission Field. Address: Shiprock, N. M. 87420.

The Rev. Alan E. Mack is curate at Christ Church, Whitefish Bay, Wis. Address: 5630 N. Lake Dr., Apt. 3, Milwaukee, Wis. 53217.

The Rev. Canon H. Wayne Marrs, former canon pastor of Christ Church Cathedral, New Orleans, La., is rector of the Church of the Ascension, 1030 Johnston St., Lafayette, La. 70501.

The Rev. Karl E. Marsh, former vicar of St. Stephen's, Hobart, Ind., is rector of St. James', Piqua, Ohio. Address: 412 Camp St. (45356).

The Rev. Ralph G. McGimpsey, former assistant at St. John's, Saginaw, Mich., is rector of St. Paul's, Brighton, Mich. Address: 207 S. Third St. (48146).

The Rev. Arthur F. McNulty, Jr., former assistant at St. Thomas', Mamaroneck, N. Y., is vicar of Prince of Peace, Baltimore and High Sts., Gettysburg, Pa. 17325.

The Rev. Clifford E. McWhorter, former assistant at Christ Church, Greenville, S. C., is vicar of St. Matthew's, Spartanburg, S. C. Address: Box 487 (29301).

The Rev. John P. Miner, former assistant rector of Good Shepherd, West Lafayette, Ind., and chaplain at Purdue University, is rector of St. Bede's, 1601 St. Francis Dr., Santa Fe, N. M. 87501.

The Rev. Robert E. Morrison, former rector of Christ Church, East Tawas, Mich., is rector of St. Joseph's, Detroit, Mich. Address: Church Office, 31 King St., Detroit (48202).

The Rev. Lewis W. Mowdy, former vicar of Trinity Church, Jersey Shore, Pa., is at All Saints', 510 Beeber St., Williamsport, Pa. 17701.

The Rev. Herman Page, associate secretary in the Home Department of the Executive Council, Roanridge, Kansas City, Mo., is to be rector of St. Andrew's, Liberal, Kan. Address November 15th: Drawer E (67901).

The Rev. Richard W. Pfaff, Ph.D., former assistant at Christ Church, Suffern, N. Y., is assistant professor of history at the University of North Carolina. Address: 2-E Towne House Apts., Chapel Hill, N. C. 27514.

The Rev. Frederick L. Phillips, vicar of St. Andrew's, Harris, and Christ Church, Coventry Centre, R. I., is to be rector of the Church of the Ascension, 7 Kenyon Ave., Wakefield, R. I. 02879, November 1st.

The Rev. Charles Pitzer, former rector of Christ Church, Point Pleasant, W. Va., is rector of All Saints', 610 Fourth St., Portsmouth, Ohio 45662.

The Rev. John D. Riley, former rector of St. Paul's, San Rafael, Calif., is rector of the Church of the Ascension, Twin Falls, Idaho. Address: Box 572 (83301).

The Rev. Glenn M. Sawdon is vicar of St. John's, 105 N. Clark St., Chesaning, Mich. 48616.

The Rev. A. Joel Scott, former vicar of St. John's, Congaree, and vicar of Zion Church, Eastover, S. C., is vicar of Holy Cross, Fountain Inn, and St. Philip's, Greenville, S. C. Address: Box 505, Fountain Inn, S. C. 29644.

The Rev. Richard Simmons, former vicar of St. Timothy's, Tanacross, Alaska, is assistant at St. John's, Troy, N. Y. Address: 1 Winslow Ave. (12180).

The Rev. Dennis R. Walker, former assistant rector of Holy Faith, Santa Fe, N. M., is now rector of the parish. Address: Box 1848 (87501).

The Rev. John T. Walker, a former faculty member at St. Paul's School, Concord, N. H., is a canon of Washington National Cathedral, Mount St. Alban, Washington, D. C. 20016.

The Rev. J. Philson Williamson, former vicar of St. Paul's-Holy Trinity, New Roads, St. Mary's, Morganza, and Church of the Nativity, Rosedale, La., is rector of Christ Church, St. Joseph, and vicar of Grace Church Mission, Waterproof, La. Address: Box 256, St. Joseph, La. 71366.

The Rev. William L. Wipfler, recent resident graduate student at Union Theological Seminary, is assistant director of the Latin American department, division of overseas ministries, of the National Council of Churches. Address: 43 Adams St., East Rockaway, N. Y. 11693.

The Rev. G. Cecil Woods, Jr., rector of Otey Memorial Parish, Sewanee, Tenn., is also chaplain and assistant professor of patristics and pastoral theology at the School of Theology of the University of the South.

The Rev. John Worrell, former rector of St. George's, Dallas, Texas, is on the staff of All Saints' Parish and Parish School, Ft. Worth, Texas. Address: 4201 Calmont Ave. (76107).

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