

The Living Church

November 13, 1966

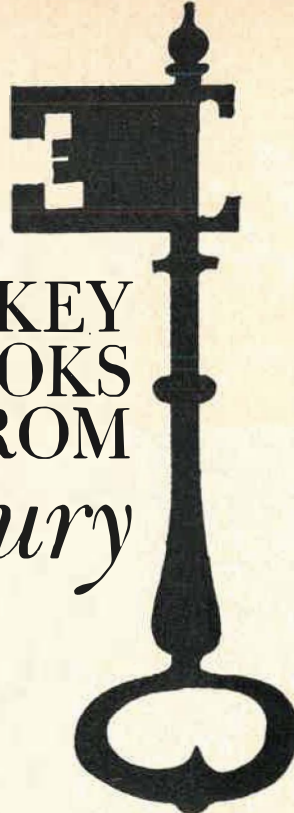
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Bishops Louttit and Pike: "... for they're both jolly good fellows. . . ."

RNS

House of Bishops: the Club meets at the Lodge [page 6]



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GEORGIANA M. SIMCOX
Children's Books Editor

* * * *

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The need for preparation in both spiritualities and temporalities before death to avoid family hardship, is a thesis tried and true. D. P. McGeachy works it over once more in a style that flops from Reader's Digest to Protestant Preacher, replete with endless parentheses as he strings Holy Scripture and classical quotes together like beads in what makes for tiresome reading and strange theology. Marriage does not end at death but is "translated," and "... the death of a person can occur before the death of the body," are two typical thoughts that underscore our theological apartness. *A Matter of Life and Death* is a good book for the unchurched Protestant.

(The Rev.) WILLIAM M. SHERATON
Church of the Holy Trinity
Greenport, N. Y.

Booknotes

By **Karl G. Layer**

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A CHANGE IN POLICY

The volume of letters to the editor has increased so enormously that we now find it necessary to change our policy with regard to the length of letters to be published. We urge all who write to keep their letters **under 100 words in length if possible.** Occasionally, the nature of the subject necessitates lengthier treatment, and this we shall keep in mind. But we must regard 100 words as our normal word limit—and the shorter the better. All letters will continue to be subject to abridgement by the editors.

Therapeutic Abortion

Your editorial entitled "Here and There" [L.C., October 2d] was appalling. It will strike fear in the hearts of every Episcopal physician, not to mention the majority of other physicians of all faiths and denominations in this country. For the clergy to become intimately involved with the liberal sanctioning of therapeutic abortions is blasphemous. If the laws in the state of California are archaic in this regard, then is the law of Moses "Thou shalt do no murder" also archaic?

How can the Church instruct its physicians to commit murder? There is no other way of describing uncontrolled therapeutic abortions. It is the destruction of a God-given life which physicians are sworn to protect from the day that they enter the profession.

The majority of the medical profession is against the interruption of pregnancy for any of the reasons mentioned in your editorial. In the cases of rape and incest, it is far wiser to wait until the pregnancy develops, if it does, and then have the patient properly evaluated before any surgery is contemplated. In a case where "a deformed or mentally defective child is expected" a fallacy exists. Only a minority group of physicians in this country have recommended abortion for reasons of "expectancy" of mental or physical defectiveness, as in the case of mumps or measles. There have been many cases where the expectant mothers have suffered these diseases without any ill effects on their offsprings. Is it not possible that certain mental and physical defects can be corrected, and a God-given life could be made useful and productive in our society? What about Helen Keller?

To legalize the therapeutic abortion laws would open the floodgates of unnecessary abortions in this country. There would be absolutely no respect for human life as was the case in Nazi Germany. Already we have seen the beginning of the next step which is the federal control of the Planned Parenthood Associations. Again the Church is being duped by those who have no real interest in whether a child lives or dies, but rather those who would like to create a society which would be instrumental to their evil ends.

The editorial blatantly insinuates that the medical profession is crying unanimously for a change in these laws. I have heard no such clamor for the change in these laws, and the American Medical Association has by no means urged the passage of such



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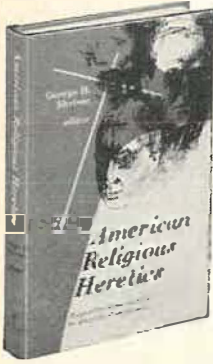
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laws. The majority of physicians are violently opposed to blanket legalization of therapeutic abortions. The Church has no legal, moral, or ethical right to tell its physicians to commit murder either on an unborn child nor should they dare suggest it.

J. C. CANTRILL, M.D.

Georgetown, Kentucky

In certain situations you are approving the deliberate termination of innocent human life—action which, in Christian tradition, has commonly been called murder. And justly so; for no human being, at any stage of his development, is the mere chattel of another. Consider the following:

1. The subject of rape is often, the subject of incest usually, a young girl—sometimes very young—without resources of her own, easily dominated by whoever undertakes to help her with her problem. It is utterly unfair to place on her a responsibility that can burden her conscience the rest of her life.

2. The influence that dominates her is likely to be that either of her family or of the man responsible for her condition—both of them, in most cases, primarily concerned with protecting themselves.

3. To sanction abortion whenever “the mental or physical health of the mother” may be thought to be “jeopardized” is to make it in effect a mere matter of ordinary medical discretion.

4. If a child may be killed *before* birth because it is *expected* to be deformed or defective, much more rationally may it be killed *after* birth when it can be *demonstrated* to be such. The logic of your position goes beyond abortion and covers infanticide.

CHARLOTTE ISABEL CLAFLIN

Buffalo, N. Y.

This trash that is constantly being put forward to justify the legalizing of abortion is so one-sided that it is sinful. As a pastor I am deeply sensitive to the suffering and mental pain inflicted on a young woman by her rapist, incestuous relative, or however else she, unwillingly, has become the bearer of a human life. I am, equally, sensitive to the belief that every human life is important to God, and His Church, and I'm convinced that once conceived, that life must be allowed to continue under His and its determination.

The same must, as well, be held true for “suspected” malformed or retarded children. Who can yet determine, within the womb, which will be or will not be completely “whole” physically? If a conceived malformed or retardate can be terminated why not, then, move on to the same groups who have been delivered. No human, even the state, can take over this responsibility without the judgment of God falling heavily upon him. It is, pure and simple, the taking of a life without a “just” cause or a chance to defend one's self. This is, under the law, murder. Therapeutic abortion I can accept when a reputable physician determines that the physical life of the mother is in great danger. Her mental state may well be a challenge to us, but our love for her unborn child must have equal weight.

(The Rev.) DANIEL M. CHESNEY

Rector, St. John's Church
Bridgeport, Conn.

I am a psychiatric social worker and have dealt with hundreds of women who did not

want to be pregnant and who had had abortions. Rape seldom results in pregnancy. It is difficult to prove. I have had women tell me they were raped, but when I gained their confidence they admitted they thought they could escape blame. Perhaps if they were married they had been cheating their husbands. And what is to keep a desperate girl from accusing her father? I have seen it happen.

Now as for aborting because the child may be defective or handicapped. There is no way of knowing. Some pregnant women have German measles and normal children, and not all women who took thalidomide had deformed infants. It seems to me it would be more consistent to let them be born, and then if they weren't alright to strangle them.

I once had a young patient who had grown up in an amoral atmosphere. She had an abortion. I did not think she would have any conflict about it, but she recoiled from me and said, “Don't you realize I have taken a life? Worse still it was one I had created.”

Didn't you write an editorial, “There ought to be a law”?

ELINOR S. NOETZELS, ACSW
Syracuse, N. Y.

My understanding of this issue is that it allows for the wishes and fears (real or imagined, present or prospective) of the prospective mother, while granting no quarter to the life which is to be terminated. It seems to me that the arguments based on “the moment of life” etc., are as pointless as arguments about the “moment of consecration” in the Eucharist. The real irony of the thing is that those who want to liberalize ending life in the womb are so opposed to ending it by capital punishment.

(The Rev.) JAMES N. PURMAN

Rector, St. Barnabas' Church
Sykesville, Md.

Editor's comment. See editorial page 9.

Clergy Salaries

I have read with interest recent letters concerning clergy salaries. As a sometime parson I can speak from experience. The clergy are very fortunate and should be very grateful. I now earn about two-thirds more a year than I did as a rector and I am not nearly as well off as I was in those days. I have to pay for my house, telephone, electricity, heat, and car. I have no funerals or weddings, no holiday or anniversary purses, no tax deductions for travel, uniforms, and conferences. I also am expected to give my employer full value for the salary he pays me. My between Sunday time is not free to do whatever a wife or my inclination feels would be pleasant. I know clergy who have tax free allowances that pay for a housekeeper, daily food, entertainment, and special luxuries. When I travel I pay full fare and there are no deductions. My clerical friends arrange to climb into a congenial pulpit, preach an old sermon, and *voilà*, the trip to Europe becomes a tax-deducted “business trip.”

I can only say many of us who attempt to tithe and support the Church wish we could live as well as the clergy.

CHARLES E. WHIPPLE
Assistant Professor
City University of New York
New York City

The Living Church

The Living Church

Volume 153 Established 1878 Number 20

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

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

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THINGS TO COME

November

13. Twenty-third Sunday after Trinity
14. Consecration of Samuel Seabury, B.
16. Margaret of Scotland, Q.
17. Hugh of Lincoln, B.
18. Hilda, Abs.
19. Elizabeth of Hungary, Prncs.
20. Sunday next before Advent

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

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

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 58202. Second-class postage paid at Milwaukee, Wis.

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November 13, 1966
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LONG ISLAND

Martin Elected

The Ven. Richard B. Martin, Archdeacon of Brooklyn, was elected the second Suffragan Bishop of Long Island, on the seventeenth ballot at a special diocesan convention held on October 29th in Garden City. Details of the balloting and a profile of the new bishop will follow in next week's issue of THE LIVING CHURCH.

HOUSE OF BISHOPS

A Pike Monopoly

By JO-ANN PRICE

The 139 members of the House of Bishops who arrived in sunny autumnal weather, October 23d, for an annual meeting in Wilson Lodge atop a hill in municipally-operated Oglebay Park in Wheeling, W. Va., were prepared for a showdown but not for a heresy trial of the Rt. Rev. James A. Pike, former Bishop of California. They got the showdown. They may even have got a heresy trial. Whatever was done, or left undone, or ought to have been done, in the four days that followed will be remembered for years among the most dramatic events in the 177-year-history of the House.

An atmosphere electric with both theological and personal concern surrounded the drama. The issue was triggered in late September when a Bishop's Committee for the Defense of the Faith, headed by the Rt. Rev. Henry I. Louttit, Bishop of South Florida, accused Bishop Pike on five counts. Bishop Louttit had collected some 30 signers.

But, to head off an actual five-step heresy trial procedure, the Rt. Rev. John E. Hines, the Presiding Bishop, had named a special eight-member *ad hoc* committee headed by the Rt. Rev. Angus Dun, 74, retired Bishop of Washington, to draw up a statement on the issue [L.C., October 2d - November 6th]. The committee included Bishop Louttit, the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island; the Rt. Rev. Walter C. Klein, Bishop of Northern Indiana (who was unable to attend the *ad hoc* meetings but affirmed his agreement with its findings); the Rt. Rev. Stephen F. Bayne, Jr., vice-president of the Executive Council; the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem; the Rt. Rev. J. Brooke Mosley, Bishop of Delaware; and

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the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan. Bishop Pike was not named to the committee despite a pre-session request from him either to be a member or to receive a hearing "since I am part of the data."

The committee made its 1,000-word report at two one-hour sessions October 25th. The document passed 103 to 36. Bishop after bishop rose to support its stern description of Bishop Pike as writing and speaking irresponsibly and without "pastoral concern." That was at 10:55 P.M. The Presiding Bishop was quoted as being "very pleased" with the report.

At that point, Bishop Pike's supporters, headed by the Rt. Rev. John P. Craine, Bishop of Indianapolis, moved onto the floor with legal ammunition. Bishop Pike had already spoken 20 minutes, assailing the "failure of due process" of the *ad hoc* committee and the "judgmental" attack "on my integrity" in the report itself. Nineteen bishops disassociated themselves, by name, from the vote endorsing the report. Earlier, the bishops specifically asked for a general count, rather than a recorded vote by name and diocese, on it.

Then, led by the Rt. Rev. William F. Creighton, Bishop of Washington, several Pike backers presented a "supplemental" report. It said that if Bishop Pike, now a staff member of the Center for the Study of Democratic Institutions in Santa Barbara, Calif., were to be a "casualty of the Christian mission in our day," they regretted it. The House received this report without formal approval.

Finally, Bishop Pike himself came forward to the rostrum. Invoking the little-used Canon 56, Section 4, of the Church law, he demanded that Bishop Hines name a committee to conduct a full-scale investigation of "rumors, reports, and allegations" against him. These, he said, included the Louttit group's accusations. In the request, Bishop Pike, in effect, asked for a trial for heresy and his alleged conduct "unbecoming a clergyman." The House was thunderstruck. The Presiding Bishop's effort to by-pass a trial had backfired. The next move under the Canon was up to Bishop Hines to appoint the initial examining committee of from five to seven bishops.

The next day, October 26th, Bishop Louttit caucused with the 28 active bishops who had signed his presentment and announced he was dropping their names and, for the time being, the charges. "I recommend that we do nothing," Bishop Louttit said. "If we get behind the eight-ball, I'll call on you." He would keep the list of accusations in his file for future use against Bishop Pike if necessary, he said, adding: "I think he'll be more careful of what he says publicly."

"I put my miter on the line," Bishop Pike told reporters after the reversal. "It was all I could do." Of his foes in the House, he remarked: "They're thinking of the ingroup. I'm hearing those who are delighted there is a new way to believe. People don't realize the Church is going down the chute." Not all of those who approved the report, the Californian felt, were against everything he had said and written. Quite a few "felt some bloodletting of me was better for the Church than a long strung out medieval holy show."

Throughout the voting on the *ad hoc* report, reporters observed, support for Bishop Pike seemed to be drawn from younger and civil-rights-minded bishops. In the cocktail and dinner hours between the two report debates, this was the group of Pike supporters that held a rump session in the lodge hall that served as a chapel. In charge was Bishop Craine, who organized the faction, drew up Bishop Pike's legal rebuttal to the *ad hoc* report, and co-signed (with the Rt. Rev. C. Kilmer Myers) Bishop Pike's demand for a probe. "We deliberately kept Pike out of it," Bishop Craine said. "This is going to hurt the Church. My personal conviction is that the young men of the Church are with Bishop Pike. The others

don't even know why we are losing the ball game."

With Bishop Craine and Bishop Creighton and Bishop Myers were the Rt. Rev. Drs. Roger W. Blanchard (Southern Ohio); Anson Phelps Stokes (Massachusetts); Robert L. Dewitt (Pennsylvania); William H. Marmion (Southwestern Virginia); Daniel Corrigan (director of the Executive Council's Home Department); Ned Cole, Jr. (Coadjutor of Central New York); George W. Barrett (Rochester); Harvey D. Butterfield (Vermont); and Paul Moore Jr. (Suffragan Bishop of Washington). Their support was summarized in a handwritten note Bishop Pike found from Bishop Moore in his Wilson Lodge box before retiring after midnight. It said: "We love you. God bless you. We need you. Don't leave us."

The morning after the *ad hoc* debate found the bishops and Episcopal observers suffering with a kind of emotional and theological hangover from the events on the House floor the previous evening. A cooling off period set in. Not only did Bishop Louttit call off the accusers, but many Churchmen expressed concern with what the Pike controversy had done to "the image of the Church." Beyond this reaction was the hope expressed by some that the whole issue had opened up to a Church-wide confrontation of what some termed a crisis in religious faith and belief, as well as the semantics of doctrine, at a time of unprecedented scientific advance. "I felt terrible last night when I saw that happen," commented the Rev. G. H. Jack Woodard, coördinator of the Executive Council's Urban Group, as he hunched over breakfast coffee. Fr. Woodard had given a progress report on his program to the bishops on October 24th.

"But today, I don't feel so badly," he continued. "Maybe the Church can get at these things."

Bishop Hines told newsmen he would move slowly toward appointing the bishop's committee specified in the law, to see whether the charges against Bishop Pike constituted an offense serious enough to cause his defrocking.

An even more resounding response to questions about "talking theology" raised by Bishop Pike came when Bishop Stokes on the last day, presented a report calling for a major re-examination of the theological stance and structure of the Episcopal Church. It urged a special council of representative clergy and laymen along the lines of the Second Vatican Council (which also had its own black week at the end of the third session, 1964, over the religious liberty declaration). The council, sponsored by the House of Bishops, would be held hopefully by 1969, Bishop Stokes said. Its aim would be to "help rethink, restructure, and renew the Church in the world today."

Discussing the proposed council, Bishop Hines commented that the "ferment

that exists" in the Episcopal Church over creeds, doctrine, and the formulation of faith for today exists "quite independently" of Bishop Pike. The writings and teachings of the California bishop have challenged doctrines such as the Virgin Birth and the Trinity as needing "repackaging" so modern men can contemplate them in contemporary terminology. Pike's approach irked Bishop Louttit and others in the House.

The Council proposal, Bishop Stokes observed, grew directly out of the discussion surrounding the Pike controversy. Somewhere it had got lost in the shuffle and heat of the first two days of business.

The bishops' full agenda—apart from the Pike-Louttit battle—featured a discussion and endorsement of the Johnson Administration's negotiation efforts in Vietnam. Concern was expressed over the "anguish" caused by the Vietnam War. But, in a major revision, the resolution omitted a section calling for a halt to military escalation and bombing which

results in the deaths of non-combatants. The resolution urged support of "all humanitarian efforts," both governmental and private, to ease the suffering of the Vietnamese.

In other measures, the bishops:

(✓) Endorsed a position paper on "Population, Poverty, and Peace" calling for immediate efforts to convene a "world-wide gathering of Christians, Jews, Moslems, and leaders of Eastern religions" to search for religious initiatives for peace and the end of poverty;

(✓) Approved the creation of an autonomous Diocese of Cuba, formerly a missionary district of the Episcopal Church, headed by a metropolitan council comprised of Church leaders of Canada, the West Indies, and Mexico. Those on the council are the Most Rev. Howard H. Clark, Primate of Canada; the Most Rev. Alan J. Knight, Archbishop of the West Indies; and the Rt. Rev. José Guadalupe Saucedo, Bishop of the Missionary District of Mexico;

(✓) Heard appeals by the Rt. Rev. Rob-

Continued on page 10



The world's largest shore center for merchant seamen, Seamen's Church Institute of New York, will be a 23-story building, to be completed by late 1967. A portion of the structure will rest on land where the old Dutch fort of Nieuw Amsterdam was situated. The five lower floors will accommodate "non-living" facilities, and the top eighteen-story tower will provide hotel accommodations for seamen. The institute, an agency of the Diocese of New York, was founded in 1834.

Sitting outside the camp and listening to a loon across the lake last summer, I thought of something to contribute to this yeasty Church-renewal time (your needing all the help you can get). I'm not sure that it is tongue-in-cheek, but neither do I want to patent it. It seems too clear-cut in some ways ever to become fact. It is less than "orthodox" and it might even be a little heretical. But, anyway:

Why not advance the conventionally-termed "Christmas" season? Don't worry about the "Keep Christ in Christmas" promotion—He'll see to being where He should be. Let the merchants' need to sell gifts (even those 49¢, eight-ounce, fat cigars), and let the need of individuals to buy and exchange and receive gifts (even last year's birthday slip and hose) be satisfied in a widening of the Harvest Festival idea. This can be absurd, but

connection with a celebration of the Eucharist. In all this, the sales charts jump patriotically and profitably and people expend masses of vital energy, and everyone has a good time.

THEN, from December 6th (St. Nicholas Day) until Wednesday Ember Day would come the short (10-day?) season, a pre-Advent season of expectation wherein the themes of Isaiah and Jeremiah would dominate and be much more of a "thing" than now. Prophecy and expectation are the keynotes, expectation of the Savior.

Beginning with the Wednesday Ember Day and lasting until the night of December 24th (unless some other universal Nativity date is agreed upon) would be the season of Advent. This is a genuinely solemn season of preparation, with candles, color, and wreaths—a shedding and weaning away from worldly pre-

earth. It may be \$1 to feed the poor, a \$50,000 scholarship, a hydro-therapy unit for the hospital, paint for the bell-tower, a plant for the nursery, etc., all at the outer limit of the ability and stewardship of the giver. The greatest gift, of course, is the gift of sharing the life of His Coming. This Feast of the Holy Nativity should have a great procession with lights, incense, and full splendor of sight and sound and color.

This season continues, though with less intensity once the Day of the Holy Nativity is past, until January 6th, the Feast of the Showing-Forth of Christ to all men, a splendid and evangelical burst of joy.

Thus, there is a time of excited partying and eating and giving and receiving and profit-making—all this with thanksgiving for the richness of the earth and each other, religiously noted and accented



Dear General Convention

Calendar Makers

I'm not really running it down because, as a teacher of mine once said, maybe we should be more incarnational in our materialism, not less.

This long spree might start whenever it will in the autumn, after Labor Day, so the merchandisers who have been straining at the gate since July can have at it with the Santa Claus wrappings. People are full of energy and excited then. New cars, football seasons, the World Series, school, club years, and other affairs start then.

Let our observance of it, by giving and receiving, start with the Thanksgiving-Harvest Festival dinner, continuing with the orgy of parties and tinkly music (song-writers and A & R men have to eat, too), and gift-giving with any excuse we can think of and so long as our cash and credit hold out—the whole culminating in a minor religious observance on December 6th, St. Nicholas Day. Seasonal promotions should be about played out by then, the retailers' shelves should be clean, and people might welcome a spiritual and minor meditative note. Gifts may be exchanged among families in

occupations as individual tempers and occupational obligations permit. There would not even be any pot-luck suppers, women's meetings, or bowling dates. This is a searching for humility, a devotion to prayer, and purging of heart and soul — in short an intense preparation for His coming (let the Jewishness of us show through).

This culminates in the Feast of the Holy Nativity on December 25th (Note: it is not called Christmas) with attendance and full participation in Christian sacramental life by members of the Church with *personal*, religious, spiritually meaningful gifts for children of the Church (not only the parish list or the blood family, and certainly *not* for our nice unchristian neighbors, either); gifts by children and adults, too, for the Church and her work as the Body of Christ on

St. Nicholas' Day. Then comes the short, and zealous time of expectation and prophecy, a turning season, in short. Then follows the shorter and more intense and searching season of preparation near the summit, awaiting Christ's spiritual coming. Christians even close stores or departments, lose a day's pay, *even* sacrifice profit. Then a festival of the imaginative showing-forth of Christ's saving nature to "outsiders" after the spiritual family observance of the twelve days of Nativity time.

In the way of twentieth-century life which is different from first-century life, in psychological knowledge and in consideration of problems in observance of the Christian worship-and-teaching cycle according to the present calendar, I submit that this change in liturgical observances has something to commend it.

By The Rev. Robert Black

Rector, Church of the Good Shepherd

Houlton, Me.

Therapeutic Abortion

Well, we asked for it, when we commented on therapeutic abortion [L.C., October 2d], and we got it (see letters page 3). If we didn't know before that this is an emotionally explosive subject, we know it now.

We commended the effort of some California Churchmen to change the abortion laws of their state, to permit therapeutic abortion in the following situations: when pregnancy results from rape or incest, if a deformed or defective child is expected, or if the life of the mother is jeopardized. We stipulated further that the decision must be that of the woman herself, and not of a judge or medical board or anybody else. We would answer what seem to be the main points of our critics as follows:

1. "Uncontrolled therapeutic abortion is murder." Answer: We do not advocate uncontrolled abortion. But is the removal of the embryo or the zygote "murder"? On what authority is this charge made? If it is indeed a fact that a child is born into human existence at the time of his conception, rather than at the time of his emergence from the womb, why do we date his birth in the way that we do, from the latter time rather than the former? Some Christians believe that human life begins at conception; others, that what begins at conception is the preparation for birth into human life. "Murder" is possible only after birth, not before. Those who say that one becomes a person (rather than a pre-person) at the moment of conception maintain an arbitrary speculative opinion which contradicts the common sense of the race. Moreover, there is absolutely no scriptural basis for this view; so, for Anglicans at any rate, it cannot be an article of faith.

2. "Most medical men are against even the limited therapeutic abortion we have in mind." But are they? The California Medical Association has voted overwhelmingly in support of the proposed changes in their state's abortion laws. Are we to suppose that the California medical men are predominantly quacks, or otherwise exceptional?

3. "What about Helen Keller?" This is to remind us that a child born with insuperable handicaps can be a wonderful person, and we rejoice that it is so. But we would answer this question with one of our own: "What about a hydrocephalic idiot?"

4. "If therapeutic abortion is legalized, Americans will become like Nazi experimenters in total contempt for human life." Answer: where such abortion is already legal, we see no such dreadful development. This prediction is unsupported, and unsupportable; a total *non sequitur*.

5. "If the young victim of rape is allowed to abort the embryo, she may have this as a burden on her conscience for the rest of her life." Perhaps; but assuredly she will carry another burden if there is no abortion: that of bearing and raising a child resulting from a monstrous crime against her person.

6. "Rape is difficult to prove." Does this mean that nobody ever really gets raped?

7. "Recently THE LIVING CHURCH deplored the there-ought-to-be-a-law approach to moral problems." *Touché*—but not quite pertinent. We are not advocating passing a law, but repealing large parts of one. The present archaic anti-abortion laws are the real product of this there-ought-to-be-a-law approach.

Another letter presents this argument: that once a child is conceived we must assume that it is because God wills it, so that to terminate the pregnancy is to resist God's will. Let's test this out. A girl of twelve is raped by a mental defective and pregnancy results. We are asked to believe that God's will is the efficient cause of this pregnancy. This is to say that God willed that the imbecile should rape the child, since the efficient cause embraces the means used toward the end. We need not linger upon this distasteful subject, but would point out the danger in saying, *tout court*, that something like this happens because God wills it. To say this is hardly to speak good of His Name.

Now for a few observations of our own. None of our critics lacks compassion, we are sure; but in reading their statements we are astonished by the dearth of expressions of concern for the woman. Their compassion seems to be almost exclusively centered upon the fetus—and this largely without regard to the perhaps terrible life it faces if it goes on to be born. One is tempted to retort: "Suppose it is *your* child, or *your* wife, who is the victim of rape or one of these terrible mishaps; what then?" If this is to get personal about it, even emotional, so be it. It's an agonizingly personal issue certainly for the woman or girl involved, and as Christians we must see the issue through her eyes and her flesh.

Christians have a duty to alleviate pain and misery wherever possible. This is the only motivation which in our judgment can ever justify any abortion. But we would remind our readers, especially our critics, that the therapeutic abortions which we have endorsed would be employed only when the alternative would be—as we see it—intolerably cruel and costly to the innocent, both living and unborn.

COCU Study Continues

We have some evidence to report that many Churchpeople are giving careful thought to the *Principles of Church Union* set forth earlier this year by the Consultation on Church Union. This evidence consists of the steady flow of orders we are receiving for reprints of our recent editorial comments on the *Principles*. These reprints are now in their third printing. Many clergy and directors of adult education programs are ordering them for parish study use. Those interested in placing orders will find information in the advertisement on page 3. Of course we want our point of view to be heard; but we remind our readers that the basic document, of which our editorials are in part a criticism, is the booklet *Principles of Church Union*, available from Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202, at 25 cents per copy.

NEWS

Continued from page 7

ert F. Gibson, Jr., head of the Episcopal delegation, and the Rt. Rev. Gerald F. Burrill, Bishop of Chicago, for support of the principles adopted in May by the Consultation on Church Union. This is a merger proposal of nine Churches into a single 24-million-member Church. Bishop Burrill asked for a "feedback" to the delegation of opinion as to whether the union proposal fulfills the mandates of the Chicago-Lambeth Quadrilateral;

(✓) Heard the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, report that theologians on both sides of the continuing Roman Catholic-Episcopal talks hoped that some day the two Churches would be united in the Eucharist;

(✓) Elected the Rt. Rev. Lyman B. Ogilby, resigning Missionary Bishop of the Philippines, to head the Missionary District of South Dakota;

(✓) Elected the Rt. Rev. Benito C. Cabanban, Suffragan Bishop of the Philippines, to Bishop Coadjutor of the Philippines. Bishop Cabanban will succeed Bishop Ogilby as Bishop of the Philippines next May 1st.

At the close of the business session, the heresy-weary House held what could only be called a "bishops' bash."

Their desks were removed from the Glessner auditorium where they had met, and space was cleared for a dinner dance. A pre-frug orchestra played, "Get me to the Church on Time." Twenty-eight Roman Catholic Sisters of St. Joseph sang "Getting to Know You" to the bishops and their ladies, and brought down the House. Both Bishop Pike and Bishop Louttit

danced with the same woman newspaper reporter, who had crashed the party. . . .

Equally weary, the Episcopalians from Wheeling went to their homes in the pleasant, hilly Appalachian mining and steel town where one street bears this name, of all things: PIKE STREET.

PIC-PEC

Celebration of Concordat

On September 24th, the 5th anniversary of the concordat of full communion between the Episcopal Church and the Philippine Independent Church was appropriately celebrated at the Cathedral of St. Mary and St. John, Quezon City, the Philippines. In Cathedral Hall displays exhibiting the work and activity of the joint council, PIC-PEC, were attractively presented. Trinity College, St. Andrew's Theological Seminary, and the four divisions of the joint council—education, Christian education, stewardship, and college work—and the joint council itself, had prepared exhibits composed of photographs, posters, maps, and graphs, which conveyed contributions to the common concern and unified action of the two Churches.

At 5:00 P.M. the Solemn Eucharist began with more than 1200 people filling the nave and the galleries of the cathedral. The Obishop Maximo, the Most Rev. Isabelo de los Reyes, Jr., was the celebrant, assisted by the Rt. Rev. Benito C. Cabanban as deacon and the Rt. Rev. Macario V. Ga as subdeacon.

The Bishop of the Philippines, the Rt. Rev. Lyman C. Ogilby, who preached, lauded Bishop de los Reyes and the Very Rev. Wayland S. Mandell for their ecumenical vision and bold leadership, and concluded his sermon with these words: ". . . truth and holiness . . . are God's alone. Unless our oneness is founded upon, rooted and grounded in, and makes known, His truth and holiness, all our strivings within the concordat relationship will come to naught; worse than that—the consequences of a man-made unification are terrifying to contemplate because we might be producing three humanly-fashioned religious societies: PIC, PEC, and joint council. But I live in hope, confident that God will continue to raise up true and holy men prepared to die together unto sin that they may live together unto righteousness, seeking His unity in truth and holiness."

HONG KONG

Profile of the New Bishop

The newly elected Bishop of Hong Kong and Macao is familiar with the Orient, having spent many years in various areas. The Rev. Gilbert Baker, head of the Christian Studies Center in Shatin, is a former rector of St. Nicholas Cole Abbey, London.

Bishop-elect Baker, who succeeds Dr.

Ronald O. Hall and who was ordained 30 years ago in Canton, China, by the bishop, will be consecrated December 6th, in Hong Kong. There are approximately 10,000 Europeans and 20,000 Chinese Anglicans within the diocese, one of the most densely-congested areas of the world due in large measure to the refugee movements from Communist China.

Fr. Baker was a missionary in the Canton, Kunming, and Shanghai areas in the years preceding 1951 when foreign missionaries were ousted from China. He then spent the next three years at Christ Church, Guilford, Conn., before returning to England. There he was head of the overseas council of the Church of England and later served as an assistant to the Rt. Rev. Stephen Bayne during the latter's tenure as Anglican executive officer.

Among the congratulatory messages received by Fr. Baker, is one from the rector and parishioners of Christ Church, Guilford.

MASSACHUSETTS

Lambeth and COCU Studied

At St. Andrew's, Wellesley, parishioners and their guests have been studying the main sections of the Lambeth Quadrilateral in a series of lectures presented by four distinguished Churchmen.

In their lectures, one each, the Very Rev. Charles H. Buck, dean of St. Paul's Cathedral, Boston, the Rev. Harvey H. Guthrie, professor of Old Testament at Episcopal Theological School, the Rev. Charles P. Price, preacher to Harvard University, and the Rt. Rev. John M. Burgess, Suffragan Bishop of Massachusetts, presented statements of the Church's fundamental convictions toward Church union as adopted by the Lambeth Conference in 1888, and reaffirmed in 1948.

Following those lectures a series of three on COCU, with particular stress on the local level, was presented by Methodist Bishop James Matthews, the Rev. William Wolf, professor of theology at Episcopal Theological School, and the Rev. Roger Hazelton, of Andover-Newton Theological School, who spoke for the Congregational Church.

SEMINARIES

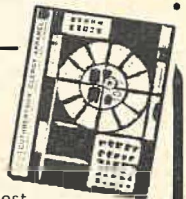
Matriculation at ETS

The Episcopal Theological School, Cambridge, held its annual matriculation dinner, October 24th, followed by Evening, at which time 52 students were matriculated. Principal speaker was Dr. Gordon W. Allport, Richard Cabot professor of social ethics at Harvard University.

On October 25th, the seminary observed a quiet day, with the Rev. Maurice Ouellet, a member of the Society of St. Edmund, in charge.

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Five alumni representing the Dioceses of Louisiana, Colorado, Chicago, and Southern Ohio, have been studying at the seminary under the Seabury Fellows post-ordination grants. This is the second year for the program open to Seabury graduates, who may apply for the fellowships five years after graduation.

Designed to give the parish priest a brief intellectual refresher, the program provides ten days in residence at the seminary where the priest may pursue his own course of study under faculty guidance, attend any classes he chooses, and make use of all source materials available.

The Rev. A. Donald Davies, director of the program, has said that the program will have Seabury Fellows in residence January 10th-20th, and April 18th-28th. The periods are selected to coincide with major events such as the Hale Lectures and the Hale Sermon. The fall session closed October 27th.

PROVINCES

I - New England: October 10th-12th

A symposium on the approaches to Church unity occupied most of the second day of meetings of Province I held in St. Peter's, Bennington, Vt. Protestant attitudes toward unity were presented by Methodist Bishop James K. Matthews, vice-president of the Consultation on Church Unity (COCU). In his presentation he said that some of the problems his group (Protestants) faces are: differences in reading the Bible; reluctance to go forward in matters of faith; the fear of the loss of identity, revered traditions, and customs; and apathy, which is the worst. He declared that the individual Churches may be called upon to lose their lives that the Gospel may go forward.

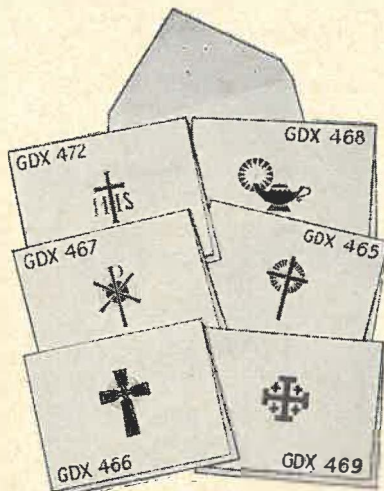
Roman Catholic attitudes toward Church unity were given by the vice chancellor of the Roman Catholic Diocese of Portland (Maine), the Rev. James E. Connor, who pointed out that the decree of the Vatican Council is addressed primarily to Roman Catholics, and applies to action within the Church. "There is no judgment of Churches involved." Fr. Connor was asked about the attitude of the non-Roman cleric who is invited to attend a mixed marriage in a Roman Catholic Church. He said that were he in that position, he would refuse because attendance would violate his own conscience.

Speaking for the Episcopal Church on Church unity, the Rev. Dr. Frederick C. Grant, Anglican representative to Vatican II, said that fundamentalism in American sects is "as big a block to unity as anything we find in Rome."

Continued on page 14

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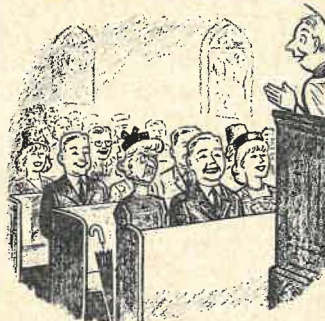
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The Rev. E. John Dyer, former rector of Christ Church, Milford, Del., is chaplain and head of the theology department at Chatham Hall School, Chatham, Va. 24531.

The Rev. James M. Gibbs, Ph.D., is lecturer and vice principal-elect of the Theological College, Lichfield, Staffs., England.

The Rev. R. A. Gibson, former priest in charge of the Church of the Holy Cross at Valle Crucis Institute, Valle Crucis, N. C., Episcopal chaplain to students at Lees McRae College, Banner Elk, N. C., and participant in the Greater Mountain Regional Ministry (four counties), is vicar of the Church of the Mediator, Washington, and the Church of the Redeemer, Greensboro, Ga. Address: Box 716, Washington, Ga. 30673.

The Rev. Leslie F. Harding, former rector of St. Margaret's, London, Ont., Canada, is assistant at St. Michael's, 20475 Sunningdale Park, Grosse Pointe Woods, Mich. 48236.

The Rev. John M. Haynes, assistant at Grace Church, Nyack, N. Y., will be rector of the Parish of St. Mary and St. Jude, Northeast Harbor, Maine 04662, November 15th.

The Rev. Charles H. Hewitt, former rector of St. Andrew's, Algonac, Mich., is vicar of St. Andrew's, Gaylord, Mich. Address: 329 E. Main St. (49735).

The Rev. James A. Hudson, former priest in charge of Trinity Church, Edna, and St. James', Hallettsville, Texas, is rector of Emmanuel Church, Lockhart, Texas. Address: Box 662 (78644).

The Rev. Charles R. Jaekle, formerly with the Pastoral Institute, Washington, D. C., is executive director of the Pastoral Counseling and Consultation Centers of Greater Washington, Suite 302, 3000 Connecticut Ave. N.W., Washington, D. C. 20008.

The Rev. Theodore F. Jones, director of communications for the Diocese of Pennsylvania, is also executive secretary of the diocese. Address: 21 Summit St., Chestnut Hill, Philadelphia, Pa. 19118.

The Rev. Terence E. Kelsay, former teacher in the Lexington, Ky., school system and on leave from the Diocese of Northwest Texas, is vicar of St. Alban's, and Episcopal chaplain at Morehead State University, Morehead, Ky. He is also a full-time instructor in English at the university. Address: 127 Second St.

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The Rev. Arthur H. Newburg is priest in charge of St. Alban's, Chicago, Ill. He is also continuing his work at the Urban Training Center for Christian mission. Address: c/o the church, 6240 N. Avondale Ave. (60631).

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The Rev. Bradbury Robinson, former rector of Christ Church, Albert Lea, Minn., is associate priest at St. David's, Minnetonka, Minn. Address: 1612 Essex Rd. (55343).

The Rev. George E. Sinkinson, Jr., former rector of St. Luke's, San Francisco, is rector of St. Thomas', St. Thomas Lane, Garrison, Owings Mills, Md. 21117.

The Rev. Douglas S. Slosor, former Episcopal chaplain at Gallaudet College, Washington, D. C., is vicar of Trinity Mission to the Deaf, Los Angeles, Calif. Address: 5301 - 9th Ave. (90043).

The Rev. Robert Speer, former curate at Christ Church, Las Vegas, Nev., is assistant chaplain of Kent School, Kent, Conn. 06757.

The Rev. William B. Spofford, Jr., dean of St. Michael's Cathedral, Boise, Idaho, has received an appointment as chaplain of the S.S. Hope, for the summer of 1967, when the ship will be anchored off Colombia, South America.

The Rev. John W. Tucker, former rector of the Church of the Messiah, Rockingham, N. C., is associate rector of Good Shepherd, Raleigh, N. C. Address: 21 S. McDowell St. (27601).

The Rev. Clifford S. Waller, former institutional chaplain, Diocese of West Texas, is priest in

charge of the Sante Fe Mission, 1108 Brunswick, San Antonio, Texas 78211.

The Rev. H. R. Wiechart, former rector of Trinity Church, Hamilton, Ohio, is rector of St. George's, 5520 Far Hills Ave., Dayton, Ohio.

The Rev. Wallace I. Wolverton, Jr., former assistant rector of St. Mary's, High Point, N. C., is priest in charge of St. Christopher's Mission, parochial mission of St. Mary's. Address: 225 Eastchester Dr., High Point, N. C. 27262.

The Rev. Eugene F. Yaeger, former assistant at Grace Church, Pemberton, N. J., is assistant at Grace Church, Haddonfield, N. J. Address: 21 Upland Way East.

The Rev. Robert W. Young is vicar of St. Matthias' and St. Bartholomew's, both in Wichita, Kan. Address: 9826 W. 9th St. (67212).

New Addresses

The Rev. Edgar Van W. Edwards, retired, 201 Hale St., Osceola Mills, Pa. 16666.

The Rev. Gordon L. Graser, 501 Bianca Dr., Palm Bay, Fla. 32905.

The Rev. Albert K. Hayward, 663 E. Portner Ave., Apt. 3, Manassas, Va. 22110.

The Rev. Paul Huntington, Kane's Nursing Home, 10 Lessey St., Amherst, Mass. 01002. Fr. Huntington is blind, but has a friend who reads THE LIVING CHURCH (and other publications) to him.

The Rev. Robert Jacques, Ph.D., 347 Oakland St., Abingdon, Va. 23210.

The Rev. Canon Donald C. Means, 251 S. Derr Dr., Lewisburg, Pa. 17837, after December 1st.

The Rev. E. John Mohr, *The Witness*, Athens, Pa. 18810.

The Rev. John E. Skinner, 4205 Spruce St., Philadelphia, Pa. 19104.

The Rev. Christopher L. Webber, 10-3, 2-chome, Moto Azabu, Minato-ku, Tokyo, Japan.

Living Church Correspondents

Olympia—The Rev. James G. Long, 1551 E. Tenth Ave., Seattle, Wash. 98102, is the correspondent for the diocese.

Church Pension Fund

Mr. Robert A. Robinson, former head of the trust department of the Colonial Bank and Trust Co., Waterbury, Conn., is vice president and secretary of the Church Pension Fund and secretary of its affiliates. He is a communicant of St. Mark's, New Canaan, Conn. Address: c/o the Fund, 20 Exchange Place, New York, N. Y. 10005.

Seminaries

Seabury-Western: Dave Thomas, senior seminarian from Brattleboro, Vt., coaches the Seabury Saints football team that plays in the Northwestern University intra-mural league.

Armed Forces

Chap. (Maj.) Neunert F. Lang, 2855B Quay Loop, Holloman AFB, New Mexico 88330.

The Rev. John W. Kress, former chaplain and assistant headmaster of St. Katharine's School, Davenport, Ia., is attending Navy Chaplains School, Newport, R. I., and will be assigned to the Ninth Destroyer Squadron based in Yokosuka, Japan.

Chap. (Lt.) Victor H. Krulak, Jr., 3rd BATT. 5th Marines, 1st Marine Div. FMF, FPO San Francisco 96602.

Deaconesses

Dss. Celia E. Brown, former teacher at the Convent of the Transfiguration, Glendale, Ohio, is teaching at Grace Chapel Parish Day School, Jacksonville, Fla. Address: 1655 W. University Blvd., Apt. D.

Dss. N. E. Winsler, 32 Pleasant Ave., Montclair, N. J. 07042.

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The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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Receipts Nos. 7278-7282, Oct. 25-Oct. 28 68.50

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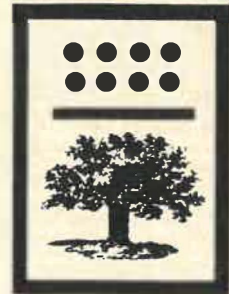
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THE LIVING CHURCH

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NEWS

Continued from page 11

The Diocese of New Hampshire proposed a new canon to be presented to General Convention. It was in the nature of a re-adoption of old Canon 36 providing for the ordination of non-episcopally ordained clergymen by the bishops of the Church for use in areas where there is no resident Episcopalian. A study of the proposal by the Rt. Rev. John Esquirol, Suffragan Bishop of Connecticut, which was presented to the synod, recommended that the "synod not give its approval to this proposal either in essence or form." A substitute motion was adopted to the effect that no action be taken but that the synod perhaps give further thought to it if an adjourned meeting be held prior to General Convention.

A proposed budget of \$31,449 for 1967-1968 was increased by \$2,200 to provide Lenox School with \$5,000 for its work next year.

Roman Catholics, both secular and religious, Baptists, and the Vermont Council of Churches were represented in procession at Evensong on October 11th. Preacher was the Rev. Charles Price of Harvard University.

MICHIGAN

Retirement Home Dedicated

St. Anne's Mead, the first retirement home to be built under the sponsorship of the Diocese of Michigan, was dedicated October 2d. Located at 16106 Twelve Mile Rd., Southfield, the Mead is adjacent to St. David's, where the service was held.

The Mead was founded through the joint efforts of the members of St. Anne's Guild of St. James Church, Birmingham, and the Churchwomen of Christ Church, Cranbrook, Bloomfield Hills. In 1954 the two groups, each unaware of the other's work, were seeking solutions to the housing problems of their elderly parishioners. By 1957 they had combined their efforts and persuaded other parishes to seek financial support. It became a diocesan project.

The \$800,000 plans were completed in 1964, and ground was broken in November the same year. The Mead is non-sectarian and meets the goals of its

founders. Housing is provided for 55 residents—49 are now in residence.

Two attractive living rooms, comfortable lounge, two well-equipped hobby rooms, and chapel are shared by the residents, along with other accommodations including a beauty shop.

The grounds are being landscaped, and a courtyard garden is planned where each resident may have his or her own individual garden spot.

CONVENTIONS

Central New York: October 7th-9th

Some 350 delegates attending two business sessions held in Trinity Church, Binghamton, considered more resolutions and made more decisions than any convention in diocesan history. Action taken: 1) opposed the establishment of the New York State lottery for state education; 2) tabled a resolution on Vietnam when delegates could not agree on its wording; 3) memorialized General Convention on the 1964 resolution from the House of Bishops, permitting baptized adult members of other Communion to receive Communion in Episcopal Churches; 4) urged General Convention to seat women as delegates; and 5) asked the CPF to amend its rules so that diocesan clergy working for Councils of Churches may be covered by diocesan group insurance plans.

There were numerous actions for diocesan improvement or change or growth, one being the request for constitutional amendment to include Church Army evangelists as lay members of the convention. A diocesan budget of \$598,105 was adopted.

The bishops of the diocese each addressed the delegates, the Rt. Rev. Walter M. Higley at the service of Evening Prayer, and the Rt. Rev. Ned Cole, coadjutor, at the morning business session.

Representatives of several local churches spoke to those in attendance at the convention dinner.

Albany: October 9th-11th

The address by the Most Rev. William A. Donellan of the Roman Catholic Diocese of Ogdensburg, carried the theme of the convention meeting at Lake Placid,



St. Anne's Mead

The Living Church

N. Y. "We must work together to remove . . . the obstacles of centuries of division and strife, but if we are one in Christ through Baptism, this is the road we must walk together. Let us begin."

Action taken at the convention: 1) provided for the election of women to serve as wardens and vestrymen, and as members of the diocesan convention; 2) memorialized General Convention on clergy retirement at 65, with voluntary retirement at 62 with some loss of benefit, and presented a favorable attitude to the CPF on such matters; 3) put the diocese on record opposing a state lottery to benefit state education, and urged Episcopalians to vote against the referendum at the November election.

Admitted to union with the convention were St. Timothy's parochial mission, Moreau, to mission status, and St. Luke's, Chatham, from mission to parish status. It was announced that St. Alban's, Frankfort, N. Y. had been closed.

A budget of \$246,311 for missions, and \$272,550 assessment for diocesan operation was adopted. It represented an overall drop in percentage assessments on parishes and missions.

The Rt. Rev. Allen W. Brown, Bishop of Albany, spoke the first evening of the convention. In his presentation of the state of the diocese, he said that there had been some loss of Baptisms and Confirmations, but a gain of communicants; a total loss in parish income, but increased outside giving; and a large reduction in parish indebtedness.

Arizona: October 12th

Because delegates meeting in St. Michael's and All Angels, Tucson, had to stay for an unanticipated night session, they voted to return to a two-day convention next year.

Main speaker at the convention dinner was the Rt. Rev. Clarence E. Crowther, Bishop of Kimberley and Kuruman, South Africa. Mrs. Crowther was also present.

Another dinner speaker was the Most Rev. Francis J. Green, Bishop of the Roman Catholic Diocese of Tucson, who spoke of advances in ecumenical relations. He also thanked the Bishop of Arizona, the Rt. Rev. Joseph Harte, for a gift of \$100 to aid in the restoration of St. Augustine's Cathedral. He in turn presented \$100 to Bishop Crowther for his work.

In Bishop Harte's address he noted the increase of clergy, parishes, and missions, during the past four years.

Amendments to the constitution were passed giving broader powers to the diocesan council as well as increasing the membership; allowing missions to incorporate; and defining the qualifications of Church institutions.

There was a budget adjustment made during convention to concur in conven-

tion action of placing a clergy minimum salary at \$4,750. To do this, several budget items were deleted and a \$2,000 increase was accepted in the pledge from Trinity Cathedral. A \$2,500 allowance for leadership training in Christian education was cancelled.

One resolution on COCU passed in the clerical order only. There was an attached schedule of 14 points to the resolution. A motion to table it was defeated in both orders. An amendment of a shortened five points was passed. These points, all doctrinal, were still not self-explanatory to many laymen who, voicing their disapproval, said it was due to a lack of understanding.

On the amended resolution, a first vote in the clerical order resulted in a tie. Bishop Harte was asked to break it, which he did by voting "aye." A recount in the clerical votes showed 28 yes and 22 no. The lay order voted 58 yes, and 70 no.

The Church of the Resurrection, Scottsdale, the newest diocesan mission was seated at convention.

AROUND THE CHURCH

To ease the acute shortage of substitute teachers in the Detroit school system, more than fifty clergy of all Churches have offered their services during the crisis. They qualify under the new regulations calling for sixty hours of college credit and experience in "allied fields." The Suffragan Bishop of Michigan, the Rt. Rev. Archie H. Crowley, is one of the organizers of the project which will represent one day a week in the school system. The substitute teachers-clerics who will attend some day-long orientation courses, will be paid the regular substitute rate of \$27.50 a day.

The Rt. Rev. **Richard S. Emrich**, Bishop of Michigan, was one of the clergy who signed the "**Petition for Peace**," in Detroit. All of the city's major faiths were represented by signers of the statement that had been prepared by ten religious leaders. The closing sentence reads: "We ask all our brothers to join with us in asking that the world be spared the tragedy threatening it and that the peace of God descend on the family of mankind."

The U. S. Army Chaplains School, Fort Hamilton, N. Y. was the setting for a recent one-day seminar on clerical counseling to the ever-growing number of young men being called into the armed forces. The sessions were sponsored by the armed forces chairmen of the Dioceses of New York and Long Island, and were held for Episcopal clergy, who invited their Roman Catholic, Protestant, and Jewish colleagues. Chap. (Cmdr.) Samuel R. Hardman, Governor's Island, and a representative from the office of the Bishop of the Armed Forces assisted with the conference.

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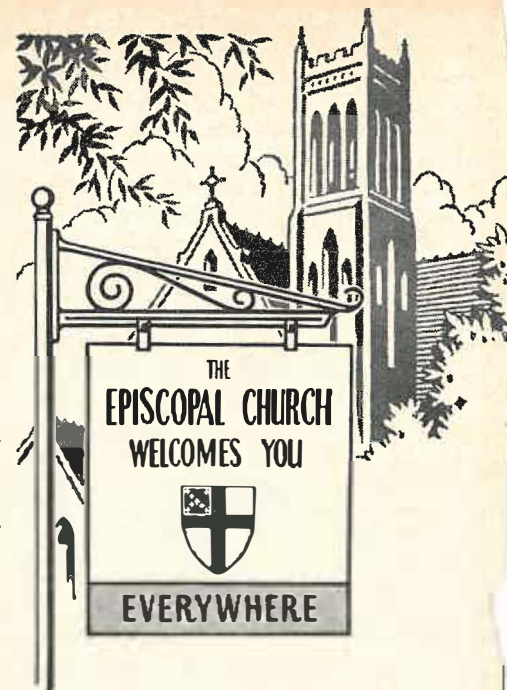
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WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

ST. PAUL'S

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Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; Sat 4-7

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CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
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Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

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Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6.
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION

115 East 74th St.
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NEW YORK, N. Y. (Cont'd)

ST. THOMAS 5th Avenue & 53rd Street
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MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45,
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& by appt

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The Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

CHAPEL OF THE INTERSESSION

Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

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487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
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High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed,
Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Streets
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD;
10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt
& 4:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.