

The **+** WITNESS

DECEMBER 1, 1966

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Story of the Week

Report to Bishops on Place Of Women in the Ministry

★ Bishop George W. Barrett of Rochester presented a preliminary report, when the House of Bishops met in October, on the proper place of women in the ministry of the Church. It was the work of a committee appointed by the Presiding Bishop as a result of action taken by the bishops at their meeting a year earlier.

Bishop Barrett informs the Witness that "because of the pressure of the Pike affair and other business it was not adequately discussed but seemed to be well received and the resolutions were adopted."

Serving with Bishop Barrett on the committee are Mrs. Irvin Bussing of California; Bishop Charles F. Hall of New Hampshire; Bishop Chilton Powell of Oklahoma; Mrs. Charles M. Hawes, 3rd, of the Virgin Islands; the Rev. Alden D. Kelley, professor at Bexley Hall; Mrs. Theodore O. Wedel, presently an executive of the National Council of Churches.

The Witness presents the entire report believing, with Bishop Barrett, that "One can only hope that it will be a useful step in a long process."

Scope and Urgency

We believe that any conscientious consideration of the place of women in the Church's ministry demands the facing of the

question of whether or not women should be made eligible for ordination to any and all orders of that ministry. No one would deny that women are part of the lay ministry of the Church and we do not think that another examination of the status of deaconesses alone would do justice to the matter.

We are convinced that a number of factors give the question a new urgency, require a fresh and unprejudiced look at the whole issue, and warn against uncritical acceptance of beliefs, attitudes, and assumptions that have been inherited from the past and strongly persist at the present time. Three such factors seem especially important:

a. The growing place of women in professional, business, and public life, in medicine, in teaching, in politics and government, in the armed forces, even in high executive positions within our own Church.

b. The development of new forms of ministry that permit greater flexibility and call for many more specialized skills than is the case when the ministry is limited largely to one priest in charge of one parish, a generalist rather than a specialist. As one member of our committee put it, "We need to stop talking or thinking of the ministry as though it were a single unitary vocation. Ra-

ther we need to think of the many functions of ministry which are needed today — the sacramental ministry, preaching, theological and biblical research, teaching, pastoral work and counseling, social service, etc. In an age of specialization and a tremendous explosion of knowledge we must face the fact that no one person can possibly be adequate in all these areas . . . We need to encourage specialization according to a person's gifts and interests and organize our corporate life to use specialists." This fact requires consideration of how women may be used in a changing and increasingly specialized ministry.

c. The growing importance of this issue in ecumenical relationships. The question is being discussed in many parts of the Anglican Communion as will be evident from some of the material attached to this report. The initiation of a study of the experiences of ordained women was urged by the World Conference on Church and Society meeting at Geneva in the summer of 1966. In this country the Consultation on Church Union has reached the point of considering the drafting of a plan of union involving our own Church and a number of others that now admit women to the ordained ministry and the question of the ordination of women in such a united Church obviously must be faced as these negotiations proceed.

Nor does it seem that the

ordination of women in the Orthodox and Roman Churches can be regarded as finally and forever decided in the negative, particularly in view of other changes that have occurred, especially in the Roman Church. There is a sentence in one of the official documents of Vatican II reading, "Since in our times women have an ever more active share in the whole life of society, it is very important that they participate more widely also in the various fields of the Church's apostolate." (The Documents of Vatican II, Walter M. Abbott, S. J., General Editor. Guild Press, New York. 1966. page 500)

The Archbishop of Durban, South Africa, Dennis Hurley, recently predicted that "there are going to be some fantastic developments" in the role of women in the Church. And in an interview with the secretary of our committee given on October 11, 1966, the Rev. Dr. Hans Kung, professor in the University of Tübingen, (Germany) stated, "There are two factors to consider regarding the ordination of women to the sacred ministry of the Church. The first is that there are no dogmatic or biblical reasons against it. The second is that there are psychological and sociological factors to be considered. The solution to the problem depends on the sociological conditions of the time and place. It is entirely a matter of cultural circumstances."

Burden of Proof

We have become increasingly convinced that the burden of proof is on the negative in this matter. For to oppose the ordination of women is either to hold that the whole trend of modern culture is wrong in its attitude toward the place of women in society, or to maintain that the unique character of the ordained ministry makes

that ministry a special case and justifies the exclusion of women from it.

Reasons Given Against the Ordination of Women

a. The alleged mental and emotional characteristics of women are said to make them unsuitable to serve as clergy. Such arguments are never very clear, consistent, or precise. Sometimes the weakness of women is stressed, despite the fact that women are healthier and live longer than men. Or it is claimed that women think emotionally rather than rationally and that they overpersonalize problems or decisions. The same sort of arguments could be used to show that women are unfit for almost any business, professional, or public responsibility. They were used against the admission of women to higher education, to the practice of medicine and law, and against women suffrage. They are still being used against the admission of women to the House of Deputies at General Convention.

None of these negative arguments has been borne out in any other walk of life. Women have proved to be capable, often brilliant, lawyers, statesmen, scientists and teachers. They have enriched the practice of medicine, and politics have neither been redeemed nor debased by their participation.

As experience has demonstrated such facts, only experience can show the extent to which women might fulfill a useful role in the ordained ministry, as well as ways in which their role might be different from the role of men. Here, as in other callings, women would need to be better than men in order to compete with them. Emil Brunner states, "It is absolutely impossible to put down in black and white as a universal rule which spheres of activity

'belong' to women and which do not. This can only become clear through experience and for this experience first of all the field must be thrown open."

Because the field has not been thrown open, any judgment based on the Church's experience with professional women workers is limited and inadequate. With the highest respect for the contributions these women are now making we are convinced that an absolute bar at the level of ordination has a deterring effect upon the number of women of high quality who enter professional Church work or undertake theological study, and that this same bar places theologically trained women in a highly uncomfortable and anomalous position.

b. The alleged impossibility or impracticality of combining the vocation of a clergyman with domestic responsibilities, with marriage, as well as the bearing and care of children. Would it be possible for a wife and mother of a family to bring to the priesthood the required degree of commitment, concentration, and availability?

First it must be said that many women choose careers and never are married, others combine marriage and careers, and that the Church recognizes that this is an entirely legitimate vocation both in the secular world and in the Church itself.

And the question of married women is partly answered by the fact that married men are permitted to serve as bishops, priests, and deacons in the Anglican Communion. Such permission implies an acknowledgment of the strong claims that the wife and family of a married clergyman rightfully have upon his time, his money, and the conduct of his vocation. All would grant that a clergyman has a duty as well as a right to

take into account his wife's health, or his children's education, in considering a call, in negotiating about his salary, in determining his standard of living and the amount of money he will give away.

While other and perhaps more serious problems might exist for a woman who wished to combine ordination with marriage, we are by no means convinced that such a combination would not prove practical in many instances. Even such demanding professions as teaching and medicine are finding ways of using skilled and trained married women with children, both on a part-time and full-time basis. Many intelligent women find that they are better wives and mothers by combining an outside calling with the care of a family. Many also can look forward to years of full-time professional work after their children are grown.

Strange Mixture

We would ask whether the leadership of the Church does not possess resourcefulness and imagination similar to that displayed by other institutions in using married women, if not often as ministers in charge of parishes, as assistants or for the specialized types of ministry sure to develop much more rapidly in the future. We think it unlikely that any great number of women would seek ordination considering the very real difficulties involved. But difficulty is not impossibility, and at the least there need be no fear that women will "take over" the Church.

c. Then there are certain theological objections which seem to us to present a strange mixture of tradition and superstition.

Some of these objections rest on a rather literal approach to the Bible and fail to take into account the degree to which

the Bible is conditioned by the circumstances of its time. We need not dwell upon the creation story in which woman is created after man and taken from him, nor be influenced by the fact that women were excluded from the covenant relation of God with Israel any more than we would support polygamy or slavery because both have clear sanction in the Old Testament. Nor are we moved by the familiar argument that our Lord chose only men to be his apostles. Any sound doctrine of the Incarnation must take full account of the extent to which he lived and thought within the circumstances and environment of his own time. To deny such facts is to deny the full humanity of Jesus and subscribe to a grotesque Docetism. Our Lord did choose women as close associates, even if he did choose men as the transitional leaders of the new Israel.

We also believe that St. Paul, as well as the authors of Ephesians and the Pastoral Epistles, were sharing in the passing assumptions of their own time as well as advising wise strategy for the first century Church in recommending that women keep silent at services, cover their heads, be subordinate to their husbands, just as Paul thought it wise to send a run-away slave back to his master. Much more permanent and basic are Paul's words, "There is neither Jew nor Greek . . . slave nor free . . . male nor female; for you all are one in Christ Jesus."

Then there is a cluster of theological objections based on the assumption that the female is a less true or complete image of God than the male and that, therefore, woman is less capable or incapable of representing God to man and man to God in the priesthood and doubtfully of

receiving the permanent or indelible grace of holy orders.

This line of reasoning has a number of curious sources. In the Bible God is thought of and spoken of as "he", for the most part, as would be entirely natural in a culture first militant and warlike, always patriarchal and with a developing monotheism. Even so, God can be compared with a mother who comforts her child. (Isaiah 66:13)

Jesus Christ was born a man. Obviously, God's unique child would need to be born either a man or woman and again in a patriarchal culture only a man could fulfill the role of Messiah, Lord, or Son of God. When we call God personal, we can mean no more than that human personality is the best clue we have to the nature of God. Perhaps male personality is a better clue than female personality in a masculine dominated society, but who would presume to project such sexual differentiation upon the very nature of God. The first of the Anglican Articles of Religion states that God is "without body, parts, or passions". To call God "he" implies no more than to call the entire human race "man" or "mankind".

Pre-Scientific Biology

The view that the female is a less true or complete image of God than the male is sometimes still supported by a tradition coming from Aristotle and St. Thomas Aquinas which holds that woman is an incomplete human being, "a defective and/or misbegotten male". This tradition was based upon the pre-scientific biology which held that woman was an entirely passive partner in reproduction. On this subject the Rev. Leonard Hodgson has commented, "We should be unwise to base our theological conclusions on notions of pre-scientific biology which has never

heard of genes or chromosomes."

Various Pressures

We also are aware that all the intellectual arguments against the ordination of women are connected with and reflect strong emotional and psychological pressures. These pressures may point to profound truth about men and women and their relationship to each other. Or they may reflect magical notions of priesthood and sacraments that linger on in the most sophisticated minds. Or they may reflect the fact that our deepest emotional experiences in the life of the Church, experiences often associated with the birth and baptism of children, maturity and confirmation, worship and sacraments, the pastoral ministry in times of crisis, joy and sorrow, are all closely associated with an episcopate and a priesthood exclusively male.

Or they may illustrate the sad fact that historical and psychological circumstances frequently make the Church the last refuge of the fearful and the timid in a changing world and that the more rapidly the world changes the stronger become the pressures to keep the Church safe and unchanged. And they may represent a threat to the present clergy, to their wives, to lay men or lay women. We are disturbed by the scorn, the indifference, the humorless levity, that is occasioned by the question of seating women in the House of Deputies, let alone their admission to ordination.

Finally, we cannot place much weight upon the common opinion that women themselves do not wish to be ordained. Who knows? Most women obviously do not, just as most men do not wish to become clergymen. But some women do. Kathleen Bliss has written, "This is not a

woman's question, it is a Church question." Our answer must be determined not primarily by what is good for woman, but what is good for the Church.

Recommendation

Upon the basis, then, of our work up to now we make the following proposals:

- That the Lambeth Conference of 1968 be asked to study this question again in a fresh and thorough manner. The fact that Lambeth has dealt with this question before is hardly decisive. In 1920 the Lambeth Conference condemned contraception, in 1930 gave it rather grudging approval, but in 1958 implied that family planning was a marital decision.

- That this committee be continued, or a similar one be appointed by the Presiding Bishop, to carry forward the study of the proper place of women in the ministry of the Church, keeping abreast of new developments and wealth of new material appearing on this subject, and reporting any significant trends to this House, to the Presiding Bishop and, through him, to those responsible for preparing for the Lambeth Conference.

- That the committee be asked to communicate with other groups in the Anglican Communion making similar studies.

- That the joint commission on ecumenical relations be asked to explore the implications of this issue in its negotiations and conversations with other Christian Churches, Protestant, Orthodox, and Roman, and that the studies of the committee be made available to them for such purpose.

- That the committee be asked to collaborate with the division of Christian ministries of the Executive Council, with the committee now studying

theological education under the chairmanship of the President of Harvard University, with the joint commission on theological education, and with the joint commission on Women Church workers, and that this last commission be commended and encouraged in its efforts to improve the training, canonical and professional status, and the compensation of the lay women now engaged in professional Church work or who shall be so engaged in the future.

These recommendations were presented to the House of Bishops by Bishop Barrett in resolutions which were passed.

Appended to the report is eleven pages of documentation, including a partial bibliography on the subject which includes not only books but magazine articles, many of them from Roman Catholic publications, with the writers in most instances advocating the ordination of women in that Church.

The documentation also quotes extensively from a pamphlet issued by the World Council of Churches in 1964 which contains seven papers which discuss the ordination of women from the standpoints of theology, biblical studies, ecumenicism, with comments from Orthodox and Anglican theologians.

NO RELIGIOUS QUESTION IN CENSUS OF 1970

★ A question on religious preference will not appear in the 1970 census, A. Ross Eckler, director of the bureau of the census has decided.

Eckler said that his decision to follow past precedent was made because "a substantial number of persons again expressed an extremely strong belief that asking such a question would infringe upon the traditional separation of Church and state."

EDITORIAL

Women Priests?

BISHOP BARRETT'S committee to study women in the ministry presented an interim report to the House of Bishops in Wheeling which was put in the shade by the turmoil over Bishop Pike but which may have more far-reaching implications for the Church of the future than even the controversial theology of the former Bishop of California.

What the report suggests — in suitably tactful and soothing language — is that there are simply no reasons not to ordain women to the Church's ministry. Dr. Hans Kung asserts "there are no dogmatic or biblical reasons against it" but goes on to say that in some cultures and some societies it will be found that psychological and sociological factors make it inexpedient. The committee does a thorough job of demolishing the argument that such factors in our society make ordination of women inadvisable. "Women have proved to be capable, often brilliant, lawyers, statesmen, scientists and teachers. They have enriched the practice of medicine, and politics have neither been redeemed or debased by their participation" the report points out. The theological objections sometimes made to women priests are characterized by the report as "a strange mixture of tradition and superstition."

Such a radical change will, of course, require extensive discussion in our own Church and with other Christian bodies. The report points out, however, that such discussion is required if we seriously mean to achieve re-union with Christian bodies that already allow the ordination of women.

The report will be transmitted to the Lambeth Conference of 1968 and also to appropriate committees and commissions in the American Church, including ecumenical relations, theological education, etc.

We suspect this one will really divide the men from the boys in the matter of Church renewal and reform — perhaps we ought to add, divide the women from the girls. But how can the Church speak to a world in which women are permitted to reach whatever levels of leadership and responsibility their talent and ability allow

while it still within its own life denies women such an opportunity?

We believe the time has come to take St. Paul seriously; "There is neither . . . male nor female; for you are all one in Christ." We think other things he said reflected "psychological and social factor" which have undergone revolutionary changes in the last 1900 years. Having said as much, we brace ourselves for the letters to "Backfire" and hope the issue will be seriously and thoughtfully discussed.

We offer the report in full this week, hoping thereby to do our part to further this end. We are only sorry we can not present also the many pages of documentation which witnesses to the thorough, and scholarly job, done by the committee.

We limit ourselves to a few statements by unnamed Anglican or Orthodox theologians mentioned in the concluding paragraph on page six:

" . . . question of the ordination of women is an active illustration of a very general debate: how should ecumenical policy be envisaged? This discussion is bound to give rise to emotional reactions."

"This ecumenical task does not consist in returning to the common traditions, but in participating together in a renewal. The Churches which are most opposed today to the ordination of women — for instance Roman Catholicism, Orthodoxy, and in some respects the Anglican episcopate — are also the Churches which are most sensitive to the new needs of a changing world. Their refusal to admit women to the ministry is based on tradition rather than on scripture."

"Does the admission of women to full service in the Church help in its edification and in the fulfilment of its mission to the world? Again, does the confinement of women into the realm of the family alone, hinder the service of the Church? Only a Church which is using to the full all the gifts and powers at her disposal, without atrophying any of them, is an instrument which her Lord can use. This is where, in our problem, we have to keep on asking for the coming of the Holy Spirit."

So, as they say on broadcasts, "Take it Away!"

Church Leaders Critical of US Policies in Latin America

★ An urgent plea for Church members in the U.S. to become informed about the critical need for "radical alteration" of the economic systems in much of Latin America is the underlying theme of a report, just released.

A special consultation of Protestant leaders from North and South America took place in late October at Bogota, Colombia. Participating were 12 representatives of a provincial committee for Latin American Evangelical Unity.

The encounter developed out of Latin American Churches' concern for the impact on hemispheric relations of the Dominican crisis of 1965.

Concentrating largely on "the massive poverty in Latin America resulting primarily from systems which perpetuate maldistribution of land and wealth, the report of the joint consultation stressed that "the imperative need in Latin America for rapid social and economic development is glaringly apparent."

"Maintenance of present social and economic structures is possible only through unimaginable suffering by millions," the statement continued. The "insistence upon stability in many countries cloaks massive, silent violence, committed upon those segments of the society least able to protect themselves.

"Radical alteration of present economic-political structures in Latin America is required if great masses of people are to be freed from intolerable poverty."

United States' responsibility for much of Latin America's economic woes was cited. "The near total dependence of the economy of Latin America upon that of the U.S.A. is indicated

by official sources within both the U.S.A. and the U.N.," the report said.

"Serious opinion within the Latin American Churches holds that the huge interests of the private sector of the U.S. economy, together with the economic policies of the U.S. government, including the Alliance for Progress, have become the principal obstacles to the economic development of Latin America because they strengthen the very structures which need to be changed."

Continued application by the United States of the Monroe Doctrine was also condemned by the churchmen of the two continents for impairing "the sovereignty, freedom and sense of dignity of Latin American nations and peoples. It is strongly feared (partly because of the long heritage of U.S. military intervention, including the 1965 action in the Dominican Republic) that the U.S. will resist any fundamental social, economic, and political changes as threats to its own security, with the result that the freedom of Latin Americans to develop their own countries in their own way is reduced almost to the vanishing point...

"The consultation believes that freedom and justice in the economic and political life of the American nations are essential matters which must urgently engage the attention of our Churches. We are aware that not enough is understood in our Churches concerning these matters and that action in relation to them is needed at the earliest possible moment. We are agreed that the purpose of our present consultation and of future ecumenical relations amongst us is to produce a

common Christian conviction, action and witness."

COMMUNION SERVICES IN ENGLAND

★ Anglicans now have authority to use a communion rite which they have been using illegally for nearly 40 years. In fact, they now have two forms of this service and may soon have a third.

This is the result of a vote taken by the House of Laity, meeting separately just before the full Assembly began its fall session. The vote was a close one, however, reflecting the continued deep divisions between the evangelical and Anglo-Catholic wings in the Church over parts of the service.

The issue before the House of Laity was an alternative form of service. By "alternative" is meant alternative to the version in the authorized 1662 Prayer Book, but it is in fact on the lines of a service in the 1928 Prayer Book and has been used extensively since then.

However, the 1928 Prayer Book was never passed by Parliament and the use of services in it remained illegal until a few months ago when Parliament, by means of a measure called the Prayer Book measure, sanctioned their use for experimental periods but only if the Convocations of Canterbury and York and the House of Laity approved them by a two-thirds majority.

The Convocations overwhelmingly approved this service last May, and it now remained for the House of Laity to do the same to make its usage legal. This the House finally did after acrimonious debate lasting several hours by vote of 174 to 79, only slightly more than the necessary two-thirds majority.

The Church of England can now use the 1662 service or the variation of the 1928 version

now legalized. And soon it may have a third version, for a radically new order devised by the Church's liturgical commission, also for initial experimental use, has already been approved by both Convocations but still requires the approval of the House of Laity.

LAITY WILL HAVE MORE SAY IN C. OF E.

★ Far-reaching proposals to provide synodical government for the Church of England by 1970 passed their first hurdle when the Church Assembly welcomed and approved them overwhelmingly.

The proposals, made by a commission, were published in September. They provide for the Church to have a new General Synod which would combine all the legislative and other powers now held by the Assembly and the Convocations of Canterbury and York. They would also give the laity a bigger say in Church government.

The Convocations, consisting of bishops and clergy only, would continue with limited powers, and the proposals would provide for more compact diocesan synods to replace the often unwieldy diocesan conferences.

The proposals came before the Assembly's fall session, when Canon E. W. Kemp, a member of the Commission, presented the report and asked the Assembly to "receive" it.

In doing so he expressed hope that the Church would have the proposed new General Synod by 1970, "at about the same time as we hold the service of reconciliation and enter upon stage one of our union with the Methodists.

"We shall then be in a position to assure our Methodist brethren that the laity of the Church of England do have

their full part in the life and government of the Church."

ASKS CHRISTMAS PEACE APPEAL BY CHURCHES

★ Bishop Odd Hagen of Stockholm, president of the World Methodist Council, revealed he is urging world Christian leaders to join him in issuing a special Christmas appeal for peace.

He said the suggested peace statement now being circulated to leading churchmen could not be made public at this time, pending replies to his appeal.

The peace plea, he said, has gone to heads of the Lutheran World Federation and Baptist World Alliance, to the Archbishop of Canterbury and leaders of Eastern Orthodox and Roman Catholic Churches.

Bishop Hagen added that a

special message is being sent to Pope Paul because of his many appeals for peace.

If all heads of the world's Christian confessional bodies endorse the appeal, the bishop observed, it would represent a statement made in behalf of the world's estimated 950,550,000 Christians.

Bishop Hagen was in Nashville, Tenn., to attend a dinner in his honor given by The Upper Room, daily devotional guide published by the Methodist Church. He was en route home after attending the Methodist general conference in Chicago.

The Swedish bishop was named head of the World Methodist Council last August. The Council represents 21 Methodist bodies with a 20 million membership.



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PENNSYLVANIA 18657

Episcopal Church Joins Others In Pushing Housing Program

★ Protestant denominations are investing in "a new approach to homeland mission work" aimed at stimulating the use of federal funds to construct homes for the poor and aged.

Pledging \$50,000 each out of their homeland mission budgets over the next two years, officials of four major bodies signed a joint venture agreement with Urban America, Inc., during ceremonies in New York. Urban America is a year-old and private agency engaged in city planning and redevelopment work.

Funds from the United Church of Christ, the United Presbyterian Church, the Episcopal Church and the Methodist Church will support 20 per cent of the planned budget for the agency's local development services division.

Additional support is being sought from other denominations and from other religious groups to supplement the division's original Ford Foundation grant.

James Twomey, director of the division, and officials of the participating denominations predicted far greater effectiveness for the combined Church funds than would be possible if the money were spent by the denominations individually.

Urban America's program will assist local religious and civic-based non-profit groups throughout the country. There are no restrictions on the use of the funds provided.

Under existing federal laws, Twomey explained, local church parishes, civic associations and other community groups can sponsor, build and rehabilitate non-profit housing at low interest rates for senior citizens, low and moderate income families

and other disadvantaged persons.

Urban America will expand its staff of legal, financial and construction experts to advise and assist local groups to qualify for low-interest federally insured financing.

The Urban America teams, he said, will supply technical assistance for individual projects, help interested groups to set up qualifying coalitions and in some instances, become "angels" for local groups that need money to start housing projects.

Part of the funds, Twomey explained, will be used in a revolving fund of "seed money" to help religious and other groups get started. Once their projects receive federally insured financing, the seed money is returned to Urban America for loan to another group.

In supporting Urban America, a spokesman for the group stated, the Churches hope to multiply the effectiveness of their funds by stimulating the use of millions of dollars of federally insured mortgages, interest and rent subsidies.

A joint statement by Urban America and the churchmen credited Churches with being already in the forefront of organizations committed to development of non-profit, lower-income housing. Churches frequently work under section 221 (d) (3) of the national housing act to qualify the groups they sponsor for 40-year mortgage loans at 3 per cent interest, a rate well below the rates available in the conventional mortgage market.

Urban America's program will also serve the growing number of existing sponsors of federally insured housing. One of the agency's contributions, it was

stated, will be to help such groups out of trouble spots. Urban America was formed in December 1965; its board of trustees includes prominent business and professional leaders, architects, educators, labor union and foundation officials. Its president, Stephen Currier, is also president of the Taconic Foundation.

THREE NEW RECTORS IN EVANSTON

★ The Rev. Charles T. Gaskell, formerly rector of St. Mark's, Milwaukee, Wisconsin, became rector of St. Luke's, Evanston, this week.

On January 1, the Rev. Hadley B. Williams comes from St. Mary's, Ardmore, Pa., to be the rector of St. Mark's, Evanston.

On November 27, the Rev. Grosvenor Needham was instituted as rector of St. Andrew's, Evanston.

SAINTS DEFEAT MISSIONERS

★ Seabury-Western Seminary has a football team called the Saints. Nashotah House has one called the Missioners. For three years now the Saints have won, this year 8 to 0, so carried the "dean's trophy" back to Evanston for another year.

EASTERN OREGON CONVOCATION

★ Eastern Oregon had a three day convocation at Klamath Falls. Bishop Lane Barton presented his annual charge at the opening which centered largely on his answer to the question, "Is Christ really adequate to our present world?"

The budget for next year, \$57,517, is actually \$8,000 less than 1966. The difference was accepted as a challenge for congregations to raise funds for MRI projects that the district has in Rhodesia and Pakistan.

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