

# The **+** WITNESS

SEPTEMBER 19, 1968

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## Story of the Week

### Five Live Issues were Debated At the Lambeth Conference

By Dee Hanford Barrett

*The writer is the wife  
of the Bishop of Rochester*

★ As the only wife-of-a bishop to cover press, and as no one but press and official observers were permitted in the plenary sessions of the Lambeth Conference, I suppose that makes me the only wife who had a first hand impression of what went on. The meetings of the sections and sub-sections were not open to the press, so our only contact with their thinking was in the general debate of the whole house. This is somewhat unfortunate as the closest attention to a subject was inevitably given in the small groups. We shall have to wait for the publication of the full conference report to have that material.

The most newsworthy issues for the Church fall under five heads: war, race, the ordination of women, and the formation of the Anglican consultative council, and ecumenical matters, particularly statements on inter-communion.

Under the resolutions on war I think that the one of most interest to the American public is part of the resolution on war which states "This conference holds that it is the concern of the Church to uphold and extend the right of conscientious

objection." The text of the report says, "... we recognize anew the vital contribution to the Christian Church made by many of those who in conscience cannot participate in any war or in particular conflicts." Thus, where our own General Convention would not approve selective conscientious objection, the Lambeth Conference affirms it.

In addition to the reaffirming of Lambeth 1930 "that war as a method of settling international disputes is incompatible with the teaching and example of Jesus Christ", they also passed resolutions emphatically condemning "the use of nuclear and bacteriological weapons" and one which stated that "human unity can only be achieved if all governments are willing to work towards a form of world government designed to serve the interests of all mankind." In the debate it was clear that this meant putting world government above duty to national governments, but no one suggests how soon this should be.

#### Action on Race

A special resolution on race—which was passed—can explain itself I think so I will simply copy it. "This conference commends the following statement of the WCC meeting at Uppsala: 'racism is a blatant denial of the

Christian faith. (1) It denies the effectiveness of the reconciling work of Jesus Christ, through whose love all human diversities lose their divisive significance; (2) it denies our common humanity in creation and our belief that all men are made in God's image; (3) it falsely asserts that we find our significance in terms of racial identity rather than in Jesus Christ. We acknowledge in penitence that we have failed to accept the cost of corporate witness to their unity in Christ. We call upon our churches to re-examine our life and structures in order to give expression to the demands of the gospel: i. by the inclusiveness of their worship; ii. by the creation of a climate of acceptance in their common life; iii. by their justice in placing and appointment. Further we call upon the Churches to press upon governments and communities their duty to promote fundamental human rights and freedoms among all their peoples."

This special resolution was brought in after John Burgess, suffragan of Mass., objected to a much weaker resolution which had been part of the section resolutions.

#### Place of Women

The subject of the ordination of women is one to which I can give rather more detail because my husband was chairman of the House of Bishops committee on the place of women in the

ministry and a member of the sub-section on that subject here at Lambeth. It is interesting to note that the sub-section came together with their minds open on the question but by the time they had prepared their report they were unanimous in their opinion that "there are, in principle, no conclusive theological reasons for withholding priesthood from women."

They went on to recommend that each Church initiate consultations with other Churches which have women in their ordained ministry — and with those which have not and to distribute this information throughout the Anglican Communion. They asked each Church to give careful study to the matter of women in the ministry and asked that they seek and carefully consider the advice of the Anglican Consultative Council before any final decision to ordain women, and they further asked that the Churches should make provision for "duly qualified women to share in the conduct of liturgical worship, to preach, to baptize, to read the epistle and gospel at the holy communion and to help in the distribution of the elements."

As you can imagine that was a large order and there was a great deal of debate. The first part was finally changed to say that there are no conclusive evidence for or against the ordaining of women. This is rather weaker and it is interesting to note that the London Times came out with a headline saying "Lambeth Conference setback to women in priesthood" while the Tribune headline said "Anglican Conference opens door to women as priests."

As you can see — our usual straddle position — but at least it doesn't keep those Churches which wish to go ahead from doing so. And once the battle over the first clause was over,

the exhausted delegates quickly passed all the rest — which is a big enough bite for PECUSA to chew!

The Archbishop of Sidney was the most vociferous in his condemnation of women in the ministry, followed by one New Zealander, but one could not say this was entirely national in character as bishops were on both sides of the fence from all areas. The most touching thing was the debate from one of the bishops of Uganda. There he stood, so black, so hesitant, not at ease with English.

I wish I could tell his story in his own words, as mine are too sophisticated, but I shall do my best to paraphrase him. "I come from a country which has been called primitive. I myself have been primitive. This word is not good — it means inferior! And yet I visited a primitive tribe — where women are as nothing — and there they had a woman who was a rainmaker. When the rain did not come she went up on the mountain and went many days without food as she prayed for rain. And those people respected her and thought of her as a priest. Now I am a Christian. And I know through the Lord Jesus Christ that women are equal to men. If those primitive people could accept a woman priest, I do not see why we Christians cannot do the same."

No hundreds of years of tradition to weigh him down! And the bishop of Iran said, "I come from a Moslem country, and was once a Moslem myself. Here women are inferior. But as a Christian I think women are equals. And anyway — ways are changing so fast in my country that we do not have time to wait for this. When the time comes women must take their place as priests."

The Archbishop of York was strong in his support of this stand as was the Archbishop of

East Africa. And strangely enough — if one expects a certain amount of rationality from such a body — they did a turn-about when they were discussing the diaconate and reaffirmed the resolution of Lambeth 1920 that deaconesses are declared to be within the diaconate! Thus, though they fought women in the priesthood they allowed them into the first part of the threefold order.

### The Anglican Council

The Anglican Consultative Council is a body which has been set up to do some of the things that MRI has been doing and generally to talk about inter Anglican matters. It is a cross between a plan presented by the Bishop of Huron which called for bishop, priest and layman from every diocese to be an Anglican Congress — obviously an enormous and unwieldy group — and a plan presented by Ralph Dean, the Anglican executive officer, which called for a very small group to continue his work.

One of the problems that attended the settling of this matter was an anxiety not to become a supra-Anglican group in a period of ecumenical mergers, and on the other hand to try to have as responsible planning for mission and ecumenical things as possible. The group has been recommended and will have to pass the various Church legislative bodies to be put into effect. It would be an advisory and planning group but would have no legislative powers. Financial plans for its implementation have been examined and accepted. It would consist of about fifty members — Archbishop of Canterbury ex-officio president, 3 members each from England, U.S., India, Pakistan, Burma and Ceylon, Canada, and Australia, and 2 members each from the other Churches — this



is to make some attempt at proportional representation — plus six extra members two of which must be women and two under 28. The group would elect its own chairman who would do all the work.

Delegations could be bishop, priest and layman for the members with 3 persons, and any two of the three from the other Churches. It would meet every two years and have a standing committee of 9 which meets annually. I think it rather a good thing and likely to give us a more democratic form of doing things than now exists.

### Intercommunion

The last concern of which I shall speak is the ecumenical one. Many important resolutions were passed in this matter, and it is always true when one is so close to a great volume of material that some of the most important things sneak in unnoticed. But the thing which produced the greatest fire in the conference was the matter of intercommunion. This is emotionally and theologically tied up with both the quadrilateral and with the historic ministry and the debate was endless — and so upset were the opponents that they called for a count by partition even when the vote was passed by a great majority.

The two sections they debated the most were one recommending that Anglican communicants could receive the sacrament at Churches with whom we are not in communion if such Churches hold "the apostolic faith as contained in the scriptures and summarized in the Apostles' and Nicene creeds, and as conscience dictates to receive the Sacrament, when they know they are welcome to do so." The vote was 351 in favor, 75 against and 7 abstained.

The second proposition was even more difficult and dealt with the matter of intercommunion between Churches which "seek unity in a way which includes agreement on apostolic faith and order and where that agreement to seek

unity has found expression..." The vote here was 341 in favor, 87 against. Further intercommunion things dealt with specific Churches and further examination of possibilities of intercommunion with such bodies as South India.

## Arthur Lichtenberger Receives Tributes for Great Leadership

★ The small, historic parish church at Bethel, Vermont, was the scene of funeral rites for Arthur Lichtenberger, twenty-first Presiding Bishop, who died on September 3 at the age of 68.

Death came while the Lichtenbergers were vacationing at their Bethel home which they had occupied during the summers for many years.

Funeral services were held at Christ Church, Bethel, on September 6, with Presiding Bishop John E. Hines, officiating. He was assisted by Bishop Harvey Butterfield of Vermont, Bishop Ned Cole, coadjutor of Central New York who was dean in St. Louis under Bishop Lichtenberger, and Dean John B. Coburn of Episcopal Theological School.

The association of the Lichtenberger family with the parish church of Bethel had been both personal and historic. It was a parish once served by Philander Chase who later in his life as a bishop founded Kenyon College where Bishop Lichtenberger received his undergraduate education.

Bishop Lichtenberger was Presiding Bishop from 1958 to 1964, when he resigned because of ill health. Since that time he had been visiting professor at Episcopal Theological School, of which he was a graduate.

Interment took place on September 11, at Christ Church Cathedral, St. Louis, Mo., where he had served as bishop.

Bishop George L. Cadigan of Missouri, officiated at the services, assisted by Bishop Stephen F. Bayne Jr., vice president of Executive Council; Archdeacon C. F. Rehkopf of Missouri, and the Rev. W. Murray Kenney, of Cambridge, Mass., a close personal friend of the Lichtenbergers.

Memorial services also were held in the Chapel of Christ the Lord at the Episcopal Church Center, New York, with Bishop Bayne the celebrant. The offices of the center were closed for the rest of the day in memory of the late "P.B."

In a statement paying tribute to the former Presiding Bishop, Bishop Bayne said: "There are very few, in any generation, whose warm and manly goodness so wins the hearts and loyalties of his colleagues as did Bishop Lichtenberger. I know how much he meant to many of us, and how steadily our prayers have been with him and Mrs. Lichtenberger during these last brave years. His death set him free from the burden of the flesh — a burden in his case more than humanity ought ever be asked to bear. But our love and our prayers for Florence Lichtenberger and their close family are multiplied."

Bishop Bayne referred to the fact that for the last years of his life Bishop Lichtenberger had suffered from Parkinson's disease, which had first affected

his speech and then took his life.

During his leadership of the Church Bishop Lichtenberger had displayed a deep interest and involvement in ecumenical affairs. In late 1961 he became the first head of a non-Roman Catholic American Church to meet formally with a Pope when he made a courtesy call on John XXIII while enroute to New Delhi, India, to represent the Church at a general assembly of the World Council of Churches. In recognition of his ecumenical interests he was elected to the World Council's policy-making central committee.

Bishop Lichtenberger was born on January 8, 1900, at Oshkosh, Wis., the son of a grocer. He attended public schools there and served as a private in the U.S. army from August, 1918, to January, 1919.

At Kenyon he won prizes for public speaking, was president of the senior class and played basketball and football. He later attended E.T.S. where he earned a bachelor of divinity degree.

As a missionary to China he was professor of New Testament in St. Paul's Divinity School, Wauchang, before he returned to the United States for graduate studies, again at E.T.S.

Later he was rector of Grace Church, Cincinnati, rector of St. Paul's, Brookline, Mass., and dean of Trinity Cathedral, Newark, N.J.

He taught pastoral theology at General Theological Seminary in New York until 1948 when he was elected bishop coadjutor of Missouri, and in 1952 he became the diocesan.

When he took office as Presiding Bishop in 1958, he predicted that within the decade Protestant Churches would come closer to unity and that there would be new understandings between Protestants and Catholics.

Throughout his term of office, he stressed the cause of racial justice. In May, 1963, three months before the march on Washington to protest racial discrimination, he called upon his denomination to "strengthen in every way possible" non-violent protest movements against discrimination. He warned of the "possible imminence of catastrophe" unless Negro demands for equal rights were granted.

In June of the same year he was named chairman of the newly created National Council of Churches commission on religion and race.

## Church was There as Youngsters Battled Police in Chicago

★ Clergy and churches played important roles in what has come to be known as the Great Chicago War, fought during the Democratic convention. St. Chrysostom's, the Episcopal church nearest to the Lincoln Park and Grant Park battle fronts, housed a first aid center, manned by young doctors and nurses, many of whom came long distances to donate their services to young people, cameramen, reporters and even official delegates beaten up by the 11,000 cops put into action by Mayor Richard J. Daley.

Jane Kennedy, a registered nurse and chairman of the Medical Committee for Human Rights, reported that 300 doctors, nurses and medical aides volunteered to treat injured demonstrators. They treated approximately 1,000 cases through its four centers and walking teams.

Miss Kennedy stated, "The medical committee appreciated the help of the clergy. Many times they were the only ones the police would allow to bring in the injured from the street."

He also urged greater rights for women in the Church.

When Bishop Lichtenberger retired in 1964 incoming Presiding Bishop John E. Hines praised him for leaving "such a legacy of courage and compassion, and such a thirst for justice mingled with redeeming good humor that whole generations will continue to call him blessed."

Bishop Lichtenberger is survived by his wife, the former Florence Elizabeth Tate, and a son, Arthur, of Westfield, Mass. and three grandchildren.

The Episcopal Peace Fellowship office in Chicago was headquarters for Clergy and Laymen Concerned about Vietnam and their program during the convention. Brent House, home of student work for Episcopalians at the University of Chicago, became a movement center and was entered and searched one evening by police without any warrant. The Rev. Don P. Moon, campus minister at Shimer College, director of the headquarters during the convention, was later arrested with Prof. Staughton Lynd and others for marching outside the convention amphitheater.

Reports from Chicago, now that the police have returned to normal duty, indicate that weary clergy and volunteers are regrouping to consider their ministry now that war is over.

Members of the North Side Cooperative Ministry, of which the Episcopal Church is a member, opened their churches for off-street sleeping, gave out food to the anti-war demonstrators and discovered what they

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THE WITNESS

# EDITORIAL

## Looking Back at Lambeth

ONE WEEK after the conclusion of the Lambeth Conference, London, 1 September '68, there is still some uncertainty as to just what the 460 bishops meant by their resolutions and what value the conference had anyway. In a somewhat defensive sermon by the Bishop of Salisbury, the Rt. Rev. J. E. Fison, read for him, because of illness, at a service this evening at St. Paul's Cathedral, the conference was defended because of the opportunity it gave for bishops to meet together from all over the Anglican Communion and to discuss common problems. There is no doubt that this has been an important result of these four weeks of intensive discussion.

The discussions produced occasional tensions and revealed sharp differences of temperament. The American bishops were often sticklers for parliamentary procedure to the evident annoyance of the Archbishop of Canterbury, who seemed to consider the conference his personal hosting of the bishops in a meeting where rules of order were decidedly unnecessary. His leisurely presiding techniques were often felt to be unduly permissive and haphazard. Resolutions were often smoothed over and amended without ever allowing sharp differences to be expressed. There were no "minority reports".

The Bishop of Iran at an out-door communion service in White City stadium in London, attended by some 15,000 people, declared that the real dividing line within all Churches these days was between those who were ready and anxious to seek new ways of proclaiming the gospel and witnessing to it in common life and those who were opposed to changes in thought, liturgy or witness. But if this is a correct analysis of a fundamental division within the Christian Church today it was never allowed to come to clear expression at Lambeth.

The question of the ordination of women is reported fully by Mrs. Barrett, wife of the Bishop of Rochester, in this issue. It can be added however that the Archbishop of Canterbury, who is suspected of not being very enthusiastic about ordaining women, conceded that the resolutions adopted would permit such ordinations by national Churches and provinces but only after consultation with the newly established Anglican

Consultative Council. The exact words the resolution used were that "theological arguments as at present presented for and against the ordination of women to the priesthood are inconclusive." This scarcely amounts to a ringing manifesto.

Two American Negro bishops, Mills of the Virgin Islands and Burgess, suffragan of Massachusetts, condemned the bland statements on race which the conference produced. Finally the statements were withdrawn and sharper statements made by the World Council at Uppsala were substituted, a rather tame and me-too procedure as it seemed to many bishops.

On the other hand, the conference produced substantial results in the field of Christian reunion. The statements on inter-communion backs up the action on this subject taken by General Convention at Seattle about welcoming baptized members of other Christian altars who seek in the sacrament the blessings of Christ's presence and power. The Lambeth statement goes further, however, in giving its approval to Anglicans receiving the sacrament at the hands of non-Anglicans, even apparently non-episcopally ordained officiants. At the insistence of the Metropolitan of Calcutta, Dr. de Mel, strong recommendations were made to the Convocations of Canterbury and York about pushing for reunion with the Methodists in Great Britain. Other re-union projects were endorsed and approved for North India, Burma, Pakistan, and Nigeria.

In the area of world affairs, the conference said some important things. A resolution supported the principle of "selective conscientious objection" to war, which failed of adoption at Seattle due to an overwhelming negative vote by the laity.

A summit meeting of the heads of all religious bodies of the world was suggested to speak to the nations on the subject of world peace, and the Archbishop of Canterbury was asked to consult with the Pope and with the World Council of Churches and the Ecumenical Patriarch toward this end. Incidentally, the burning world issue at Lambeth was the Nigerian-Biafran conflict, since bishops from both sides were present.

Vietnam took something of a back seat, partly again because it was clear that some Asian and Australian bishops as well as many American



bishops were cautious about any criticism of United States' policy, and Lambeth's preference was for moderation and compromise.

Will this be the last Lambeth Conference? Some predicted that it would be even before the conference opened, and the provision for an Anglican Consultative Council to meet every two years, consisting of a bishop, a presbyter and a layman from each of the provinces and national churches, is thought by many to spell the end of conferences of bishops alone. This is not likely, however, to be the last Lambeth Conference. The Archbishop was invited to call such a conference again whenever it seemed to him advantageous to do so.

It is probable that modest and cautious as some of the Lambeth 1968 statements are they are out ahead of what a body including presbyters and laymen would approve. That, at least, has been the experience of the General Convention in the United States. The bishops will no doubt want to get together again, although the location may not be Canterbury or Lambeth. The Archbishop himself suggested another setting next time.

All in all, the conference moved a few steps ahead, and at least a considerable number of the bishops discovered one another as kindred spirits, impatient with a stand-pat conservatism and ready to try new forms of theological discourse, to use new kinds of Christian ministry, and to risk new ways of drawing together separated Christian bodies. Reading the conference reports and even hearing its results described by journalists is a poor substitute for hearing at first hand how much stirring and impatience there is among many bishops all over the Anglican Communion. That these men have discovered one another is the most hopeful thing about Lambeth 1968.

— John M. Krumm

*Rector of the Ascension, New York, and  
Chairman of the Editorial Board*

## Fringe Benefits

By Alfred B. Starratt

*Rector of Emmanuel Church, Baltimore*

WHEN I was young — well, maybe not that far back, but a long time ago anyhow—some writer — and I think it was Galbraith — which Galbraith? — if you have to ask, you're no liberal

—talked a lot about the vital center. I thought it a great phrase. I wished that I had said it. So I did. In lots of sermons I talked about the vital center — the people who were the vital center of parish life — the vital center of the movement for this or that reform — the vital center of religious life.

And then, somehow, vitality moved out to the fringes — the circumference — the edge — the wings, left or right. The center became unpopular. It was like the "main stream" that some politicians occupied only to discover that he who paddles his own canoe in the main stream paddles alone. Suddenly the center became the "hard core", occupied by a stubborn crowd of wilfully perverse individuals who couldn't see the light if you shoved it down their throat — which, come to think of it, is not surprising unless you have very good eye teeth.

I felt rather sad about this transformation of the vital center into the hard core until it occurred to me that one man's vital center is another man's hard core. We happy few who occupy the center find it to be vital. They who cast malevolent glances at us from the outer edge see us as the hard core.

And then Marshal McLuhan came along and blew it. Imagine a circle, he says, with a dot at the center. You are the dot. The circle represents your specialized environment. Anything near the center of the circle is so familiar to you as to be obvious. Anything beyond the outer edge of the circle is beyond the range of familiarity to the degree that you would not be interested. Hence the only possibility of creative thought and action for you as an individual is along the outer edge of your enviroing specialization. The problem has to be enough on the inside to make you willing to tackle it, and enough on the outside to lead you into new ways of understanding. So creativity is on the edge, not in the middle.

Sadly then, I move from the center to the edge because to fail to be stimulated by the new in continuing exploration is to approach the rigidity of death. The vital center, it seems has the vitality of a merry-go-round. Gay, but going nowhere. The specialist is locked in the prison of familiarity. The proper stance for the new age is that of the generalist. Let us march out to the edge of our ignorance.

## CHURCH WAS THERE —

(Continued from Page Six)

think are new ways to minister in today's world.

The Rev. Norman Steffenson, a member of the communications staff of the Church Federation of Greater Chicago, was assigned to live-in with the hippies and he reported that the youngsters were pleased to have the clergy stand with them and support them.

Joe Garagiola of the Today Show also lived-in all night and gave a very moving account of what he discovered. "I teach my kids to live what they believe and that is all these kids were doing. I'm never going to call them hippies any more." Hugh Downs and Barbara Walters on the same program were equally horrified at what they witnessed during the convention.

Instant Reporting, which is what tv gave us, probably explains why the police were so brutal in dealing with camera men and reporters. They were the main enemy of the proceedings, the eyes and ears of the country, the unwelcome witnesses of the rigging within the convention and the repression without.

Amid all the violence, a great scene occurred. The Anglican Bishop of South Africa who is in exile—Edward C. Crowthers—came to Grant Park to celebrate the Eucharist. After the elements had been served to the people in the park, the bishop went to the National Guardsmen.

When a few of the troops indicated their interest in receiving the sacrament, the commander ordered the bishop to leave. About 80 people from the park then approached the troops. Each sought out a man and quietly said, "The peace of God be with you." This done, they turned and left.

## MANY CATHOLICS OPPOSE ENCYCLICAL

★ More than half of the Roman Catholics contacted in a Gallup poll opposed the ruling on birth control presented by Pope Paul in his recent encyclical.

After finding that an unusually high number of Catholics (93 per cent) and Protestants (86 per cent) have "heard or read" about the papal letter, the Gallup organization asked this question: "Do you favor or oppose his position on this matter?"

Among Catholics, 54 per cent were opposed to the Pope's position, 28 per cent favored it, and 18 per cent gave no opinion. Sixty-two per cent of the Protestants were opposed to the papal stand, 13 per cent favored it, and 25 per cent had no opinion.

To the question, "Do you think it is possible to practice artificial methods of birth control and still be a good Catholic or not?" 65 per cent of the Catholics, responding answered yes, 25 per cent no, and 10 per cent had no opinion.

The Gallup poll also indicated that criticism was equally as strong among those Catholics who attend Mass at least once a week. Of those Catholics in their 20's, almost 80 per cent said they disagreed with the encyclical.

## JESUIT SEMINARY MOVES TO E.T.S.

★ Weston College school of theology, a Jesuit seminary, will begin its academic year by sharing space with the Episcopal Theological School.

The move from Weston to Cambridge, the subject of negotiations for the past two years, was announced by Fr. Robert P. White, rector-president of Weston, and Dean John B. Coburn of E.T.S.

The two schools will retain

their distinct identities and complete autonomy, but will share the library, classroom and other facilities of E.T.S.

Weston College has already begun to move its 80,000-volume library to the recently built Episcopal library and expects to complete the transfer this month at which time the two schools will have a theological library of some 150,000 works.

Both schools are members of the Boston Theological Institute, a cooperative enterprise of seven Catholic and Protestant theological schools in the Boston area.

Weston College thus will be brought into closer cooperation with Harvard Divinity School as well as with the Episcopal school.

Another Jesuit major seminary, Woodstock College in Maryland, is planning to move at a future date to New York where it will enter into a cooperative relationship with Union Theological Seminary, an interdenominational institution.

## S. DAKOTA CONVENTION HITS DEATH PENALTY

★ The convention of South Dakota adopted a resolution condemning the state's death penalty, but at the same time skirted the issue of Thomas White Hawk, a 20-year-old condemned Indian Episcopalian.

The resolution on capital punishment was passed with one audible dissenter on a voice vote of the 136 delegates.

As adopted, the resolution urges church members to communicate their opposition to the death penalty to their state representatives and to the governor in an effort to have it abolished.

It also asks the Church to press for the "enactment of the penal code in accordance with Christian principles of modern penology."



However, legislation to repeal the death penalty would not necessarily be retroactive and thus could leave unaffected the fate of White Hawk, the first person to receive a death sentence in South Dakota for 20 years.

Several delegates who favor a reprieve for the Indian said privately they hoped to keep White Hawk's name out of the discussions for fear that it would be emotionally disruptive and harmful to chances of passing a resolution against the death penalty.

White Hawk, a former star athlete at Shattuck Military

Academy, pleaded guilty last fall to a charge of murdering a South Dakota jeweler. Still pending is a charge that he raped the jeweler's wife.

## PENNSYLVANIA HAS P.R. DIRECTOR

★ Bishop Robert DeWitt of Pennsylvania has named the Rev. H. Francis Hines as public relations director of the diocese. He will work with congregations in interpreting the Church's mission to the public. Hines was in the advertising business before entering seminary.

## CHURCHES TO APPOINT CAMPUS LEADERS

★ Denominations and religious agencies have been asked to name the leaders who will represent them on the campus of Columbia University in the current academic year.

The Rev. John Cannon, Epis-

copalian and university chaplain and chairman of the faculty committee on religious life, said the appointment of religious representatives in the past had been confirmed by the president of the university and the trustees. This practice will not be followed this year.

The change in procedure was voted by the board on the recommendation of a faculty committee. The committee has been studying since 1966 the use of Earl Hall, the campus religious center, and the relationship of religious agencies and denominations to the university.

The committee asked that 1968-69 be designated an interim year during which it will formulate and submit its final recommendations.

During the interim year, the university will continue to make available in Earl Hall the usual office space, secretarial assistance, office expense funds and telephones to those agencies and denominations which request them.

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## -- People --

AYRES, FRANCIS O. JR., former director of the Parishfield Community near Detroit and a Witness columnist, died suddenly Aug. 16 in London. When the Parishfield experiment terminated in 1967, he became Episcopal chaplain at M.I.T. in Cambridge, Mass.

BAKER, JOHN W., former assistant at the Ascension, Middletown, O., is rector of Trinity, Newark, O.

BOOTH, JONATHAN L., former vicar of St. Nicholas, Tahoe City, Cal., is rector of St. Alban's, Arcata, Cal.

BRAUN, HAROLD E., former rector of St. Paul's, Oregon, O., is rector of the Ascension, Lakewood, O.

BUTTERFIELD, ASA JR., former assistant rector of St. Timothy's, Mountain View, Cal., is assistant to the director of Good Samaritan community center, San Francisco.

CAMPBELL, JOHN R., former rector of Christ Church, Pulaski, Va., is rector of St. Timothy's, Winston-Salem, N. C.

COLLINS, WILLIAM, former vicar of St. Mary the Virgin, Winnemucca, Nev., is vicar of St. Luke's, Willmar, Minn.

COPENHAVER, ROBERT T., former rector of Christ Church, Buena Vista, Va., is associate rector of Falls Church, Falls Church, Va.

CULVER, DOUGLAS E., former curate at Christ Church, La Cross, Wis., is rector of St. Andrew's, Ashland, Wis. and vicar of Christ Church, Bayfield.

DOWNING, JOHN W., former rector of St. Alban's, Arcata, Cal., is on the staff of a federal program for treatment and education of the mentally retarded in Eureka, Cal.

HEIM, KENNETH E., representative of the American Episcopal Church in Japan, has been elected president of the Fellowship of Christian Missionaries.

HENRY, LELAND B., director of social relations for the diocese of New York, '46-'57, and member of city's commission on human rights, died Aug. 31.

HIGGINBOTHAM, KENNETH, former rector of St. Philip's, Columbus, O., is chaplain to Episcopal students at Fisk University, Nashville, Tenn.

HILDEBRANDT, ARTHUR J., former rector of St. Andrew's, Ashland, Wis., is curate at St. John's, Norristown, Pa.

JAMES, ROBERT A., former vicar of St. Columba's, Marathon, Fla.,

is on the staff of the Church Farm School, Paoli, Pa.

LAFOLLETTE, MELVIN W., former assistant rector of St. Peter's, Auburn, N. Y., is associate rector of St. Francis, San Jose, Cal.

LIGHT, WILLIAM, former associate rector of St. Peter's, Redwood City, Cal., is vicar of St. Matthias, Seaside, and St. Barbara, Marina, Cal.

LOPIK, JUSTIN VAN, former rector of St. Andrew's, Denver, Col., is vicar of St. David's, Chico, Cal.

MATLACK, DAVID R., former rector of St. Barnabas, Irvington-on-Hudson, N. Y., is an administrative coordinator in the dept. of rehabilitation medicine, New York Medical College, N. Y. City.

NICHOLAS, ROBERT, former vicar of St. Timothy's, Henderson, Nev., is doing marriage and family counseling in Las Vegas.

PAGE, R. LEE, former vicar of St. Paul's urban center, Sacramento, Cal., is on the staff of the Sacramento community welfare council.

PURDOM, ALLEN B., former rector of St. Matthew's, St. Petersburg, Fla., is rector of St. Barnabas, DeLand, Fla.

REID, J. NATHANIEL, former rector of Christ Church, Fairfield, Ala., is rector of St. John's, Warrington, Fla.

RUST, ALBERT E., former vicar of St. John the Divine, Ruskin, Fla., is vicar of St. Stephen's, New Port Richey, Fla.

SCHIVELY, JOHN A., former rector of St. Stephen's, Gilroy, Cal., is rector of St. John's, Oakland, Cal.

SCHOLTEN, HOWARD B., former associate rector of St. Francis, Novato, Cal., is chaplain of San Rafael Military Academy.

SIMSON, EVERETT D., former campus minister at University of Louisville, Ky., is associate rector of Christ Church, Cincinnati, O.

STOUDENMIRE, JOSEPH M., former chaplain at Porter-Gaud School, Charleston, S. C., is rector of Grace Church, Radford, Va.

TAYLOR, CHARLES W., former assistant at St. Stephen's, Columbus, O., is on the staff of the executive council in New York.

TUCKER, BEVERLEY D., missionary in Japan, has been elected editor of the Japan Christian Quarterly, an independent ecumenical journal.

VEST, FRANK H., former rector of Grace Church, Radford, Va., is rector of Christ Church, Roanoke, Va.

WELLFORD, JOHN S., rector of Emmanuel, Covington, Va. will retire from the active ministry Jan. 1, 1969.

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