

The **+ WITNESS**

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THE WITNESS is published twice a month by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in packages the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

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FOR CHRIST AND HIS CHURCH

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Story of the Week

**Appeals for Christian Unity
By Archbishop and Cardinal**

By Elliot Wright*Religious News Staff Writer*

★ An audience of almost 2,000 filled New York's Riverside church to hear the Anglican Primate of England and the Roman Catholic Primate of Belgium speak on the future of the church and make appeals for Christian unity.

Archbishop Michael Ramsey and Leo-Joseph Cardinal Suenens lectured under the sponsorship of Union Theological Seminary. The two prelates, both 65 and close friends for many years, were in the U. S. to lead a seminar for Episcopal bishops at Trinity Institute.

In his introduction of the guests, Union President John C. Bennett noted historic dimensions in having Anglican and Catholic primates speak on the same evening, at the invitation of an interdenominational Protestant seminary, in a sanctuary having a Baptist background.

The broadly ecumenical audience at Riverside included some of the top religious leaders of America. Present were Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of the Americas, and R. H. Edwin Espy, general secretary of the National Council of Churches.

Many clergymen, seminarians and nuns were in the congregation. Bennett noted that Cardi-

nal Suenens' liberal stands on women in the church, especially at the Second Vatican Council, had given him the reputation of "liberator of the nuns."

Archbishop Ramsey, dressed in the scarlet robes of his office as 100th Primate of the Church of England, appealed to Christians to put faith only in the "God of death and resurrection." He warned against trying to make the church credible on any other grounds. The church, he said, is a part of the faith and not just an instrument for conveying faith.

As a divine gift "mediated through fallible people," the church, he said, was protected and judged by God. He listed "religion, theology and activism" as parts of the life of the church which can become "false securities" pointing away from the God who "judges and raises up."

Cardinal Suenens focused on the church as a "pilgrim" with a yesterday, today and tomorrow. He urged believers not to ignore any of these historical expressions. Christianity, he said, finds its roots in facts located in the past: Christmas, Easter, Pentecost, as well as the Old Testament heritage of patriarchs and prophets.

But the gospel loses its

relevance, he continued, unless it is brought to the present, to "this humanity." Christians, according to the cardinal, must live so that people can "read the gospel" in them since so few will read the scriptures themselves.

Mahatma Gandhi he recalled, had been ready to accept Christianity until he visited Europe and found that church members did not live their faith.

The Catholic champion of co-responsibility in ecclesiastical authority said that the church must also be understood in terms of the future — of the coming Kingdom of God. Cardinal Suenens said Christians must guard against "primitivism" and "presentism" — undue emphasis on either the past or the present — since the faith is "the hope for tomorrow." He quoted a Marxist writer who commented, "Where there is hope, there is religion."

Where there is faith, he stated, there is hope. Where there is hope there is joy.

The major theme of each man seemed to be the possibility for genuine, expanding ecumenical reality. Hope was a key focus in terms of Christianity's future.

Archbishop Ramsey said that religion can become a "self-contained realm with tacit acceptance" of ideas about human life which are not those of the New Testament. Such an attitude is one of the "false securities" he cited. Religion, he declared, must subject itself to criticism and to the gospel. He scored at-

tempts to "refurbish and protect" religion when the need is for God's judgment and resurrection power.

He advised against making theology a thing in itself, lest it become sick and deadly. "Good works," he said, are part of faith since Christians are the "servants of humanity." But Christianity is not philanthropy, he commented.

The archbishop encouraged the faithful not to be disturbed by clashes which occur before "Christ's final victory" and not to be uneasy because the gospel divides mankind. If the church were more Christlike, he said, some in the church would be out and some out would be in. He suggested being alert to the new apprehensions which God may provide in the "secular city," in times of darkness and in catastrophies.

Cardinal Suenens told the audience that the words of Christ must be spoken in styles and liturgies of the present time and Christians must speak to all the problems of the modern world.

The Holy Spirit, he said, brings the past and present together and leads into the future. He concluded by voicing the hope that Christian unity will come — soon.

The seminars at Trinity Institute, a facility for theological education and encounter supported by New York's Trinity Parish, were closed to the press and public. The Riverside lectures were, in part, synopses of the remarks of the two prelates to the Episcopal bishops.

Unofficial reports from the seminars indicated that the English and Belgian churchmen were extremely close in their theological out-looks, as was also suggested in the public lectures.

Cardinal Suenens recounted a conversation between the late Pope John XXIII and an Amer-

ican Methodist bishop. The pontiff asked the bishop when he thought full Christian unity would be achieved. The bishop answered that since the division was so long-standing, it might be a century.

"Between you and me, it is done," Pope John replied.

Cardinal Suenens applied the same unity to himself and Archbishop Ramsey. Relations between the Church of England and the Church of Belgium are among the oldest ecumenical encounters. In 1921, theological conversations were held in Malines.

Both the archbishop and the

cardinal maintained busy schedules while in the U. S. Each visited General Seminary and held dialogues with students. Archbishop Ramsey had prayers with Terence Cardinal Cooke on March 13 in St. Patrick's Cathedral. Archbishop Iakovos of the Greek Church had a reception for the British Primate on the same day.

The archbishop and the cardinal received honorary doctoral degrees from Woodstock College, a Jesuit seminary now in the process of moving from Maryland to the university complex in Manhattan's Morning-side Heights.

Union Draft Goes to Churches For Study and Final Action

★ A provision that the first presiding bishop of a projected "Church of Christ Uniting" be black was dropped from a draft plan of union presented to the Consultation on Church Union.

Instead, delegates of the nine Protestant denominations stipulated that each presiding bishop — the top post — shall be of a race different from his predecessor. No racial requirement for the first head was made. Presiding bishops would be elected for four-year terms and eligible for reelection once.

Opposition to the original stipulation was led by a black pastor, the Rev. Othal H. Lakey of the Christian Methodist Episcopal Church.

If the original wording were kept, he said, "a lot of us who will be in the united church will have integrated a lot of cemeteries before we get another black bishop."

Lakey noted that the substitute would mean that American Indians, Spanish-Americans, Orientals and other minorities would be eligible to be presiding

bishop. "It means that no racial group, white, black or brown, will hold a monopoly on the office."

The 1970 annual meeting received the union document for the first time. A special committee worked on the draft for 18 months. Procedures required that the delegates study it, make revisions and approve the sections and the whole.

Within a month, the draft plan will be forwarded to the denominations for study on all levels. Joint church study was also advised.

Paul Crow Jr., executive secretary, said that "Inter-church study of the plan, with some testing of its provisions at local and regional levels, should prove to be far more rewarding than study which was confined to any one denominational group."

In 1972 or 1973, the consultation expects to receive responses from participating churches and to appoint a commission for final revision of the plan. Denominations then will vote on whether to become part of the

"Church of Christ Uniting." Crow said implementation could come by 1975 or 1976.

He stated that the new church will not come about until all nine denominations have voted. "While the plan provides that any two of the nine can form the united church, there will be no constituting of the church until all participants have had the opportunity to say, officially, whether or not they want to be part of it."

Language changes strengthened the historic office of bishop. Many delegates, including those from churches not having bishops, complained that the office as described was largely that of an executive or administrative officer.

By their action, delegates made plain they want the bish-

ops of the united church to have pastoral functions in the tradition of the churches which have the episcopacy.

All members of the projected church — laymen, clergy and bishops — will be members of parishes. The new parish idea would join several existing congregations into one structure. The parish would be the governing unit of the church in a local area.

Provisions are made for many types of parishes, differing in size and in the number of congregations. Varying models for rural, metropolitan, residential and downtown areas have been prepared.

Delegates voted a 1971 budget of \$150,775, an increase of \$42,775 over 1970.

feasibility study was requested from the board for theological education.

There was some feeling at Seabury-Western that it did not have the financial difficulties that make it necessary for some seminaries to consider mergers. "We're not wealthy," said a spokesman, "but we've been in the black for 12 years, with the same number of students each year. The Episcopal Church has to have a seminary in the Chicago area."

Subsequently, representatives of Seabury and Nashotah House, near Milwaukee, met and set up committee to study "the academic and spiritual aims of a single, Episcopal, midwest center for theological education."

Harris said after the session that "either seminary will leave its present campus only with the greatest reluctance, but we are both willing to place the needs of the church and excellence in theological education above geographic considerations."

Seminary Deans Request Further Study of Proposed Cutback

★ Deans of the 11 Episcopal Church theological schools have asked the board for theological education to arrange a feasibility study of what regions and schools should be involved if the proposal to reduce the number of denominational seminaries to five is carried out (Witness, I Feb. '70). The request was made by the deans at a meeting held at the theological seminary in Puerto Rico.

Dean Samuel J. Wylie of General Seminary is president of the deans' group. He discussed with reporters the meeting at which much attention focused on the recommendation that Episcopal theological centers be reduced.

The proposal was made by the board for theological education which has no authority to make changes in the seminary pattern but was authorized by General Convention to study

the future of theological education.

While most seminary heads were not unaware of the existence of the recommendation, some deans were "considerably dissatisfied about the timing and interpretation" of the statement, said Wylie.

Dean Charles U. Harris of Seabury-Western wrote to alumni and friends suggesting that his school would not be affected and saying he suspected the board of theological education "regrets the statement and wishes it could withdraw it."

Wylie said that virtually every dean at the Puerto Rico meeting agreed on the necessity of an amalgamation of some schools. He said most would be willing to present relocation proposals to their trustees and should be submitted by some appropriate study group.

It was in keeping with this sentiment, he said, that the

INDIANS AND ESKIMOS RECEIVE GRANTS

★ The national committee on Indian work has announced the approval of seven grants from its Indian and Eskimo community development fund authorized by GC II.

The fund, authorized for at least \$100,000 and which now stands at \$71,636, has been raised by voluntary contributions. The grants, totalling \$42,500, will be made to the following projects and are the first to be approved under the new Indian program:

Northern Cheyenne recreation project, Montana, \$3,500, is a youth recreation project, planned and run under the direction of an all-Indian board of directors, including two teenagers.

Alaska federation of natives, Anchorage, Alaska, \$10,000, will assist the group to promote

leadership in native villages throughout Alaska; administer programs of economic, education and medical self-help; and press in Congress for an equitable settlement of native land claims in Alaska. The federation includes Indians, Aleuts and Eskimos and is recognized as the organization speaking for all Alaskan natives.

Self-help encouragement for native Dakotans, Standing Rock Reservation, North and South Dakota, \$2,000, will provide part of the costs and expenses of a qualified North Dakota Indian community development specialist to work with the communities on the reservation and to assist them in developing leadership potential and competence in problem-solving. The project, which is ecumenically sponsored, has as its major objective the overcoming of a serious dependency behavior pattern among the reservation population.

Cook Christian training school, internship program for Indian Students, Tempe, Arizona, \$10,000, is designed to meet Indians where they are educationally and to train them for a growing number of para-professional jobs. It is tied in with courses at Arizona State University, Tempe; Mesa Community College, and a growing number of social service agencies which provide on-the-job training. Among the students now enrolled in the program are 20 Episcopalians from Alaska and the Dakotas. This grant represents a share in the initial program costs of \$136,000.

Upper Midwest American Indian center halfway house, Minneapolis, \$10,000, has been developing a program of alcoholic rehabilitation designed to reach Indians. A major portion of its initial funding, which came through a federally-aided program, has expired, and it is hoped that the grant will enable it to continue until it wins local

united fund support, which is expected soon.

Dean Nena Henash, Fairbanks, Alaska, \$5,000, is an economic development corporation established by the Tanana chiefs' conference, a regional native association in the northern part of Alaska. Through negotiations with the Transalaska pipeline system, agreements

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The Right Rev'd Paul Moore, Jr., S.T.D.
presiding and preaching
- 9:00 p.m. *The Celebration of the Eucharist*
The Rev'd H. Boone Porter, Jr., D. Phil.

THURSDAY AFTER PENTECOST, MAY 21

- 10:00 a.m. *The Eucharistic Lectionary*
The Rev'd Reginald H. Fuller, S.T.D.
- 11:00 a.m. *Eucharistic Preaching*
The Rev'd Robert E. Terwilliger, Ph.D.
- 2:30 p.m. *Eucharistic Sacrifice*
The Rev'd James A. Carpenter, Ph.D.
- 3:30 p.m. *Eucharistic Presence*
The Rev'd John Macquarrie, Ph.D., S.T.D.
- 4:30 p.m. *Eucharistic Perspective*
The Rev'd Canon Don H. Copeland, D.D.
- 6:00 p.m. *The Liturgy (Rite I) with sermon by*
The Very Rev'd Samuel J. Wylie, D.D.
- 8:00 p.m. Dinner at the Harvard Club of N. Y. C.
The Eucharist in our Parishes
The Rev'd John M. Krumm, Ph.D.

EMBER FRIDAY, MAY 22

- 10:00 a.m. *The Eucharist and Christian Initiation*
The Rev'd Leonel L. Mitchell, Th.D.
- 11:00 a.m. *The Setting of the Eucharist*
Captain Howard E. Galley, Jr., C.A.
- 12:00 noon *The Liturgy (Rite III)*

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have been made which will require Transalaska to contract with the group for much of the construction work on the pipeline which will carry recently discovered north slope oil to a year-round open seaport. As the cost of organizations necessary for obtaining additional contracts is much beyond the grant, the executive secretary for Indian work, Kent FitzGerald, is to seek additional financial help.

Indians of all tribes, Alcatraz, California, \$2,000, is an emergency grant which was made by its executive committee in December. The committee also instructed its executive secretary to write the commissioner on Indian affairs, urging him to take the lead in responding to the demands of this group for possession of the island and the development of an Indian education and cultural center run by Indians.

NEW COMMITTEE FOR SPECIAL PROGRAM

★ A new screening and review committee for the GC special program was elected by the Executive Council at its meeting in February.

The committee, which serves for a year, is charged with determining whether proposed projects meet the criteria for the program and with recommending projects for funding to the council.

In keeping with the purpose of the program — to foster self-determination for the poor and powerless — a majority of the committee are persons representative of the poor.

Elected from the Council, itself, were Bishop Archie Crowley, suffragan of Michigan, and John Tillson, of Massachusetts.

Elected from nominees of the committee for women were Mrs. Alfred E. Culley of Maryland and Mrs. Henry G. Goss of Kansas.

Elected from nominees of the union of black clergy and laity were the Rev. Frederick Williams of Inkster, Michigan and the Rev. James Woodruff of Philadelphia.

Representatives of the poor elected were Marvin Gentry of Cincinnati; Mrs. Zivra Graves of Buffalo, Ky.; Mrs. Thelma Patillo of Yakima, Wash.; Byron Rusing of Boston; Mrs. Annie Pearl Avery of Birmingham, Ala.; Jose Razo of Los Angeles; and Hank Adams of Tacoma, Wash. Both Mr. Gentry and Mrs. Graves have served previously on the committee.

VOORHEES CLOSED BY DEMONSTRATIONS

★ National guardsmen and highway patrolmen occupied the campus of Voorhees College to enforce the closing of the Episcopal-affiliated school by its administrators.

Some 250 law officers found the campus virtually deserted. College officials asked all students to leave on February 20, following three days demonstrations. A student boycott had been in progress earlier.

Most of the 750 students enrolled at the predominantly black institution left. A few refused to leave. Only two arrests were made when law enforcement personnel arrived. The two students were charged with violating a no trespassing order handed down by District Judge J. P. Ness.

The boycott originated as part of a student campaign to replace the white chairman of the board of trustees. The reinstatement of four black teachers, not invited back for next year, was also demanded.

Conflict between students and the administration of Voorhees is not new. In spring 1969 students charged that President John P. Potts had broken an agreement with students by al-

lowing criminal charges to be brought against a group which seized three campus buildings.

The matter was taken to the Executive Council which offered bail for some students arrested. The council suggested that the disputes be dealt with by the college.

Last year the students sought better living conditions and improved health services. Voorhees was long a prep school and junior college. It granted its first four-year degrees in 1968.

BISHOP OGILBY ACTS ON NEW CANON

★ Bishop Lyman C. Ogilby became coadjutor of South Dakota in 1967 after he was elected by the House of Bishops.

On January 6, he automatically became bishop of the district, succeeding Bishop Conrad Gesner who had retired.

An amendment to the canons, enacted at GC II last August, makes it possible for a missionary district — such as South Dakota — to elect its own bishop instead of having one chosen for it by the House of Bishops.

Bishop Ogilby said he thought it wise missionary strategy and stewardship for the district to choose its own bishop — so he resigned.

A special convention will be held April 18 in Pierre to elect his successor. Bishop Ogilby said he has indicated that he does not want to be nominated for the position and that he would not accept election. His resignation took effect March 1, but he agreed to continue as bishop-in-charge until his successor is elected and installed.

The South Dakota district has about 30,000 Episcopalians, of whom about half are Indians.

Before going to South Dakota, Bishop Ogilby served 18 years in Philippines.

EDITORIAL

Parting Mists of Doubt

By Angus Dun

Retired Bishop of Washington

I SHALL BEGIN with a simple human event and come at the end to a gospel word.

A swimmer had pitted her strength against a wide strait. On the first trial the fog rolled over her. Even when far out into the water she could not see the other shore. And because the other shore was hidden, her courage failed. She tried again one shining day. The waves lifted her and she caught glimpses of the shore towards which she struggled. At last she glimpsed a friend who waited to welcome her. And her courage rose to the wearying resistance of tide and wind.

That simple figure can speak to us all. No image more constantly pictures to men the mystery of our lives than that of the deep waters that border the seemingly sure footing of our this-world life. There are deep waters into which all must enter. We see others move on ahead of us and the water hide them from us. We cannot see another shore beyond.

Is this earthly life an island existence surrounded by a gray cold sea? Must all that live their years here slip at last into that sea and disappear into its unanswering depths? Shall this time-bound, space-bound island of our human life sink at last, by some natural or some man-made catastrophe, into that sea? Shall there be nothing left at the last but the vast tidal movement of matter, where no mind, no heart, no love give meaning and glory to it all? Is there a shore beyond? Is it a peopled shore or silent and uninhabited?

These are ultimate questions, and none escape them, though many would.

We cherish the record of one who walked this same island of earthly life in which is our pilgrimage. He found it fair, and bitter too. He rejoiced in the lilies of the fields and children playing in the streets. He had friends. He loved a mother. But his enemies were more powerful than his friends. He suffered pain and rejection. The cross rent him apart.

For him, this earthly life was no lonely island of fleeting hopes, of loves and companionships, of obediences and moral struggles and dedications, surrounded by a gray sea of meaningless death. For him the beyond that surrounds the here-and-now was inhabited. It was the dwelling place of him that inhabiteth eternity, whose name is holy. It was a homeland of the spirit. It was not simply that he did not live as one shut in by a little space and a little time. He lived always in a presence that overarched the horizons of our earthly sight. When men rejected him, he still knew himself accepted. So he could abide in love even when hated of men. When today failed to fulfill the hopes of yesterday, he was upheld by hope, sure that beyond today the overruling presence he trusted would be faithful.

At the last he moved with head erect into the dark waters of death. His friends despaired. Was this one who brought to those who believed in him light and love and glory from the hidden beyond to disappear into that sea of meaninglessness?

And then there came to them in a parting of the mists of doubt a compelling vision of him, standing radiant on the other shore.

And they heard him saying to them: "Let not your hearts be troubled: believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? I will come again and will take you to myself, that where I am you may be also." (John 14: 1-3).

Time for Commitment

By Raymond Hoche-Mong

Rector of St. Clement's, Rancho Cordova, Calif.

WITH THE COMING of another Maudy Thursday, another Good Friday and still another Easter celebration, it seems that something anew should be in order instead of the same old dramatic repetition of traditional feasts.

The intent is not to do away with the traditional feasts but simply to develop new and genuine commitments from us as we approach the

milestones of the passion and the resurrection of our Lord.

If we were asked to define, for instance, the church's method of acting in the world, and were given no way out, and no excuse for begging off the answer, most of us would resort to using our Lord's similes. We would say grandly that the church is intended to be like leaven in a lump of dough, silently working its way into the whole mass.

Or we would say the church is intended to be like salt in a quantity of food; not only does it enhance the flavor of the whole amount, but it also preserves it from deterioration and decay. This would be said with great spirit to say the least.

We would then go on to elaborate a bit by pointing out that the church, made of both lay and clergy as the fellowship of loved ones, the convinced followers of Christ who render due homage to God the sole giver of love, gather at regular intervals — especially Easterday and preferably at sunrise — for worship, response, worthship, and for mutual support of one another; then enlightened and inspired, the members of the holy fellowship disperse throughout to leaven and salt the whole community.

It is a very sound and plausible answer based upon a scriptural framework which is assumed to be reasonable. The only trouble is that it doesn't work nor have we made it work — at least not well enough to be meaningful. Too many people, clergy and lay, seem to define church work and action exclusively in terms of ushers, guilds, acolytes, committees, vestries and a score of other token functions.

The notion is often conveyed, maybe by way of omission, that the clergy are to do the salting and leavening — the real work — while the laity, at least most of it, does the busy-work — the intramural work.

The church has been stifled by a deep-rooted tradition of reticence and timidity on the part of lay people when it comes to speaking out in religious terms. This timidity has even extended itself in the worship of the church. The depth of this reticence is such that the laity seems constantly to want to push the clergy into sacerdotal capacities and the episcopacy into monarchical roles. This results in a frightening, priest-ridden church!

There Is A Way Out

IT SEEMS that the church could first become a liturgically minded entity. This assumes, of

course, that the Greek root word "liturgy" is accepted in its approximate meaning by the phrase "public works." It is a phrase which takes us back to the ancient city-states where it was the procedure to assign to the citizen various projects for the good of the entire community. Thus the individual in the community shared the work and the responsibility for seeing that the city functioned properly.

If that meaning of liturgy is acceptable, then the orientation of the church becomes one of functional corporate participation, functional corporate responsibility.

There seems to be good reason to expect that a liturgically tuned church would have the vitality to act and worship as an interdependent unit, where lay and clergy occupy the same level of importance and the same mode of responsibility though not the same assignments.

The laity would not be relegated to the insignificant roles of second-class citizens, the clergy the noble roles of sacerdotal and not-quite-human Christians, and the episcopacy the awe-full roles of the monarchs.

Here is where the leap to resurrect commitment takes place. If the church, as the corporate community wants to attain a fresher image, an image which it should never have allowed to fade away, then it must explore the possibilities of becoming truly liturgical.

It must surely re-emphasize the role of the laity in the affairs of the church, whether they be in worship, in administration or in mission. It must ask the question: What is the liturgical man? Then it must find the answer in the context of lay corporateness, while recognizing that lay corporateness includes a laity which spans the seven ages of man.

This sort of development will neither keep the church separated from society nor make its orientation unilaterally clergywise. Possibly it may make the church a vital and involving community in the world.

But in order to bring this sort of revival, the actions of public — as in liturgy — commitment must be initiated immediately. Then, who can tell, the church may be resurrected as the body this Easter with all the drama and the majesty it deserves, thus making the celebrations reach well beyond the traditional sense of the feast.

In fact, there are no reasons why this Easter cannot become for the Christian community truly the "birthday into eternity."

Alleluia, Alleluia, Alleluia!

-- People --

PAUL MOORE, elected bishop coadjutor of New York, will be installed at the Cathedral of St. John the Divine, Saturday, April 18. His resignation as suffragan bishop of Washington became effective Feb. 1 and he will begin his new duties April 1. "In the interim I hope to spend some time with my wife who is recuperating so successfully from an auto accident in January. I also want to visit a number of other dioceses and cities around the country to talk to people about our nation's problems and possible answers to some of the questions facing the church." Bishop Moore's family is planning to remain in Washington until the school year ends and will probably move in July. "We will live in a spacious apartment in a house that has 84 rooms," the coadjutor-elect chuckled, "but of course, even the Moore family doesn't need that much room!" There are nine children.

NED COLE, bishop of Central New York has sent the following telegram to state legislators whose districts come within the 14 county boundaries of the diocese: "The council of the Episcopal diocese of Central New York in 1967 adopted a position paper which urged "a thorough study of contemporary Christian attitudes toward human life in all its aspects, actual and potential, encouraging those preparing for any new approach to a legal control of life to consider not only a review of principles which led to the present laws, but also consideration of the new responsibilities and new insights of a new day. Therefore, I

would hope you in good conscience could support the Dominick bill." The Dominick bill, which would permit abortions when performed by a licensed physician, was reported out of the state Senate codes committee on March 10th and is expected to go to the Senate floor.

CHIU BAN IT, bishop of Singapore, has been elected chairman of the Council of the Church of Southeast Asia, succeeding James Wong, bishop of Taiwan. Bishop Chiu will serve for five years. Basil Temengong, bishop of Kuching, was elected vice chairman. The council was organized ten years ago and consists of the Anglican dioceses of Ragoon, Sabah, Kuching, Singapore, West Malaysia, Hong Kong, the Philippines, Taiwan, Seoul and Taejon (Korea) and the Philippine Independent Church. The diocese of West Malaysia, the newest member, was recently created out of a part of the former diocese of Singapore and Malaya. The council by resolution urged canonical action by the member churches for full communion with the Church of South India and heard reports of unity discussions with the Methodist Church in the dioceses of Singapore and Hong Kong. The bishops also favored the licensing of women lay readers and a strengthening of the ministry of deacons and lay ministers through new styles of training and a permanent diaconate. The church in U.S. has funded the council over the past ten years with \$500,000, expended through grants of \$50,000 annually.

DOMINGO LAIN, expelled from Colombia after several disputes with the Colombian government and the Catholic

hierarchy, smuggled himself back into Colombia over the Ecuadorian frontier, fulfilling a vow he made to return. Forty-seven priests of the Saragossa archdiocese in northern Spain acclaimed the rebel priest: "We are witnesses to his moral qualities as a person and to his faith and apostolic zeal as a priest who is entirely dedicated to the evangelization of the poor." "We cannot judge the road Domingo has taken," it added, "but we call upon everyone to reflect upon the causes which have produced these events." Fr. Lain, who reportedly signed his own death warrant when he joined the guerrilla movement once headed by the slain ex-priest Camillo Torres, is expected to become the target of an extensive man-hunt by Colombian army troops. Gen. Gerardo Ayerbe Chaux, minister of national defense, is on record as declaring that the priest has put himself in the position of an "ordinary bandit" and "will be shot just like Camillo." The announcement of Fr. Lain's return to Colombia was made by the outlawed national liberation army, on the fourth anniversary of the death of Camillo Torres. The statement also contained a detailed history of the priest's activities and explained the reasons for his return to Colombia and the "causes" that led him to take an active role in the Liberation Army. The priest originally came to Bogota in 1966 to serve the city's poverty-stricken people.

WARREN H. TURNER JR., vice president of the Executive Council, has submitted his resignation and on June 30, 1970, will officially leave the post he has held for the past eleven years. He will begin a sabbatical leave immediately. As a principal ad-

ministrative officer for the church, Turner worked closely with Bishop Arthur Lichtenberger, under whom the post had been created by General Convention, and later on with John E. Hines, the present P.B. In submitting his resignation, Turner recalled his special interest and involvement in the management problems of the council. "These have been very gratifying years for me," he said, "filled with a sense of accomplishment. There could be no more appropriate time to close the chapter, now that the redesign and upgrading of both our internal structure and our entire staff benefit program have been accomplished. In a real sense what I came to undertake has now been completed."

JOHN MACQUARRIE of New York was the headliner when leaders of 11 Christian bodies signed a document forming the Louisiana interchurch conference. Seven Protestant denominations and four Catholic dioceses representing more than 2 million Louisiana Christians will be represented in the new ecumenical agency. Members include the Episcopal Church, the Lutheran Church in America, the Presbyterian Church, U.S. (Southern), the United Presbyterian Church, the Christian Church (Disciples of Christ), the Catholic Dioceses of Lafayette, Alexandria, and Baton Rouge, and the Archdiocese of New Orleans. Macquarrie, an Episcopalian and professor at Union Seminary, lauded the rise of the ecumenical movement but warned that "there will always be liturgical differences." He said "every adult Christian must understand the meaning of faith." A "true unity" must be a unity which permits the fullest freedom, he emphasized. "Unity cannot come by decree or by negotiation."

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