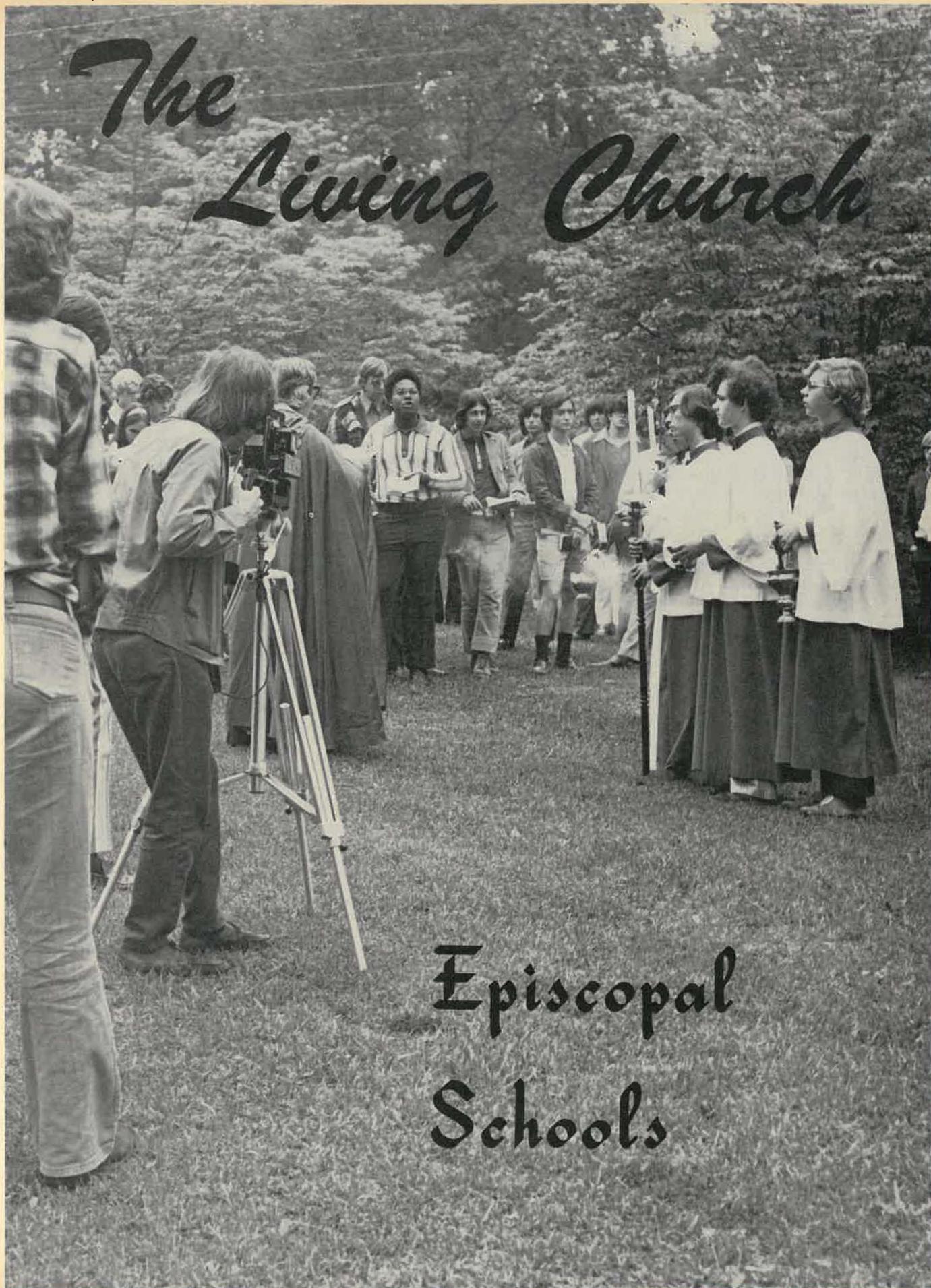
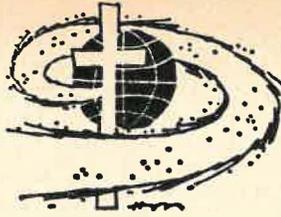


The Living Church



*Episcopal
Schools*



With the Editor

Volume 165 Established 1878 Number 18

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

OUR learned friend Fr. F. J. remembers hearing a commencement speaker at his daughter's graduation 15 years ago quote a verse that seems to elude all tracking devices. The man who quoted the lines didn't know their source. (Why do people do such things?) Maybe some reader of TLC can identify:

*You are my Taj Mahal by night.
You are my blue Italian lake.
You are the pearls I didn't buy.
You are the trip I didn't take.*

Obviously not John Keble. Or Whittier. The Bay Psalm Book? Come on, I'm serious.

Reader J. E. B. takes issue with our stand on gun control (A&A, Sept. 10), and says: "I am reminded of the truism that has apparently escaped many Americans, yourself included: First comes registration, then comes confiscation. It couldn't happen here, you say? Ask those refugees who have escaped from totalitarian governments in recent years. The government that doesn't trust her people with guns shouldn't be trusted by the people."

A truism is a self-evident truth. Is it indeed a truism that first comes registration, then confiscation? Does this always happen? Has it ever happened? When? Where? Must it happen here? If confiscation does not follow registration as the night the day it is not a truism but just a scarification.

As for a government not trusting its people with guns, I hope we have a government that doesn't trust everybody with a gun any more than it trusts everybody with an automobile, though it trusts too many with either or both as it is. And what serious believer in Original Sin, i.e. realist, can accept the equation of *c:g::gg:bg*—citizen is to government as good guy is to bad guy?

I agree with those who contend that the right of the citizen to possess firearms should be protected. In my original comment which precipitated such an unexpected and vehement response I simply questioned the reasoning of those who oppose any gun-control legislation that would require registration of ownership. Sometimes I'd feel more secure in my own person if not only guns but horsewhips had to be registered.

But is the right to possess firearms a formally constitutional right? Almost everybody seems to agree that it is.

However, the eminent historian Irving Brant, in his book, *The Bill of Rights* (The New American Library), offers this factual note on the history and original intent of the Second Amendment (*A well regulated militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed.*):

"The Second Amendment, popularly misread, comes to life chiefly on the parade floats of rifle associations and in the propaganda of mail-order houses selling pistols to teenage gangsters. As its wording reveals, this article relates entirely to the militia—a fact that was made even clearer by a clause dropped from Madison's original wording: 'but no person religiously scrupulous of bearing arms should be compelled to render military service in person.' It was made clearest of all in the congressional debate on the amendment. Why was a militia necessary to 'the security of a free state'? Elbridge Gerry asked and answered that question: 'What, sir, is the use of a militia? It is to prevent the establishment of a standing army, the bane of liberty.' Thus, the purpose of the Second Amendment was to forbid Congress to prohibit the maintenance of a state militia. By its nature, the amendment cannot be transformed into a personal right to bear arms, enforceable by federal compulsion upon the states." (Irving Brant, *The Bill of Rights—Its Origin and Meaning*. A Mentor Book. 478.)

When Christe suffered his passion there was one Barrabas, S. Mathewe calleth him a notable thief, a gentleman thief, such as rob now a daies in veluet coates, and other two obscure theeues and nothing famous. The rusticall theeues were hanged and Barrabas was deliuered: Even so nowe a dayes little theeues are hanged that steale of necessitie, but the great Barrabasses haue free liberty to rob & to spoil without al measure in the midst of the cities. (Bernard Gilpin, in "A Godly Sermon preached in the court at Greenwich on the first Sunday after Epiphanie, 1552.")

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Letters to the Editor

To the Bishops

Would that there were a way that others of us might add our signatures to the open letter addressed to the House of Bishops as printed in TLC [Sept. 24].

(The Rev.) ROBERT G. THARP
Rector of St. Peter's Church
Columbia, Tenn.

The Fraction

I have been reading with great interest all the letters and articles in *The Living Church* about the *Services for Trial Use*.

I have not seen discussed in print one aspect of the change in the trial service of the place of the Fraction in the Eucharist. In all three of the eucharistic rites in the trial services, the Fraction occurs after the Prayer of Consecration. In the Book of Common Prayer, the Fraction occurs during the consecration prayer, when the priest says, "He brake it, and gave it to his disciples."

The role of the priest in the Eucharist is to at times speak to the people for God and at other times to speak to God for the people. I feel that during the Prayer of Consecration when the words about Jesus breaking the bread are said, the actions should accompany them. The priest is re-enacting on a local and temporal plane the eternal action of our Lord on the night of his betrayal. To remove the Fraction from its present location in the Prayer Book is to change the role of the priest in the Eucharist from being a Christ-surrogate at the supper, to a "protestant minister" who refuses this role.

This is one of the reasons I find the eucharistic rites in the *Services for Trial Use* something other than in accordance with the faith and practice of the catholic church.

(The Rev.) G. WAYNE CRAIG
Rector of St. Paul's Church
Columbus, Ohio

Church Music

"Summer Music" proclaims the cover [TLC Sept. 10]. But aside from the cover photograph of a music program at the National Cathedral, readers find only the emotional discharge of a frustrated traditional organist and choirmaster (*Sacred Music vs. Pop*, by Gordon W. King). How disappointing that TLC, with its reputation for high standards, could not have published an article of more depth on this subject today. Interested readers might find Richard Devinney's paperback, *There's More to Church Music than Meets the Ear* (Fortress) both illuminating and helpful on this subject.

But of even more urgency, how about some commentary on the new *Songs for Liturgy and More Hymns and Spiritual*

Songs prepared by our own Joint Commission on Church Music. Or a bit more on David Yantis's excellent *Contemporary Hymn Book* than the booknote by Fr. Layer in the same issue? Could not someone comment from experience with Mason Martens's collection, *Music for the Holy Eucharist and the Daily Office*? And how about the influence of contemporary composers Carmichael, Salisbury, Strathdee, Draesel, and others?

Surely on this perplexing issue TLC could have presented its readers material and opinion based upon facts and experience, which would have been both informative and thought-provoking.

(The Rev.) ROBERT C. HALL, JR.
Assistant at St. James's Church
Richmond, Va.

What's Your Century?

There are a few words that might be added to those in TLC regarding living in the 19th or the 20th century [TLC, Sept. 24]. It has seemed to me that these divisions of time are man-made and so artificial. Why, for instance, should the period between 1800 and 1900 be any more significant than the period between the birth of Kant (1724) and the death of Hegel (1831)? And who has the historical sensitivity to articulate the precise differences between man in Alaska at the beginning of the eighth century and man in Alaska at the beginning of the ninth century? Is it satisfactory to say that during those 100 years man existed only in Europe?

Also, I should like to point out that most people who are living now are actually living in the 19th century. Although I admire your list of 19th-century giants at the same time I blame you for not including Jane Austin and Anthony Trollope, I should like to add a few giants to the list: Kierkegaard, Marx, and Nietzsche. There are, to say the least, millions of people in the 20th century who live their lives in the grip of the thought of one or another of those 19th-century giants. Such millions, then, live in the 19th century.

Should the question, then, not be put this way: What is the gospel truth, no matter what the century?

(The Rev.) J. WINFREE SMITH
Tutor at St. John's College
Annapolis, Md.

Band-Aid Religion

I wish to express my appreciation for the article by the Rev. Frederick M. Morris [TLC, Sept. 24] in defense of the "band-aid" side of the ministry, and this is not because I wish the public-service side to be ignored. Much of my own work has been in that field, often through secular organizations as the most effective.

An experience many years ago taught me how right Dr. Morris is. The rector of my parish was a very quiet man who preached rather dull sermons and made no public stir in the community. He died suddenly and the church could not hold the people who came to his funeral, people whom he

The Cover

A photographer takes candid shots during Rogation Day services at Saint Andrew's School, Saint Andrews, Tenn. The event photographed was only one in a series for a film on the life of the school.

had helped although in many cases they were not members of the parish. Most of its members had had no conception of the importance of his ministry to the people of the town until his funeral revealed it.

No improvement in laws, in housing, and so on, is any substitute for the service he gave.

EDITH BRADLEY

Milton, Mass.

Chameleonism

Do I see the slightest sign, a "cloud about the size of a man's hand," in the editorial [TLC, Sept. 17], "Chameleonism in PE-CUSA"?

Building on the sentence, "How can you stay loyal to something that keeps changing all the time?" the editor applies this to the church and, obviously, has a good time doing it. He tilts at the shibboleths of triumphalism, confirmation, familiarity of expectations at church services, etc. *But*, then he goes on to say, that the church is "to be God's instrument in transforming the world, or, if you prefer, to be itself that part of the world which first experiences the transforming power of God." Now there, you really hit on it. It is a new style definition of the church's function.

The editorial goes on to say that translating the Gospels to the changing needs of a changing world when translated into policy usually ends up on "chameleonism." This is nonsense. When the Bible and Prayer Book were translated from the Latin into English to meet the changing needs of the changing world, was the Gospel or was worship lost? The English Bible and Prayer Book represented an attempt to make the Gospel more relevant to the situation of the people. In a dynamic rather than a static society, radical changes are occurring all the time. They are changing in every issue to which the Gospel is addressed.

If there is racial injustice in the world based on prejudice, then the light of the Gospel must shine upon it. And, if in the light of that Light, it begins to change, then the light must shine on the change. I believe in racial integration. But, if an oppressed racial group or some part of that group wishes separatism for a time, in order to gather its forces together so that it can more effectively integrate at a later date, then such temporary separatism might well be a necessary phase of development. Such changes are not adopting the *standards* of the world, but are dealing with the *realities* of the world to which the Gospel is addressed.

It is an arrogant judgment to say that the Episcopal Church in its official stance simply sees itself as an institution among institutions of the world and is thereby unapostolic and worldly. To say that the Christian religion must be something that somehow "stays put," that "appears" (!) the same a thousand years ago and a thousand years hence, is wild. The editorial reminds me of the comment of a famous church musician who was decrying the attempt of another church musician to produce the Bach works exactly as Bach produced them. In the first place, no one really knows. But his marvelous comment was: "Yes, and then you must turn off the heat in the church because Bach had no heat; you must sew yourself up in your underwear from the beginning of winter to

the beginning of spring and not bathe for six months; furthermore, you must go to church by candlelight and with a bodyguard to protect yourself from the thugs of Leipzig."

I do not believe in a discontinuity of history, ecclesiastical or otherwise. But I think you've really got it wrong when you are concerned with "appearances." They have always changed. Today, they are simply changing more rapidly. The changes are not so much in the fundamentals as in the accidentals.

And how wrong can one get? Athanasius, in 325, did not stand *contra mundum*, but he stood *contra ecclesiam*. He differed from his brothers in the church and while he was, as it were, a minority of one, he was right, and his view ultimately triumphed in spite of his personality. Can one not trust the Holy Spirit as much?

Loyalty is, first of all, "to Christ"; and secondly, it is to his church: recognizing that

the Church Militant is made up of human beings who, even under the headship of Christ, will have different viewpoints. So let us not call those who disagree with us chameleons, unapostolic, and worldly. One can be so loyal to his conception of the unchanging church that he may cease to follow Christ.

(The Rev.) JOHN BAIZ, D.D.
Rector of Calvary Church

Pittsburgh

ASPS

I do not take umbrage if some soul seeks relief from frustrations by referring to me as "WASP." I do admit to a continuing struggle against redundancy in the use of the language of my fathers and the acronym "WASP" is redundant, also misleading.

I have lived long among Anglo-Saxons and have yet to know one who is not white. I am myself Anglo-Saxon and Protestant (to this I admit with neither pride nor

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shame), that I am white goes without saying.

Therefore, "ASP" is all that is necessary. "ASP" is not only not redundant it has a nice biblical association and for those who require it, is also an acronym with a sting—or is it a bite?

(*The Rev.*) LEONARD D. DIXON

Rector of St. Paul's Church
Santa Paula, Calif.

No-Fault Insurance

The comments in *Around and About* [TLC, Oct. 18] on "no-fault" insurance states facts as they are generally understood, which is that settlement is mandatory without other recourse. This, of course, is not the case. The term "no-fault" means that people need not be at fault to collect their medical bills and reasonable compensation for their disability, which is not much different from accident and sickness insurance which any working person can buy. If they are "fully insured" (by paying an extra premium), payments up to \$150 weekly are paid for up to 5 years. Premiums are around \$12 per car and constitute a contract between the insured and the insurance company. The driver "at-fault" is not involved in this transaction. In no way does this limit the liability of the person at fault.

The advantages of no-fault are that it will discourage ambulance chasers; that instead of waiting 18 months to come to trial immediate settlement is made by your own insurance company, but if you wish to hire an attorney to collect further damages from the party at fault, you may do so; that the injured party is not subjected to embarrass-

ment by being unable to pay his bill during his disability; that he need not wait years before he gets a settlement; that he need not settle for less because he needs the money. Insurance companies welcome no-fault because it will put people in a better mood to settle without expensive legal fees and freak jury judgments that often run into hundreds of thousands of dollars. But if by chance a party at fault gets paid for his injury, and he will, from his own insurance company, at most it creates a cooling-off period which sees both parties through difficult times. The old law rests on the hope that justice will prevail, which it seldom does.

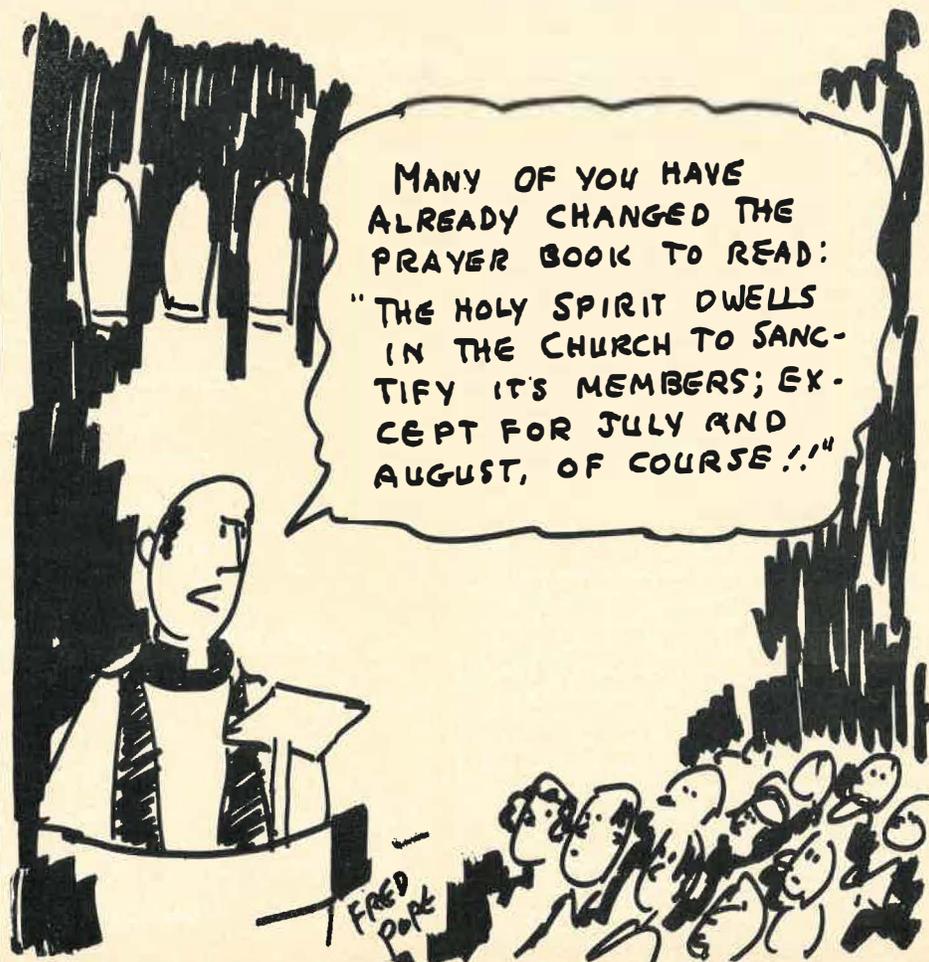
LEONARD O. HARTMANN

Evanston, Ill.

Clergy Wives

"Clergy wives are victims of a system that denies them equality with other women," and they live with "long hours, low income, frequent absences and other social indignities." So wrote the Rev. Howard S. Meeks [TLC, Aug. 20] and this clergy wife wants to answer.

When my husband was a successful businessman who decided one summer day to enter the seminary, I fought him. For three years I said "you must finish for your own satisfaction but then I expect you to set this nonsense of being a clergyman aside and go back to a normal life." Love never faltered for either of us but conflict flourished. I thought I had married a man who was the future president of U.S. Steel. God



gave me more: I had married a man. He is not being a clergyman—he is *being*. We are not living a normal life—whatever that is—but how we are living!

Victim of a system? Oh no, participant in the greatest human experience known to mankind. The hands that consecrate the holy sacrament are hands that touch me in tenderness, hold me in love, and bridge all barriers of pain. The man who gives and cares and loves—who tries to teach and does teach so much to so many—is the man who has given me his love. To be wife to this man is to embrace life fully. To be wife to this man is to enter into a spiritual adventure; to live in the joyful existence and acknowledgement of the eternal Christ as anyone can do with another human being. For this is not done as an individual alone—it is done “in communion.”

I believe that clergymen are trying to bring the sense of Christ's love to all their people. Some succeed more than others in a given time and place. I believe that each wife of a clergyman has the unique privilege of being with her husband—really “with” him—as he lives to serve God. What woman has ever been given more?

Mankind must approach the point of being “in communion” with the supernatural—I believe we were created for that—and my husband is giving his life to try and make that happen within the church, within the community. On a personal basis I know that he and I “have built a house that is not for time's throwing. We have gained a peace unshaken by pain forever.” On a wider basis, I know that this is what my husband would like to give to everyone. This can be threatening because a wife sees that a man who cares that much is a man who can be made very tired, is a man who lives in a larger world than a woman might choose, is a man who bears more than you would have borne by the man you cherish. Sometimes you reach out and say “let me go with you” and you do go and sometimes you say it, but to yourself, because you know that you cannot. Yet we are together in a marital love and an awareness of God that is so real it somehow absorbs faults, overcomes the absences, and makes the long hours something to be rendered unto God. He has given to me, in my husband, everything; and he has given to me, as to all mankind, the means of grace and the hope of glory—as well as the reality of glory here and now.

As mankind does, I stray. I lose my temper, want a bigger house, don't have much patience with children, and I hate to leave a good party on a Saturday night because my husband has an early Sunday service. I hate—I hate bigotry and mediocrity, overdrawn checking accounts, and kitchens to be cleaned. I do nothing in the church except go—and not always that. But I believe—and I love.

As a woman's role in marriage is so indefinite that we may each create our own, so the role of “clergy wife” is open to personal definition. I was troubled by that until I realized that it is not a limiting thing. It is, rather, the most boundless and beautiful thing a woman might be given. I am proud of my husband for being what and how he is—in every way.

EDLYN CANTWELL MCCAGG

Little Rock, Ark.

October 29, 1972

Thoughts for All Saints Day

Edward I. Swanson

I AM grateful to the rector for permission to say a few words to you. Hanna got treatment and care not available anywhere else in the world—at any price. It was given without charge. Wilma and I must first pay tribute and express our deepest thanks—hopelessly inadequate—to the National Institute of Health in Bethesda, Md., to their people—doctors, nurses, lab technicians, x-ray personnel, aides, and housekeepers—the most wonderfully dedicated, beautifully motivated assemblage of people we have ever encountered. NIH, as it's usually spoken of, is one of America's inspired instrumentalities. One comes away from such a place with pride, awe, and gratitude. There were moments when it seemed that she was the only patient in that huge complex—such was the attention given her. Only in America is there, can there be, an NIH. So, immediately, in the midst of sudden, sharp adversity we also found blessing. Further, it appears that

Hanna Christina Swanson, age 14, died on Aug. 4, 1972. These remarks were made by her father, the Rev. Edward I. Swanson, at her requiem in St. John's Church, Athol, Mass.

Hanna may have spurred this vast National Medical Center to undertake a new research thrust in the area of her problem, and, should this materialize—as we have some assurance that it may—new clues to the mystery of leukemia may also appear.

This is a bitter blow. One's sense of desolation is such one hardly dares think about it. When I let myself slip into cataloguing what her passing is going to mean in our household, I can scarcely breathe, let alone speak. But this is personal; you, too, having known Hanna, have your own private catalogues of desolation. But together we can perhaps share our sorrow and to some extent ease it by looking at it in the light of the faith that has led us to gather in this church instead of in Mr. Higgins's funeral parlor.

Our Judeo-Christian religion is a religion of paradox. And paradox, says my dictionary, is “a person, situation, or action exhibiting inexplicable or contradictory aspects.” Life, of course, is full of truths, situations, experiences, and people exhibiting “contradictory aspects.” Christianity supremely has a colossal paradox at its very heart and center—the

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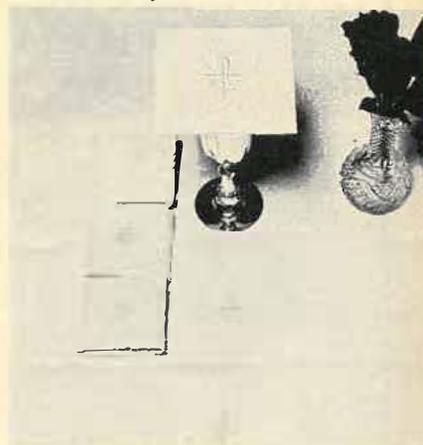
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The Living Church

death and resurrection of Jesus, the Easter experience, the mystery that the path to life leads through the gate of death. St. Paul, particularly, had a lively sense of paradox. Quoting Jesus, he says, "It is more blessed to give than to receive" (Acts 20:35). In his second letter to the Corinthians he says, "We are treated as imposters, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything" (II Cor. 6:8-10).

If one asks why something like this happens, no answer comes back except this, that life is given to us not on our terms, but on God's. Those terms stipulate that we must live in a world filled with things that can hurt us—hurt our bodies, our minds, our spirits. We are strong, but also vulnerable and weak—paradox once more. And God's terms give children no exemption from suffering. We might wish it were not so, but we might be wrong. If they were never exposed to this aspect of life, how could they deal with it? When we sit beside them in sickness we teach them. We share. They, too, learn to weep with them that weep.

It is through the bearing of burdens like this one—or rather, perhaps through our sharing in them that they become wondrously transformed, mystically transmuted. The great paradox is that out of engagement with life—and particularly

with its sorrows, its sufferings, its losses, comes blessedness, the "unconquerable joy" which, Jesus says, "no man taketh from you." "Ye, shall be sorrowful, but your sorrow shall be turned into joy, and your joy no man taketh from you" (Jn. 16:20). The whole of the Sermon on the Mount is a statement of this paradox of engagement with life, this finding blessedness beneath crushing burdens. The past seven weeks have been a special kind of hell for Hanna and for us, but, as I've already stated, there has been great goodness in them, too—great love, courage, and strength—all in the midst of pain, weakness, and death. Paradox.

The glory of our religion, therefore, is first that it is true to life. It speaks to reality, to the depths and to the heights of your experience and mine. And, secondly, it holds before us God's unshakable promise that mysteriously, miraculously, our deepest sorrow, our greatest loss can be turned into joy, creativity, and become a source of blessing for many. It happens. I tell you, it happens. It is for real. You have already seen it for yourselves.

Therefore, we don't need to know anything else. We can leave the "why?" and the "wherefore?" to God. We are finite; he is infinite. And, as Hanna said to her surgeon late Thursday afternoon when he came in to tell her that another operation was coming, we can exclaim with great spirit as she did, "OK! Let's get going and get it over with!"

For Our Schools

ALMIGHTY GOD, the fountain of all wisdom, we remember before thee our universities, colleges, and schools. We are grateful for the vision and generosity of those who have given of their time, talent, and treasure, that sound learning may abound and knowledge increase among us. Bless, we pray thee, all who teach and all who learn. May our teachers serve to illuminate and help make men wise by their research and instruction. May our students submit themselves to discipline and responsibility, and apply themselves with diligence, with humility of heart, with eyes to see and ears to hear, that there may be no blindness of heart, no vain-glory nor hypocrisy, no prejudice towards men. Thus may our people be bettered by study, more wise in action, more competent in daily work, and increasingly dedicated to the ideals of peace, justice, and the welfare of all mankind. May thy wisdom be our wisdom and thy love our love. We pray less for tranquility and quietness of mind: we pray more for alertness and awareness that disturbs us with the joy of elevated thoughts. Only thus, O God, can we find our way to a peace in thee that indeed passes man's understanding. *Amen.*

Frank J. Landolt

The Living Church

October 29, 1972
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ANGLICANS — ROMAN CATHOLICS

Cardinal Speaks at Lambeth Palace

Jan Cardinal Willebrands, president of the Vatican Secretariat for Christian Unity, has denied that full communion between Anglican and Roman Catholic Churches would entail an organizational unity whereby Anglicans would lose their own characteristic traditions.

The cardinal made the point during a lecture on relations between the two churches before a specially invited audience at Lambeth Palace, the official London residence of the Archbishop of Canterbury, Dr. Michael Ramsey. Cardinal Willebrands was the archbishop's guest for three days of talks on Anglican-Roman Catholic relations.

The Vatican aide reviewed significant developments in relations between the two churches since Pope John XXIII, in 1959, announced his intention to convene the Second Vatican Council, and near the conclusion of the lecture said:

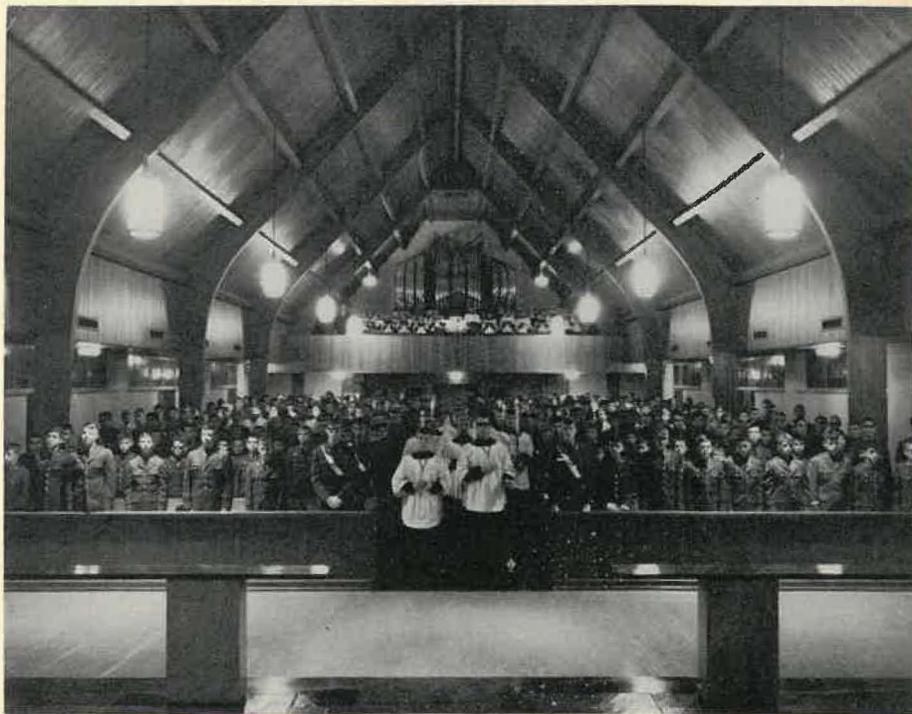
"Looking to the future, I would like to develop a consideration which seems to me important. If ever unity or full communion is bestowed upon us as a divine grace . . . it has to be organic, but does not have to be a unity of organization.

"There has always been a widespread fear, tacit or expressed, that union with Rome would mean unity of organization, the loss of one's own characteristic traditions, the yoke of uniform, foreign rule. The consequence of this fear was quite naturally an aversion to reunion. I think it has become abundantly clear that this kind of unity does not constitute a church," he stressed.

After supplementing his assertion by references to statements in Vatican II decrees, Cardinal Willebrands added: "We have our difficulties regarding organization, uniformity, typology. I would not say these difficulties are not real, but they are surely not the greatest or the most serious.

"Organic unity means unity of the

Continued on page 23



Chapel is an integral part of life at Howe Military School

NEWS OF CHURCH SCHOOLS

■ **Howe Military School** in Howe, Ind., is one of a decreasing number of independent schools which requires religion in its academic curriculum together with compulsory chapel and church attendance. Cadet acceptance of the spiritual program is good and the administration feels that the benefits derived by students far outweigh the minimal resistance encountered. Chaplains on the staff are the Rev. Ricard A. Curtis and the Rev. George M. Minnix.

■ Now in its 85th year, **Northwestern Military Academy** located on Lake Geneva, Wis., offers a coeducational day-school program in addition to its boys boarding department. The curriculum has been revised in a number of areas. In addition, sailing and sailing instruction along with water skiing have been added to the other waterfront activities already offered. For the first time, the school is offering two basic courses in flight instruction one to lead toward a private pilot's license, and the other to solo flying.

■ Late this winter, **Shimer College**, a member of the Association of Episcopal Colleges, will open its Chicago Center, a 44-room house which the college is restoring for use as an extension to its

Mt. Carroll, Ill., campus. The college will make use of the facilities in the Chicago area by allowing its students to move into the renovated house for a semester or two while they remain registered as full-time degree candidates at the college. Between 25 and 30 students will live in the building each semester along with a member of the Shimer College faculty. They will make use of advanced technical courses available at other colleges and universities in Chicago, as well as the vast research sources there. A somewhat similar program, in operation at Oxford, England, for the past six years, will be continued in addition to the Chicago plan.

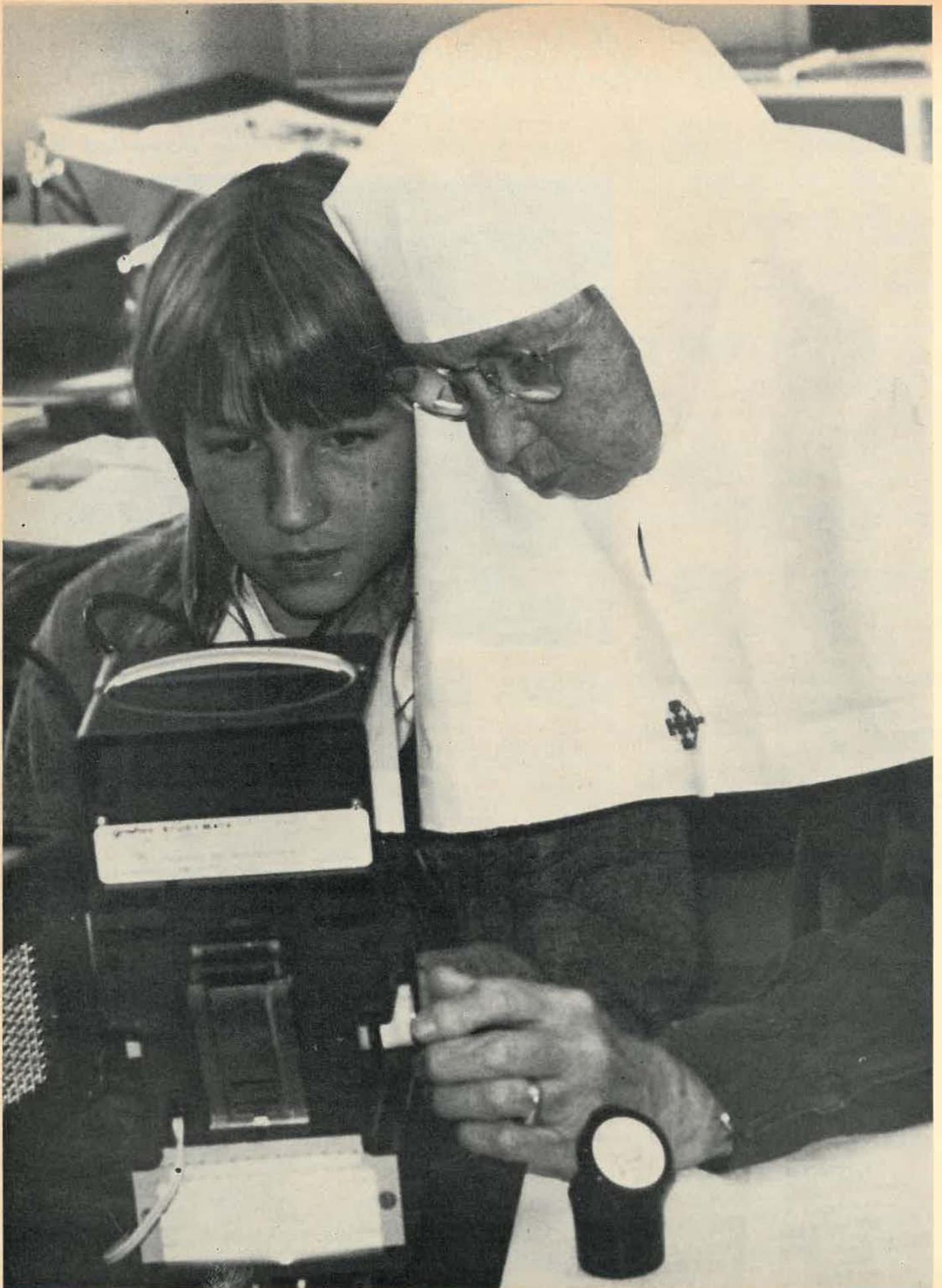
■ The addition of a kindergarten program at the **Cathedral School for Boys** located on Grace Cathedral Close, San Francisco, has expanded the school base to K-8 and the enrollment to 194 students. The school has added a music instructor, thus complimenting the chorister program whereby a number of students receive tuition scholarships from Grace Cathedral for singing in the choir. Class work includes an elective program of mini courses in journalism, drama, film making, speech, and the electoral process. The 8th grade sacred studies is dealing

Continued on page 18

THINGS TO COME

November

3-5: Fellowship of Witness Conference, at St. Stephen's Church, Sewickley, Pittsburgh, Pa. Chief speaker, the Rev. John R. W. Stott, rector of All Souls, London, England.



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To all Friends of Episcopal Schools:

You know already of the increasing number and strength of Episcopal schools in every part of the country. They serve every segment of our society, they reflect the variety of our parish life, they represent a creative and inventive educational contribution to the nation, and, most importantly, they represent an enlarging opportunity to the church for mission and service.

Our commitment to education is ancient, intimately connected with our understanding that we Christians are people of the Word and of the Book. Because it is essential to read the Book and to understand the Word, the church has founded schools. Many new ones are being formed; our oldest schools are pre-revolutionary and many have served for more than a century. It is significant that, when many other parts of our institutional church life have declined, the schools have continued their growth -- it is a mark of the educational need of our society.

Today, Episcopal schools are stronger, more numerous, and more vigorous than ever before. They both need and merit the concern, the support, and the closest interest of the church and of churchmen.

I commend our schools to you with the prayer that they may be blessed in their work and that they may continue to grow and to serve. They represent a great asset: a patrimony both to the Episcopal Church and the nation, and a profound hope for the future.

PRESIDING BISHOP

JEHS: LIBERATING, NOT CLOISTERED

THE chaplain of a prestigious New England school recently allowed, "We had to give up chapel in '67. That was when God died and the students were at the ramparts. There just wasn't anything else we could do." Evidently the word didn't get to a group of 100 leading citizens in Jacksonville, Fla., who had been directed by the rector, wardens, and vestry of St. John's Cathedral to produce a detailed plan for the establishment of a coeducational, Christian, college-preparatory, school of the highest quality.

A southern school, established in the '60s, raises an obvious question. The Rev. Robert R. Parks, who served as dean of the cathedral for 12 years before becoming rector of Trinity Parish in New York City, says the school could have been built much earlier if it had had an all-white guarantee in its admission requirements. Funds offered then were refused because the cathedral would not agree to operate a segregated institution even prior to the 1954 Supreme Court decision.

In fact, there never has been any question of integration at the school. Applicants are given equal consideration without regard to race, creed, color, sex, or national origin. The president of the student body in 1971 was Curtis Davis, a black, who was also captain of the football team. There also are two black members of the faculty and one black intern. This in a county that gave George Wallace a plurality in 1968 and in the March primary in 1972!

Key factors in the school's development have been broad-based community involvement in every phase of the school's life, the school's own demand for excellence, and a thoroughgoing commitment to the Christian religion. Community involvement has been apparent from the very beginning. In the 1950s, the Episcopal Church began considering an appropriate use for the Keystone Bluff estate and endowment, which was left to the rector, wardens, and vestry of St. John's Parish by Mary Packer Cummings. The church then directed committee studies to examine the feasibility of the school. These continued until 1965 when the 100-member High School Study Group started its work under the leadership of the Hon. Lucius A. Buck.

Judy Norman, author of this article, is associated with Jacksonville Episcopal High School.



The chapel is the center of school life.

The first product of this effort was *The Planning Group Report*, a 90-page document published in 1966, which covered everything from the overall philosophy to the number of books in the library. The concrete results of the report can be seen on the campus of Jacksonville Episcopal High School, now in its fifth year of operation with an enrollment of 715 students.

According to headmaster Horton C. Reed, such community involvement is one reason for the school's success. "It is the tremendous dedication and involvement of a large number of persons throughout the community—all working toward the same goal—that has made the difference."

The results of the program can also be seen in the school's demand for excellence. Jacksonville Episcopal has produced 15 National Merit Scholarship finalists in the last two years. Virtually every member of the school's two graduating classes have received acceptance from colleges of their choice. The faculty-student ratio is 1:10, and approximately one-half of the faculty hold advanced degrees.

It is the opinion of the Rev. Bertram Herlong, chaplain and assistant headmaster, that the rapid growth and development of the school has also come about because of the school's strong stand on religion. "We say, most definitely, that this is an Episcopal school, not an estab-

lishment designed to avoid offending anyone," he says. "We don't try to get individuals to become Episcopalians, but rather encourage persons to become whatever they are more strongly. Fifty-eight percent of the student body comes from churches other than the Episcopal. The school is a result of a special need that Christian people always have felt concerning education — how to pass on the most important things in life. Yet, the underpinnings of Christian education have become flabby and virtually non-existent in most of our society."

THE entire program of the school—both curricular and extra-curricular—is concerned with the Christian faith. To assure this on a daily basis, faculty members are employed on the basis of their practicing Christian commitment.

Although there are not spiritual barometers with which to judge the school's effectiveness, it is evident that the school has a firm Christian base on which the educational process is built. Chapel services are attended by all faculty members, students, and staff. "One of the ways you can say what you think is important is to say that it's required," Canon Herlong says, "so chapel is required. The rest of the school process stops when a chapel service is held. Anything that is really important is included in the chapel service—whether it is the presentation of debating team awards, receiving an athletic trophy, or installing lay readers."

Not including the school choruses, more than 70 students have leadership roles in the chapel service, either as lay readers, acolytes, altar guild members, or as ushers. Faculty members also serve as lay readers, guitarists, and members of the chorus.

Music also forms a part of the chapel atmosphere. The Rev. Ian Mitchell was commissioned to compose a folk rock mass for the school. There are three other settings for the communion service, including the "Thanks Be to God," which was written especially for the Second Service of the new trial liturgies. These were composed by Canon Herlong and the Rev. James Samuel, chairman of the religion department, and Edward H. Rickard, chairman of the music and art department. Portions of this service were heard nationwide last Maundy Thursday on the NBC radio network.



By JUDY NORMAN



JEHS: Its campus is the home of an 800-year-old oak tree.

The school follows the tenet that one really cannot teach anything that isn't religious. Anytime one discovers something that is profoundly true, one learns something about God. For this reason, great care is taken in selecting the faculty. While faculty members are not required to be Episcopalians, they are required to be practicing members of a religious community. Faculty members also attend special conferences at the beginning of the school year to prepare and to deepen their own commitment to the school's Christian philosophy and program.

Each academic course is taught against a Christian background, and the Christian heritage is incorporated in the subject matter. A central subjects program introduces the student to the unity of all knowledge of man and his culture. The divisions of this program include views of man and his environment, institutions, structures, and systems; Western man and American studies. Work in central subjects calls upon the combined skills of the regular courses in English, religion, the arts, and history.

The doctrine of creation undergirds the school's ecology course, and is built around the eco-system of the campus lake. The designer of the course, William Huedle (chairman of the math-science department), has authored a book, *Man and His Home . . . Earth . . . a Study of Ecology*.

Another is the "Person and the World"

course, which serves as a resource for human sexuality, drugs, and personal concerns, and is a forum for dialogue in an attempt to better prepare the student to participate in the world. "Our true goal is to raise Christian leaders," said Headmaster Reed, "so we've got to give the students some training and practical experience in leadership and service. These things are a must."

The new leadership program involves

seniors serving apprenticeships in the community and working with leaders in various fields. Background reading and discussions of practical matters of leadership, as well as on-campus leadership and service projects, also will precede the "semester in the field." When asked to suggest volunteer organizations in which to serve, the students listed the Humane Society, Zoo, Head Start Center, Episcopal Day Care Center, Audubon Society, and the American Cancer Society. Other areas of interest selected were medicine, veterinary medicine, architecture, aluminum recycling, and ecology.

THE school is now in the midst of a three-million-dollar campaign drive. Plans call for erasing the school's capital indebtedness within three to five years. Projected enrollment is for 1,000 students by 1980. The campus, of six major buildings, is scheduled to be enlarged to include a separate library, chapel, and offices. The campaign's success will insure the continued progress of the school.

Looking toward the future, Headmaster Reed states, "We are trying to create a learning climate that is natural, not artificial; joyful, not based on 'thou shalt not's'; liberating, not cloistered. In short, as a Christian school, we feel that we ought to be on the cutting edge of education."

You Can't Take It With You

I am used to this body, Lord,
even though it depreciates every year.
How could I play a harp
or shovel coal without it?
What could I possibly do
for an eternity
without fingers or eyes or legs?
If there is spiritual work,
teach me how to do it now.

You will have to learn
how to use spiritual tools:
love,
patience,
and laughter.

Robert Hale

SCHOOLS FOR GODLY LEARNING

SINCE the founding of the "common school" by the Puritans in Boston in 1635, the basic orientation of the elementary and secondary schools in America has undergone a dramatic change. We have moved from theocentric to anthropocentric education; from faith in God to a faith in man; from faith in Jesus Christ as the Saviour to education as the saving agent.

Space does not permit a detailed examination of the factors which have so radically altered the original idea of education in America, but it is hoped that the bare skeleton and facts provided here will initiate some serious thought among committed Christians concerning the possibility of church-related schools, and in particular Episcopal schools being schools for godly learning.

DURING the 17th century, man in the western world came to one of those dramatic times when a choice of lasting importance was to be made. Was he to follow Pascal who saw the world, man, and his own nature through the eyes of faith, the faith of the prophets and the apostles? Or was he to follow René Descartes who proclaimed, "*Cogito ergo sum*"—"I think, therefore I am," and who in his *Discourse on Method* asserts that man is "to master and possess nature"?

The western world has followed Descartes and subsequently faith has long since been separated from knowledge. The ensuing years have thus relegated religion, the scriptures, and worship to such minor positions as not to be of any importance in contemporary life. This separation of faith and knowledge has come to the "fullness of time" in contemporary elementary and secondary education in recent years, until now we have faith in knowledge.

The progenitors of the present system of public education in America were the Puritan schools of 17th-century Massachusetts. These schools were instruments of Puritan Christianity. Historian Louis B. Wright has suggested, "The Puritans' most important and most enduring contribution to American society has been a persistent zeal for learning and their equation of religion with education."

The Rev. Louis H. Hayden, Jr., is headmaster of Saint Stephen's Episcopal School in Bradenton, Fla.

From this embryo, we have witnessed a long procession of philosophical, theological, social, economic, and racial tensions as forces which have contributed to the transformation of the nature and purpose of elementary and secondary schools in America. There was the force of the "New Lockian Epistemology" as a descendant of Descartes, the old ways of knowing were now in question. There was the breaking down of the distinctiveness between Christianity and civilization. There was the breaking down of the distinctiveness of various sects of Christianity until America had a kind of overall protestant veneer. Ben Franklin illustrates this point beautifully in his autobiography:

I had been religiously educated as a Presbyterian—I never doubted, for instance, the existence of the Deity; that he made the world, and govern'd it by his Providence; that the most acceptable service of God was the doing of good to man; that our souls are immortal; and that all crimes will be punished, and virtue rewarded, either here or hereafter. These I esteem'd the essentials of every religion; and, being to be found in all the religions we had in our country.

There was a profound shift in the theological outlook as expounded in the liberal and rational theology of the Enlightenment, 1750 through 1850. Certainly we must consider the importance of William Ellery Channing and his platform for Unitarian Christianity. His theological emphasis is man-centered rather than God-centered. This emphasis is carried even further by Ralph Waldo Emerson and Theodore Parker.

During the 19th century, education was well into what might be termed a secular transformation. Horace Mann, "The Father of the Public School," became the secretary for the Massachusetts State Board of Education in 1837. In Mann we find the great impetus for the move toward the formulating of the public school as a religious institution in its own right. Mann has been described as "essentially a Puritan without a theology." Mann desired to have religious instruction in the public schools, hoping that such instruction would foster a non-sectarian religious faith. Mann, still biblically oriented, had to defend and support Bible reading in the Massachusetts schools against the leading liberals of his day. This Bible reading he believed

to be the best method of developing morals. This is the natural extension of the fourth point of his six points regarding education, that point being that the school, while being free from any particular sectarian religious influence, must be profoundly moral. Mann is vitally important if we are to understand the move to the common school as the guardian of the common faith, and that faith ultimately being in education itself.

Robert Michaelson in his article, "The Public Schools and America's Two Religions," points out:

The story of the development of popular education in the United States is one of increasing movement away from sectarian control and sectarian teaching (increasing "secularization"), on the one hand, and increasing acknowledgement of the public school as the primary institution of democratization and Americanization, on the other. By 1876, one century after the affirmation of the Declaration of Independence, the majority of the American people had accepted the principle and desirability of a universal free public school system, free from sectarian control and teaching, and as essential to the life of the democratic republic.

We must admit that the practicality of the venture into public education as the mold of the people was successful. The great inpouring of immigrants during the 19th century from such wide and divergent backgrounds, were fashioned into a people, the American people. This was indeed a noble enterprise and one worth lengthy study in and of itself. The pluralism of this century and forming of a new people was recognized by the most important preacher of the day, when the Rev. Henry Ward Beecher delivered a sermon on Thanksgiving Day, 1869, entitled, "The Common School as an Element of National Unity."

By the end of the 19th century the distinctiveness between religion and the culture had come to the point where the Rev. Josiah Strong, in *Our Country*, could write:

The teaching of the three great fundamental doctrines which are common to all monotheistic religions is essential to the perpetuity of free institutions, while the inculcation of sectarian dogmas is not. These three doctrines are that of the existence of God, the immortality of man, and man's accountability.



By LOUIS H. HAYDEN, JR.

With the beginning of the 20th century, there was a new apostle of the school as the religious institution in the person of John Dewey. In 1908 Dewey wrote:

Our schools, in bringing together those of different nationalities, traditions, and creeds, in assimilating them together upon the basis of what is common and public in endeavor and achievement, are performing an infinitely significant religious work.

John Dewey has been one of the most prominent as seeing the public school as a religious institution whose purpose is to bind together the youth of America. In *A Common Faith* (1934), one finds that Dewey sets forth a blending of a basic type of humanism and various values of democracy as the core of the institution, as over and against institutional religion and various churches.

In Dewey and later in James Conant, former president of Harvard University, we find the strong belief that sectarian schools are a divisive element not to be desired on the American educational scene. This attitude was present in Ben Franklin when he spoke of various sects:

I respect them all, tho' with different degrees of respect, as I found them more or less mix'd with other articles, which, without any tendency to inspire, promote or confirm morality, serv'd principally to divide us, and make us unfriendly to one another.

So 300 years after inception, church-related schools are viewed as divisive and have therefore been replaced by the new religion of the public school—Corpus Christianum to Corpus Americanum. By 1950 faith in American education appears to have reached a zenith as Henry Steele Commager wrote in a special issue of *Life* (Oct. 16, 1950):

Why this instant and persistent concern for education—so great that education became the American religion? For it is in education that we have put our faith—even in architecture we have proclaimed our devotion, building schools like cathedrals. It is not because education advances scholarship that it has been so prized in America—but rather because it promised to bring to real life the American dream of the good society.

WHAT has happened to the optimism and faith placed in the “established church,” secular-based education? The

religion of the new established “church” not only has not produced the good society, it lacks the qualities of the abiding elements of the Christian faith, namely the wholeness of Christ. We need only reflect that a child born in 1950, 1951, 1952, 1953, etc., may be one of the numerous young persons searching for the mystical and the eternal through the drug scene of the late 1960s and the early 1970s. The contemporary ethos of our schools reminds me of a section from Pascal's *Pensées*, “The Misery Of Man Without God.”

Since education reflects the society it serves to a large extent, it is best that we take inventory of our present situation and our basic orientation before pointing the accusing finger at the failures of contemporary education; public, private, and church-related. Paul Tillich wrote, in *Theology of Culture*, “Religion is the substance of culture, culture is the form of religion.”

I suggest that a Christian veneer of occasional chapel and a few courses in religion is insufficient. Those committed to the church-related school must constantly ask what the abiding, central, core of the school for godly learning is. What does the church-related school offer that public and private education does not? What is the truly unique feature?

We need to recognize that facet of Pascal's thought in which we see the

problems of contemporary education and youth through the eyes of faith. Education is important. Education in a Christian context and environment for all God's children is of vital importance. Maybe current educational failures of elementary and secondary schools are a judgment of God for our failure to recognize that God is the ultimate source of all truth. Maybe we should give serious consideration to the statement by the Rev. Horace Bushnell, *Treatise on Christian Nurture* (1847), “The child is to grow up as a Christian, and to never know of himself as otherwise.”

An excellent case may be made for the continuing and increasing need for the church-related school. Church-related schools should offer a viable alternative to the secular-based school, public or private. The church-related school can provide quality education in a Christian context and environment for God's children. Church-related schools are ones in which God is recognized as the ultimate source of all truth—schools for godly learning.

For the church-related school to be a viable alternative for Christians concerned about elementary and secondary education, I suggest in Tillichian fashion, that the church, and the church-related school, must demonstrate through practice and symbol that its method of expression is the answer to the implied questions of human existence.

“While we have time”

— In retrospect —

Tomorrow—next year or farther into future's time—
How shall I think—or feel?
Alas, shall I know memory's bitter sting—remorse?
Strong, proud and cruel was I to one dependent, needing
my gentleness, patient understanding.

Or
Shall I know the peace and inner joy of having served
with tender compassion one whose days were few?
To me, thank God—now—there still remains a choice!
May I be worthy of all I have received,
Of those who love me—
And of the best of what I am, and can be!

W. E. C.

SCIENCE AND SIGHT

Now faith is
the substance of things
hoped for, the
evidence of things
not seen.

—St. Paul

By JOHN WOOLLEY

FIDEL stood in the chambers of the Congress of Science, facing the 20 men and women who made up the powerful body.

John Woolley is a 17-year-old high-school student, and churchman, who makes his home in Boulder, Colo.

One of the blindfolded men was scoffing. "Color?" he sneered. "It's been proven that the primitive ideas of 'color' and 'light' are purely subjective, and have no application to the real world. In the younger days of the race, men needed explanations for the mysterious world around them, and the security afforded by such beliefs. 'Sight' is merely a psychological crutch for the weak. Modern man has Science—we need no such crutches."

Most of those in the room murmured their concurrence. One spoke. "I've listened to your type before, always talking about 'color,' always using undefined and ambiguous terms as if they were discussing scientific reality. Just what is this 'sight' you talk about? Describe it to us."

"Well," said Fidel, blinking in his bewilderment, "I can't really. It's not the sort of thing that can be put in your words. But it's a little like hearing. And it's beautiful. . . ."

"Aha!" This came in a sarcastic tone from one of the eldest Scientists. "'A little like hearing.' Another sense, in fact. Everything has this quality 'color' and you claim to be able to distinguish, so to speak, how loud it is. You sound like the great sorcerer: 'I have a secret power!' It's ridiculous. You just want to feel superior to all of us 'unseeing' people, by which you mean anyone who isn't one of your little sect. If 'seeing' were real, why wouldn't everyone be able to do it? Are you so much better and wiser than we?"

"No, you don't understand. You *can* see. All you need to do is to take off your blindfold. Anyone can do it."

This one was answered by the Physician. "Take off our blindfolds? Ha! As

if the eyes had some great importance. Next you'll claim to hear with your toenails. Didn't you tell me that when you first took your blindfold off it hurt your eyes? Too 'bright' you said. That's proof that the blindfolds are a medical necessity. Your 'seeing' is impossible."

"But I *do* see, and I do it with my eyes. I took off the blindfold and I could see. It's not hard. Somehow somebody has tricked all our people into blindfolding babies as soon as they're born, and it's been going on for so long that almost everybody has forgotten that color and light exist."

A rather young woman spoke out. "Friends, while I can't agree with this young man's method of approaching the reality which the Ancients called 'light' (although his method may be fine for him), we must not forget that there is more to life than just what we touch. I can 'see,' to use the old words, in the joy of listening to a child singing, the thrill of completing a rigorous geometric proof, the touch of the grass on my feet. I can 'see' as well as he can, but my way is better because I don't pretend that it has any objective reality outside myself."

"But it *is* real," cried Fidel. "It's true, not just inside me. All of us who can see agree on what we see. It can't be just inside individuals. And we have scientists too. I don't understand all they say about wavelength and photons, but I don't need to understand that to know for certain that sight exists. I can see!"

Another Congressman spoke, one who had remained silent thus far. "I don't care how much you talk about this 'color'; I won't believe anything I can't hear with my own ears. Show me this 'color.' Can you smell it? Or taste it? No! It's all in your mind."

"Wait, wait!" Fidel thought frantically. "I know how I can prove it to you. Congressman Gehenna, *you are biting your left little finger!* And you're not wearing your ring."

"What's that?" asked Gehenna, perking up and hastily drying his finger in the folds of his robe. "I'm doing no such thing! Young man, you are impertinent as well as deluded. And you shook hands with me earlier. Of course you knew I had no ring. Hogwash! Guards, evict this man."

Fidel made no struggle, but left quietly, moving down the dark hall and out into the courtyard of the Congress Building. Blinking in the bright sunlight, seeing the sky's clear blue through his tears, he walked home, thinking all the time of the room full of unhappy Scientists who would never See.

Now faith is the substance of things hoped for, the evidence of things not seen (Heb. 11:1).

For we walk by faith, not by sight (II Cor. 5:7).

Saved

"**T**hat grin.

It has a pious twist."

"See if it talks."

"Why are you grinning?"

"I'm so happy."

"Why did you let your voice drop on happy?"

And your throat muscles didn't relax, and there's too much teeth and lip and not enough tongue, and you look as if you're about to break."

"But I've got *real joy*."

"But you don't *really* show it."

"Damn you, the real kind doesn't show!"

"Oh . . . well, I think I'll take the regular brand."

Bernard S. Via, Jr.

EDITORIALS

Christian Education

THE week of Oct. 22-29 undoubtedly bears several burdens of special meaning and mission in the year-'round Feast of Weeks. Among these is one which we hope that our readers, and many others, will thoughtfully note: it is Episcopal School Week.

There are now more than 950 Episcopal schools of various sorts in the U.S. Some are boarding schools, others day schools, still others are both. Many are parish day schools. Are there too many or too few? The answer to that question probably is that there cannot be too many if they are good ones.

Says the Rev. Louis H. Hayden, Jr., whose article appears on page 14 of this issue and who is national chairman of this year's Episcopal School Week: "Church related education in 1972 should offer a viable alternative to the secular humanism of schools, public and private." Church schools must be, as he says, "schools for godly learning." That is their sole reason and justification for being, and each school must be judged by its fidelity in fact to that special calling.

In his message to "all friends of Episcopal schools" (see page 11) the Presiding Bishop reminds us that our Christian commitment to education is ancient, "intimately connected with our understanding that we Christians are people of the Word and of the Book. Because it is essential to read the Book and to understand the Word, the church has founded schools." There is the answer to the question: "Why must the church maintain her own schools?"

Quality education these days is caught in the inflationary spiral, and the church must not offer less than quality education. The danger here is that only those schools which have wealthy patrons can stay in business, and that the Christian and quality education these schools provide will be accessible only to the children of affluent parents who can afford to pay for it. One great unfinished task confronting Episcopal schools today is that of making them popular economically—*i.e.*, within the reach of all who want their children to have an education that is both Christian and "quality."

What worthier or more urgent cause confronts church people today than this one—the support of the church's schools of good learning? We commend all member institutions of the National Association of Episcopal Schools to your thoughts, prayers, and support.

Equal Time All Around

RECENTLY we have published several letters from members of various bodies which are schismatic from the Episcopal Church—the American Episcopal, the Anglican Orthodox, not to mention the one with the most intriguing title of all: "The Old Episcopal Bishop of Arizona." Presumably our old friend Bp. Harte of PECUSA in Arizona is merely the New Episcopal Bishop of Arizona.

The spate of letters of protest or complaint about our doing this is surprising. We are asked what we are thinking of in giving these schismatics all this free expo-

sure and publicity in these pages, and we are even asked the rather accusing question: Do we secretly wish these schismatic bodies well?

Readers of our recent editorial challenging the right of such bodies to use the terms "Anglican" or "Orthodox" [TLC, Oct. 15] should know better than to imagine that we approve of schism. But we hope that we are fair-minded and we hope that all our readers are too. In TLC of Aug. 13 we published a guest editorial by Harry W. Osborne in which he discussed very frankly and freely, but in our opinion justly and rightly, the errors of these schismatic bodies. To this, some members of those bodies replied. Having heard from them we think Mr. Osborne was right and they are substantially wrong. But would it have been right to deny them opportunity to speak for themselves? Is "equal time" to be granted to card-carrying Episcopalians only? Not as we conceive of our journalistic task and responsibility.

The Episcopal Church is in a desperate case (which we do not think) if it cannot allow its people to listen to schismatics and heretics. We refuse to protect our readers from them—so long as they are clearly identifiable.

And unless the Episcopal Church does a better job of feeding the hungry sheep who "look up and are not fed" it must not be surprised if some of the unfed sheep follow the voices of shepherds who promise (we shall not say deliver) them better care and nourishment. We shall do our best to warn them against those other would-be shepherds. But we must continue to remind the shepherds of PECUSA that there is only one way of putting those others out of business, and that is by giving them no basis for business.

All Souls Day

©1971 by the author

Tie a ribbon in your hair
Death and dance among the runes.
A time for remembrance has come.
Worms have eaten wood, and woven
flesh to earth, but we celebrate
this Day.

We sing our echoed peace;
life proceeds as it has, and will,
the dust of bones rises to
meet the day,
smiling.

You can no more rehearse a
lityny of our names
than strike fire with the
genealogies of kings.
Adam begat Seth. Seth begat
Enos, who begat, and begat. . . .
In the midst of Death, we
are in Life.

Laurence J. James

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News of the Schools

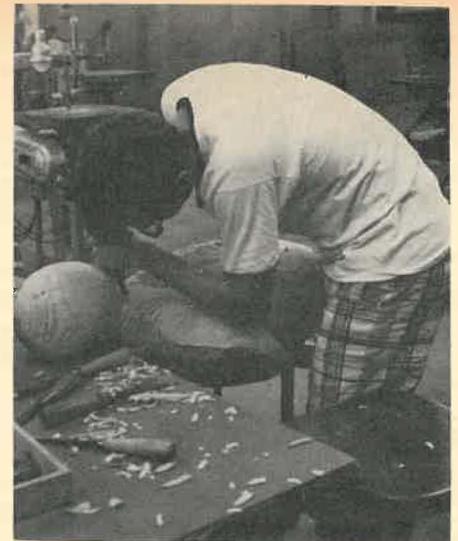
Continued from page 9

with ethical issues. To begin each school day, chapel services are held with both Upper and Lower Schools taking part. The Rev. Canon Jefferson C. Stephens, Jr., is the new headmaster of the school.

■ The three Episcopal Church-related schools in Faribault, Minn., which have been consolidated, are now known as the **Bishop Whipple Schools**. Named for the first Bishop of Minnesota, the Rt. Rev. Henry Benjamin Whipple, the schools—Shattuck (1858), St. Mary's Hall (1866), and St. James School (1901)—reflect the bishop's great interest in education. Bp. Whipple's episcopate spanned the years 1859-1901. The Rev. Canon Allen Bray III was installed last month as rector of the Bishop Whipple Schools in a service which marked the centennial of the consecration of the Chapel of the Good Shepherd on the Shattuck campus.

■ Presently more than 200 students at **St. Paul's School**, Concord, N.H., are registered in some form of art-oriented activity. The expanded academic program will make it possible for some students to study in depth while others will have the opportunity to create a work of art. In other related fields, students are working on dramatic techniques through a course in the English Department. Students in music have increased in number and so has the faculty with two full-time men and eight part-time instructors. Interest in dance has been stimulated by a full-time instructor on the faculty. Classes in ballet, folk and modern dance, history of the dance, and dance techniques are available as well as individual instruction. There are some classes in each department of the entire arts curriculum that are offered for academic credit.

■ The faculty of **St. Michael's Farm for Boys** in Picayune, Miss., has been increased by two, giving the school a student-faculty ratio of 4:8. The number of boys has also been increased to 26—



Woodworking at St. Paul's School, Concord, N.H.

this from a capacity of 18 when the Congregation of St. Augustine's assumed operation of the farm in July 1970. New courses in science and biology have been added to the curriculum. In recent months, two of the boys have been baptized and two presented for confirmation. Since receiving accreditation in 1971, the first graduation exercises were held this past June where four boys received their high-school diplomas.

■ John Minoru Hosoya, the first exchange student under MRI at **All Saints' School**, Vicksburg, Miss., is sponsored by the Diocese of Louisiana as part of the companion relationship with the Diocese of Tohoku. John and his parents are members of the Holy Catholic Church in Japan. It was through the friendship of the Rt. Rev. Iveson Noland, Bishop of Louisiana, and Mr. and Mrs. Hosoya that the 19-year-old Japanese boy came to the U.S. He reads English well but has trouble understanding it and speaking it. However, the name of the game at All Saints' now is learning Japanese words from Hosoya, as he prefers to be called. There are frequent howls of laughter at some attempts to pronounce this ancient language. Hosoya had been attending a school in Miyagi, Japan, which has 4,500 boys in three grades, so All Saints' is his first introduction to coeducation. He finds math the easiest of his subjects, gives stiff competition in ping pong, knows karate and judo, and considers fencing his forte. Hosoya would like to attend an American college and study economics. Then he plans to return home to help his father with his business.

■ The College of Arts and Sciences of the **University of the South**, Sewanee, Tenn., is operating at capacity this year. Of the 1,000 students enrolled, 333 are freshmen. The university is embarked on a program of controlled gradual growth toward an eventual student body of 1,500. Applications for the current academic year were cut off last May when they had

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reached a total 35% higher than the previous year. One factor contributing to the increase is the appreciation by young people of wilderness beauty and opportunities for outdoor activity, observers believe. The campus ranges over 10,000 acres of wooded Tennessee land on a spur of the Cumberland plateau, 1,000 feet above the valley and 2,000 feet above sea level.

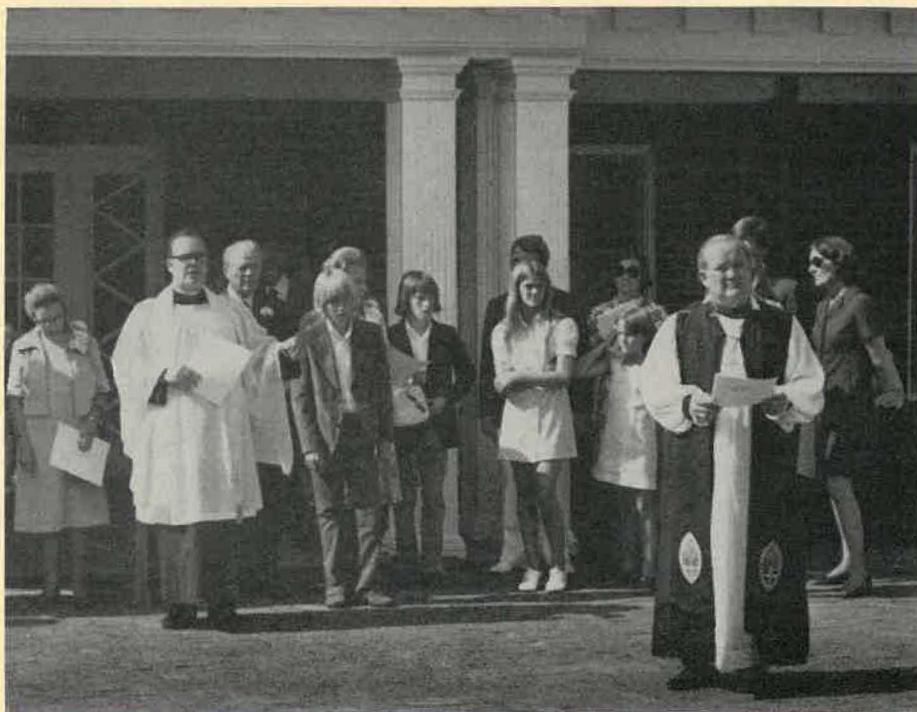
■ Just a few weeks ago three classroom buildings on the **Patterson School** campus in Lenoir, N.C., were dedicated in ceremonies attended by the Bishop of Western North Carolina, school directors, and parents of students. Honored guests included Miss Frances Chester, who taught for 31 years at the school; the Donnell VanNoppen family; and the A. B. Stoney family—their names grace the new buildings. Mr. Stoney and Mr. VanNoppen are area businessmen very active in church and civic groups. In the Stoney Science Hall, labs are named for A. C. Fowler, who taught at Patterson for 30 years; and for Luther W. Oehlbeck, a physician in Morganton, N.C. At the conclusion of the dedication, James Thoms, representing the Class of 1974, presented a plaque to the Rev. Floyd W. Finch, headmaster of Patterson, in appreciation of his services. The new director of admissions for the school is Maxie Williams, former offensive guard for the Miami Dolphins. He is also active with Explorer Scouts and the Fellowship of Christian Athletes.

■ **St. John Baptist School for Girls** in Mendham, N.J., this year not only has students from Bermuda, Panama, Honduras, and Ethiopia, but its first American Indian girl. Susan Patterson, a Seneca,

comes from Perrysburg, N.Y. The school has joined the School Consortium of New Jersey and has added a new position for the staff—the Rev. Jonathan L. King is business manager of St. John Baptist.

■ Repairs and painting inside and out, have helped to improve the appearance of **St. Mary's School for Girls** in Peekskill, N.Y. Operated by the Sisters of the Community of St. Mary, the school has numerous acres of bluff land overlooking the Hudson River a few miles from New York City. During last term, Sr. Mary Frideswide stepped into her old job as chemistry teacher when the regular instructors became ill and could not return to the school. It is said that Sister even learned a few new theories in modern chemistry. For many years the school had to wait for the completion of the "hole" under the new gym, but since the hole became a vast swimming pool nine years ago, a large percentage of St. Mary's students have received Junior or Senior American Red Cross Life Saving Certificates. Of the 12 people certified as 50 mile swimmers in Westchester County this year, nine were from the school. Two early fall affairs were combined into one festival—Parents' Day and the school bazaar were held Oct. 21. The annual Christmas pageant at the school is scheduled for Dec. 16.

■ A new curriculum is underway at Kansas City's **St. Luke's Hospital School of Nursing**. Through use of content from all areas of nursing, the school time needed for a diploma has been cut from 33 months to 27 months. Freshmen students at St. Luke's take selected college subjects in arts and sciences. Second-year students study methods of maintaining



Dedication of the Classroom-Cluster Building at the Patterson School

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■ Five new faculty members have joined the teaching staff of **Christchurch School**, Christchurch, Va. The Rev. Peder N. Bloom, a deacon, is dean of student affairs and history instructor. He has had service with the Army Quartermaster Corps in Japan and taught at Wellington College, New Zealand, for several years. Other new instructors include David Huntley—English and sports; Richard Brennan—classical languages and varsity coach; William L. Koen—art; and Capt. Robert L. Leffert, U.S. Army ret.—mathematics and audio-visual coordination. Capt. Leffert is also qualified to teach German.

■ Boys are the big news as **Seabury Hall** opens its ninth year on its Makawao, Maui, Hawaii campus. Founded in 1964 as a boarding school for girls, Seabury Hall accepted boys as day students in its early years. Later the girls-only policy was invoked, only to make way for boys as day students once more. Boys now make up one-third of the combined boarding departments and one-third of the entire enrollment in grades 7 through 12. Having won full five-year accreditation, Seabury Hall stresses a college preparatory curriculum in an atmosphere that permits a free flow of ideas between

students and a relatively young faculty. Students enrolled this year come from Long Island, California, Alaska, Japan, and Saipan, in addition to those from the other Hawaiian Islands.

■ During the weeks between Thanksgiving and the Christmas recess, regular classes at **Christ School**, Arden, N.C., are suspended in favor of a variety of independent studies. Choices of program range from attaining a pilot's license to studying water chemistry, to printing and publishing, or perhaps to working with a veterinarian. Studies for this interim period must have faculty approval. Projects include intensive study of Civil War campaigns at Gettysburg and Chancellorsville, the Revolutionary War battles from Kings Mountain and Cow Pens to Guilford Court House and Alamance, with the paths of battle being taken by students while they study creative writing, drama, southern politics, American electoral systems, forestry, printing, environmental conditions, novice licensing in ham radio, as well as attending lectures in nearby universities. As the interim period is developed travel will become a more important part of the overall picture. Overseas travel is being considered and trips to Atlanta and New York are to be taken this year.

■ Construction of a modern \$1.2 million academic building on the campus of **St. Paul's College**, Lawrenceville, Va., is underway, according to an announcement made by Dr. James A. Russell, Jr., president of the college. When finished, the building will house the departments of humanities, business, education, and social sciences. Completion date is scheduled for late summer 1973. The structure will occupy 38,398 square feet in area



A chapel service at the Episcopal Theological Seminary in Kentucky



St. Agnes's all-day history fair

feet from the dormitory and 175 feet from the library and through an area frequently used by students for recreation activity. A delegation of school officials met with highway department engineers to discuss the situation. The result: an alternate route would be studied.

■ Sharing computer time with numerous other Dallas area high schools is **St. Mark's School of Texas**. The computer is used in a regional program which focuses on mathematical problem solving. Students learn BASIC language and then are able to program problem and instructional exercises during their free time. St. Mark's also has a new media course for the Upper School. While new TV equipment is being considered as part of the school's \$1 million arts-communication complex scheduled for construction later this fall, the present media course concentrates on Super 6 and 35 mm. film and audio presentations, some of which will be used on the student-run campus radio station. Modular scheduling in the upper grades with a six-day cycle of 20-minute mods allows various classes, particularly science and art, to meet for different lengths of time—up to two hours—on different days.

■ In early October a week was set aside at **St. Andrew's School**, St. Andrews, Tenn., to allow a massive immersion in the life and works of its most famous alumnus, the late Pulitzer Prize winning novelist, James Agee, who died in 1955, at the age of 45. This study preceded the dedication of the James Agee Memorial Library at St. Andrew's on Oct. 14. That occasion drew some of Mr. Agee's closest friends, including Allen Tate and David McDowell, who is a St. Andrew's alumnus himself. The library with its 8,000 volumes, has an Agee Special Collection of the alumnus's published works, some of his manuscripts, personal letters, and the uncut version of the four-hour TV documentary on Abraham Lincoln. Recorded on the dedication day and filed in the library are tapes containing recollections, and evaluations of Mr. Agee by his friends. The school is the setting of the Agee novel, *The Morning Watch*. Mr. Agee's association with St. Andrew's School began when he was about ten years old and lasted until his death.

■ With 1,700 acres in Chester County, Pa., for a campus, **The Church Farm School** offers a home and a college-preparatory curriculum to boys in 7th through 12th grades. The student body ranges from 140 to 170 boys, with anywhere from 20-25 states represented in the average school year. Each boy accepted for the school must—with the exception of the sons of clergymen, servicemen, or alumni—come from a fatherless and/or motherless home. The founder and headmaster of Church Farm School, the Rev. Charles W. Shreiner, was himself a product of a broken home. The school is supported primarily by contributions from individu-

with 22,537 square feet of assignable space. St. Paul's is a member of the Association of Episcopal Colleges.

■ An annual popular event at **St. Agnes School** in Alexandria, Va., is the all-day history fair. Held each spring, last term's sixth graders provided a taste and see tour of 30 countries. Seventh graders traced American history from exploration through colonization. Some of these students had chosen punishments in colonial America as their theme and made models of a ducking stool, pond, and victim, as well as small-scale stocks. Another section of the fair dealt with the landmarks in the growth of human rights. One student had made a model of Horace Mann's first public school. Tables of artifacts from foreign countries were supplemented by explanations from the sixth-grade students who were wearing costumes of the designated lands. By the frequency with which the plates of food samples from several countries had to be replenished, the taste part of the tour was equally well received.

■ Chosen as a model school because of the success of the ABC Program, **South Kent School** in Connecticut was the subject of a feature article in *The New York Times*. The Boston-based ABC Program (A Better Chance) has successfully placed more than 1,000 students in 122 independent schools during the past eight years. South Kent School has had outstanding success with its ABC students. Every ABC student accepted by the school has completed his course of studies and gone on to college, an achievement shared with only one other member school.

■ **Porter-Gaud School** in Charleston was facing the prospect of having an arm of a South Carolina expressway running through its campus. In fact, the chaplain's house would have been isolated from the rest of the school. The road was to have gone over high land and marsh owned by the school at a point some 150

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als and the interest from an endowment fund. Together, these sources of income pay approximately 80% of a boy's annual tuition. The parent pays less than \$800 per year. The school also offers the opportunity to learn fundamentals in a number of trades.

■ "Get a head start in college" is a new slogan at coed **Sewanee Academy**, formerly Sewanee Military Academy. The preparatory department of the University of the South makes this offer to parents of bright students because of the location of the university adjacent to the academy. A high-school student wishing to accelerate his education and having a reasonably high academic average may, if he is a student of Sewanee Academy, register for one or even two courses in the university at no extra charge. Upon passing the course, the prep-school student gets full credit from the academy, with an A for every college B, and a B at the academy for every college C. The student also gets face value college credit on a transcript from the university. By adding a summer session or two it is possible to accumulate a year of college credit and enter from high school as a sophomore. Considering the costs of education, this year saved has a value of between \$3,000 and \$5,000.

■ Beginning with the fall term new opportunities have been offered to the students attending **Bethany School** located on the grounds of the Convent of the Transfiguration, Glendale, Ohio. One cottage is now in use for boys in grades one through four. Each year another grade will be added until Bethany is coeducational through the eighth grade. There are already two cottages for girls. Plans are being made to accommodate up to 100

students in the future and to hold the enrollment at that level. Present enrollment is 80 students. Instructors in religious education, boys' physical education, and sacred music have been added to the staff; the primary department has been refurbished; and the science department and math classroom have been renovated. In addition there are new classrooms for French and music studies. All races and creeds are welcome and applications are considered throughout the school year.

■ There is a special emphasis on town and country ministry at the **Episcopal Theological Seminary in Kentucky**. Located in Lexington, the school draws students from many parts of the country. Both faculty members and seminarians as well as guests use what is known as the Cathedral Domain—a large tract of rural Kentucky—for retreats and conferences.

■ The Mexican program of **Margaret Hall School** in Versailles, Ky., is proving its value. Students in grades 10-12 have the opportunity to live and study in Guadalajara for approximately ten weeks at no extra cost above the regular school fees. Day students may also take part by paying an extra charge. Students signing up for this study live in an internado. Margaret Hall, itself, is the continuation of a diocesan school founded in 1898. In 1930, responsibility for the school was taken over by the Order of St. Helena. Several sisters teach at the school and are involved in various areas of school life.

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Creating a Hawaiian botanical garden at Seabury Hall

News of the Church

Continued from page 9

Body of Christ. . . . Organic unity is based upon faith. . . . The root of our division lies there, where organic unity, the unity of the Body of Christ or the Family of Christ should have its origin . . . in faith.

"We are still divided in matters of faith; there lies our greatest difficulty. But, since faith rests in the power of God, we must address our most fervent prayers to him that we may be restored to the unity of faith—'One Lord, one faith, one baptism'."

Earlier in the lecture, Cardinal Willebrands spoke warmly of ecumenical developments on the local level. "It is a reason for hope and consolation," he said, "that whenever we receive reports at the Secretariat for Christian Unity on ecumenical activities in local churches, the relations between Anglicans and Roman Catholics are generally said to be marked by fraternal cooperation, mutual trust, and love. This means that new and positive developments are not limited to persons and places."

FLORIDA

Episcopal Visit Via TV

A new concept in Episcopal visitation in the Diocese of Florida was launched when the bishop, the Rt. Rev. E. Hamilton West, talked with members of the 66 congregations under his care via television.

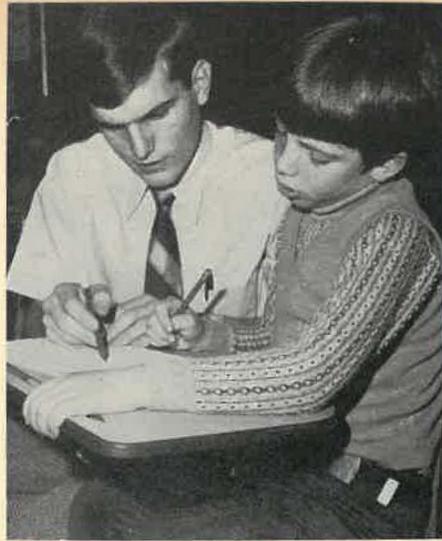
The half-hour telecast, which presented the life, work, and mission of the church in Florida and throughout the world, was sent simultaneously through stations in Tallahassee, Gainesville, and Jacksonville. Called "Mission 73—pass it on," the program was designed to help church members take part in the planning of mission strategies for the future.

Responsible for the event were William Parrish, diocesan stewardship chairman, and the Rev. Robert M. G. Libby, director of development at Jacksonville Episcopal High School. The idea for the Florida telecast was borrowed from the Diocese of East Carolina where it was introduced by the Rev. Frank Fagan.

EXECUTIVE COUNCIL

Nominees May Be Suggested for Membership

The joint committee on nominations for the Executive Council of the Episcopal Church is considering any nominations made by members of the church. This is an effort to give churchmen who desire to do so an opportunity to take part in this process.



One of Sewanee's public-school tutors

Two bishops, three priests, and ten laymen (persons) — the incumbents include eight men and two women — are to be elected during General Convention next fall. The committee to nominate has been instructed to present to both houses of convention names of at least two people for each vacancy.

People wishing to submit names for nominations are asked to give brief biographies of the people suggested. This information is to be typed and sent to the Rt. Rev. C. Gresham Marmion, 421 S. Second St., Louisville, Ky. 40202 or to Dr. Wilber G. Katz, 435 Starin Rd., Apt. 301AA, Whitewater, Wis. 53109.

No name should be submitted for consideration until that individual has agreed to serve if nominated and elected.

Bp. Marmion or Dr. Katz must have this biographical material by Dec. 15.

ECUMENICAL RELATIONS

Possibilities of Concord Seen on Papal Issue

New possibilities of concord over the major question of papal primacy were reported in Minneapolis by an official dialogue group of Lutheran and Roman Catholic theologians.

"Barriers" are not as "insuperable as they were previously considered," the 24 American participants said in a statement at the conclusion of the 15th in a series of doctrinal discussions.

The three-day meeting involved discussion of the papacy as "a form of ministry in the universal church" and was limited to the question of primacy—the position of the first rank given to the pope. No attempt has been made to discuss the question of papal infallibility, the statement said. "We believe this limitation of the scope of our discussion is historically justified. Primacy was an issue centuries before papal infallibility became a dogma," it stated.

Papal primacy is the latest of several



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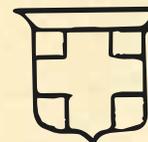
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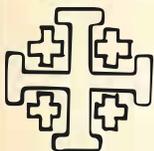
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subjects in which the theologians reported they found common ground in discussing positions which have been strongly contested in the past. Earlier, they said, they found themselves "in fundamental accord on the Nicene Creed and the Christological center of the faith as well as on Baptism, the Eucharist, and the eucharistic ministry."

Discussion at the Minneapolis session centered on the first draft of the common statement that, it is hoped, will be completed next year on universal ministry and papal primacy.

**Anglicans and Orthodox
 Set Meetings**

The joint meeting of Anglican and Orthodox subcommittees at the Patriarchal Center in Geneva, Switzerland, signaled the resumption of formal theological discussion between these two bodies within the general scheme of church reunion.

The official commissions had been appointed by the Archbishop of Canterbury (1966) and by the Patriarch of Constantinople (1964). Each had met separately three times, discovering a wide range of topics requiring examination and elucidation before joint sessions could be held.

On this foundation the subcommittees together designated the questions with which the joint discussions of the full commissions will begin in 1973, with the presentation of two papers prepared by Anglicans and two papers prepared by Orthodox members.

The question of final authority in the two churches and the way to reunion will also be considered.

Co-chairmen for the joint doctrinal discussions are the Rt. Rev. Harry Carpenter, retired Bishop of Oxford, and the Most Rev. Athenagoras, Archbishop of Thyateira and Great Britain.

The Rt. Rev. Jonathan Sherman and the Rt. Rev. William Lickfield; the Rev.

Drs. Edward R. Hardy and Robert Terwilliger, are members of the Anglican commission. Dr. Paul B. Anderson is joint secretary of the commission, and Dr. Peter Day has been named as consultant.

PENNSYLVANIA

Housing Project Protested

The Diocese of Pennsylvania agreed to lease 30 acres of property in the Roxborough section of Philadelphia to a housing developer, but while plans for the development progress, residents are devising strategies to oppose the project if it does not meet their standards.

At the same time, the Rev. James C. Blackburn, coordinator of the diocesan social action study division, said Episcopalians who wish to see their church actively engaged in trying to solve racial and economic problems will "get in front of the bulldozers if poor and black people are excluded from a development on church property."

The Philadelphia Planning Commission announced that it is studying the Roxborough plan and intends to release guidelines later this year.

Joseph Frieri, a lawyer speaking for the Save Roxborough Committee, said his group wants to see "fine, single-family, owner-occupied homes. Anything else will be downgrading and we'll fight it."

Preliminary plans for the development call for single-family structures and some multi-family units — all rental — with a swimming pool and community hall.

The development area was purchased by the Diocese of Pennsylvania about 40 years ago with the hope that a cathedral, seminary, and music school could be built there. A small chapel, St. Mary's, was built and about eight acres of the land will be retained for the chapel.

CHICAGO

Fr. Primo Consecrated

The Rev. Quentin E. Primo, Jr., 59, former rector of St. Matthew's and St. Joseph's Parish in Detroit, was consecrated Suffragan Bishop of Chicago by the Presiding Bishop in the Cathedral Church of St. James, Chicago. He is the first black to be consecrated a bishop for the Chicago jurisdiction.

Co-consecrators were the Rt. Rev. James W. Montgomery, Bishop of Chicago; the Rt. Rev. Richard S. Emrich, Bishop of Michigan; and the Rt. Rev. John T. Walker, Suffragan Bishop of Washington.

The retired Bishop of Chicago, the Rt. Rev. Gerald Francis Burrill, returned to the diocese for the first time since his retirement to take part in the service.

Attending the new bishop were the Rt. Rev. Richard B. Martin, and the Rt. Rev. George L. Cadigan. He was presented by the Rev. W. James Walker and Mr. Ernest N. Robinson, both of Chi-

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cago. The Rev. Theodore R. Gibson, of Miami, Fla., was the preacher.

The overflow crowd attending the service took part in the John B. Murphy Auditorium of the Chicago College of Surgeons, where they watched three closed-circuit color television monitors.

The service was also taped in color and was shown later on Channel 9 for a Chicagoland Church Hour program.

The new consecration rite in the Green Book was used, and the con-celebration was according to Rite II.

Guests attending the cathedral service included John Cardinal Cody, Archbishop of the Chicago Roman Catholic Archdiocese; the Rt. Rev. Timotheus, Titular Bishop of Rodostolon, of the Greek Archdiocese of North and South America; the Rt. Rev. Carl Rowinski, Bishop of the Western Diocese of the Polish National Catholic Church; the Rev. Dr. Luke Mingo, president of the National Baptist State Convention; and the Most Rev. G. Duncan Hinkson, of the African Orthodox Church.

Music was provided by the diocesan choir, church members from throughout the diocese, under the direction of B. Lynn Hebert, organist and choirmaster of the cathedral.

Bp. Primo began his new duties almost at once, for on the day following his consecration he visited St. Paul's Church, DeKalb, for a confirmation service.

DALLAS

Ordination of Women Opposed

Delegates attending the annual convention of the Diocese of Dallas went on record as being opposed to the ordination of women to the priesthood. Some 500 people voiced their disapproval of such ordination. The diocese will now ask General Convention to reject petitions permitting the ordination of women. Three reasons were cited for the opposition. Such ordination:

(✓) "Would virtually terminate further ecumenical discussions with the Roman Catholic and with all Orthodox Churches of the East";

(✓) "Would certainly cause a schism within the Episcopal Church";

(✓) "Would be a grave deviation from the faith, practice, and teaching of the historic church from the time of its inception."

In other action, the convention approved the financing of the diocese on an assessment rather than on a voluntary basis. This issue, debated at length, was passed on a 313-239 vote. The assessment for each parish and mission is expected to be 10% of each local budget plus \$9 per communicant. A 1973 budget of \$800,814 was approved.

The positive action on assessment financing was viewed by many as a re-

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sponse to an appeal from the Rt. Rev. A. Donald Davies for a more serious commitment to Christ through stewardship.

In his charge, the bishop said that "as a diocese, we have not kept faith with the principles of the voluntary plan as adopted in 1965." Since 1968, he said, there has been a steady decrease of support for work outside the local congregation.

Bp. Davies said he prefers voluntary giving and hopes the assessment plan can be abandoned after a few years.

A number of speakers, mostly those opposed to assessment, said voluntary giving had fallen off because of opposition to certain national church programs. Opponents of the assessments said the diocese was establishing a "head tax." Proponents of the new plan contended that the local parish is not an entity into itself but an arm of the diocese.

Bp. Davies felt that all but 12 or 14 of the parishes will be able to pay their assessments. A special committee will seek adjustments with local congregations facing genuine difficulties.

ROMAN CATHOLICS

Change in Text of Lord's Prayer Questioned

Dale Francis, the editor of *The National Catholic Register*, which is published in Fort Worth, has questioned whether the proposed translation of the Lord's Prayer "is genuinely and certainly required for the good of the church."

Dale Francis asked, "The 'Our Father' is such an important prayer to Catholics, it is known so well, is so completely within the consciousness, is it really necessary to change it?" He observed that although U.S. Roman Catholic bishops have not yet approved changes in either the Lord's Prayer or the Apostles' Creed, there is an effort under way to have them accepted.

The editor also asks: "Is it [the proposed translation] really more beautiful? Does it really become more meaningful?" He also asked if the advantages justify another break with continuity and tradition.

Mr. Francis said that if the translation is really required, then it should be done. But, he added: "If it is not, if it is just a change because some think it might have some ecumenical use . . . then leave it to be as it has been."

[Editor's note: The translation of the Lord's Prayer to which Mr. Francis refers is the ICET text found in the Green Book, Rite II.]

CENTRAL PENNSYLVANIA

First Phase of Drive Exceeds Goal

The \$300,000 fund-raising campaign begun last May in the Diocese of Central

Pennsylvania to raise money during the next three years for diocesan needs — present and future — has exceeded its goal by some \$200,000. Of the total, \$392,056 has been pledged or given through the diocese's 70 parishes and the remaining \$118,350 through special personal contributions. This campaign is the first phase of the diocesan Second Century Fund which has an overall goal of \$1 million within the decade.

As approved by the diocesan council the first grants from the Second Century Fund have been made. Total allocations were \$98,800, and include \$13,000 for church work in Japan and the Philippines, and to three Episcopal seminaries; \$35,000 to the Episcopal Home for the Aged at Shippensburg; \$10,000 to the Bishop Heistand Fund for low-interest loans to parishes; \$10,000 to the Bishop Honaman Fund for new programs and advance work in the diocese; \$19,000 for a new ministry; \$1,500 for continuing education of clergy; and \$10,000 for the diocesan emergency fund.

Principal efforts in fund solicitations occurred before Hurricane Agnes hit last June, but along with the continued Second Century contribution have come \$46,874 in funds specifically for flood relief. Church property in the 26-county diocese damaged by the hurricane includes parishes in Lock Haven, Blossburg, Hershey, Lewiston, Marietta, Milton, Newport, and Tyrone.

According to the Rt. Rev. Dean T. Stevenson, Bishop of Central Pennsylvania, the original fund program is being re-evaluated to incorporate additional aid to flood victims if possible.

ENGLAND

Monks Sing at Coventry's Anniversary

Forty Benedictine monks from the Abbeys of Ampleforth, Belmont, and Douai sang vespers at the service marking the 10th anniversary of the consecration of Coventry's cathedral which stands by the site of the cathedral razed during WW II.

The service also marked the first time Benedictine monks had sung in the Anglican cathedral, new or old, since the dissolution of the old Cathedral Priory of St. Mary 434 years ago.

The bombing was recalled in the sermon preached by the Most Rev. Basil C. Butler, Roman Catholic Auxiliary Bishop of Westminster. He said the new Anglican cathedral "rose like a phoenix upon the destruction of its venerable predecessor amid the calamities of the Second World War. And if it is asked why the form of service this evening includes the Vespers of St. Benedict sung by a choir of Benedictine monks, the reply is that the cathedral is built up on the ruins of a Benedictine Abbey.

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CRIME AND PUNISHMENT

Attica Probers Critical of Governor

The 518-page report of the commission investigating the Attica State Prison (N.Y.) rebellion of September 1971, asserted that Gov. Nelson Rockefeller of New York should have intervened personally in negotiations before an armed assault on the prison was initiated. The report also concluded that the eruption of violence was spontaneous, a result of "frustrated hopes and unfulfilled expectations after efforts to bring meaningful change had failed."

The report by the nine-member commission headed by Dean Robert B. McKay of the New York University Law School, also charged that the prison had no plan for dealing with riots, negotiating efforts were not well planned, press coverage provoked rhetoric, not dialogue, the assault plan was faulty and uncoordinated, and prison officials took no effective steps to quell inmates' fear of reprisals.

In the report, inmates were condemned for their practice of taking hostages as a means to effect change.

The report, which was adopted unanimously, resulted from interviews with 3,000 inmates, correctional officers, state troopers, National Guard personnel, and residents of Attica. The commission staff was headed by Arthur Liman, a New York attorney.

Stressing that Gov. Rockefeller's position was a very difficult one, the report said that in the final analysis, the governor should have gone to Attica, "not as a matter of duress or because the inmates demanded his presence, but because his responsibilities as the state's chief executive made it appropriate that he be present at the scene of the critical decision involving great risk of loss of life. . . ."

The commission backed the governor's contention that amnesty for major criminal acts by the inmates could not be granted but added that the possibility of amnesty for minor offenses had not even been explored.

In an interview, the Most Rev. Edwin Broderick, Roman Catholic Bishop of Albany, a member of the commission, said he is in agreement with the commission's conclusions that the entire judicial system and prison system need overhauling.

Citing the "inhuman conditions and

treatment" afforded inmates at such prisons at Attica, the bishop said men cannot be imprisoned for 10 years and be expected to emerge as "model citizens." He described the isolation cells in prisons as, "like a zoo" or "bird cages." He said there is no "sincere attempt" to rehabilitate inmates within the present prison system.

Besides Mr. McKay and Bp. Broderick, members of the commission included Robert L. Carter, lawyer; Mrs. Amalia Guerrero, president of the Society of Friends of Puerto Rico; Amos Henix, a former inmate who heads Reality House; Burke Marshall, deputy dean of Yale Law School; Walter Rothschild, chairman of the New York Urban Coalition; Mrs. Dorothy Wadsworth, Rochester community workers; and William Wilbanks, graduate student in criminal justice.

SOUTH AFRICA

Government Has "Hard Heart"

An Anglican priest who has been living on five rand (\$6.65) a month in a protest action against conditions in resettlement areas for Africans, says that South Africa's minister of Bantu Administration and Development has "hardened" his heart "like Pharaoh."

In April, the Rev. David Russell of King William's Town began his six-month project with the intention of writing each month to the government official, M.C. Botha, and asking him to do something about the situation.

But in his fifth letter, Fr. Russell said the letters had brought no result, and that the final one would therefore be sent to clergymen of the Nederduitse Gereformeerde Kerk, largest of the three Dutch Reformed Churches in South Africa.

"I have failed with you," he wrote to Mr. Botha, "But I have faith that God may use them to move those in power."

"I have written to you each month in the hope that you might become more aware of the conditions under which so many black people suffer," the priest continued. "I have pleaded that grants, pensions, and wages be increased, but you have done nothing."

"I have urged you not to allow rations to be withdrawn from families who have been able to get maintenance grants, but you would not heed. You hardened your heart like Pharaoh."

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Book Reviews

THE MYSTERY OF CHRIST AND THE APOSTOLATE. By F. X. Durrwell. Sheed & Ward. Pp. 168. \$7.50.

The church has been assaulted from many sides, from within as well as from without. Nobody is more aware of this than are the clergy and the dedicated laity. Within the context of "Let's tear down all establishment," there has been specific denunciation of the Christian

church. Mocked as irrelevant by so many thousands, it has become popular (once again) for people to smirk at the church.

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(The Rev.) PAUL Z. HOORNSTRA, Th.D.
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THE DELICATE CREATION: Towards a Theology of the Environment. By Christopher Derrick. Devin-Adair. Pp. 129. \$5.95.

This book on the environmental crisis sees the problem in terms of two theologies. The problem theology, which Christopher Derrick believes underlies all secular thinking, is Manichaeism. This theology views the environment as hostile (p. 42) and therefore to be conquered (p. 83). The author sees a clear causal connection between many of the problems of modern man and this theology.

The salutary theology is Christian. It affirms "the creative and loving presence of God in all his works, all his possessions, and the consequent holiness of the phenomenal universe" (p. 94). A corollary of this theology is that man is a tenant, not an owner, of the planet, and should therefore manifest cosmic piety. Derrick, a devout Roman Catholic, writes from the point of view that Chardin is "that great Gnostic visionary" (p. 61), and that contraception is a Manichaean idea (p. 46).

The major criticism of *The Delicate Creation* is anticipated by the first word of the subtitle. I hope that Mr. Derrick or someone else will write a book on "A Theology of the Environment," avoiding such sentences as ". . . modern society is torn between Apollonian Manichaeism and Dionysiac Gnosticism" (p. 87).

(The Rev.) WALTER G. HARDS, Th.D.
St. David's, Baltimore

THEOLOGY OF PLAY. By Jürgen Moltmann, with responses. Harper & Row. Pp. 113. \$4.95.

Jürgen Moltmann, a professor at the University of Tübingen, is concerned that we are not seeing enough of "liberated beings" embracing their liberty and playfully following the newly opened paths. He wonders if "conservative and revolutionary legalism" has caused paralysis by friction.

Moltmann examines this theme in "The First Liberated Men in Creation," which is his section of *Theology of Play*. He

begins with the concept of liberation of man through games and ends with thoughts on a liberated church and experiments in freedom.

Robert Neale, a professor at Union Theological Seminary in New York, views the Crucifixion as adventure and therefore a form of play. He titles his essay "The Crucifixion as Play."

Sam Keen, a consulting editor for *Psychology Today*, contributes what is called a "god-song" about g(o)d and (d)evil. He suggests one is free not to play a game.

David Miller is a Syracuse University faculty member. His essay, "Playing the Game to Lose," focuses on the non-playful quality of death. He finds that the winner doesn't always win or the loser lose.

A lack of proper definition of basic terms and an extremely rambling treatment of shifting and changing subjects weakens this book to the point that the reader could believe he is overhearing a mystifying discussion at a university area tavern. Indeed Moltmann, in a closing response, refers to its "chance composition" and says that he is at a loss to answer the approaches of the other contributors.

R. D. IRWIN

Bethesda-by-the-Sea, Palm Beach, Fla.

EYEWITNESS. By **Robert Payne.** Doubleday. Pp. 397. \$10.

Robert Payne is an author of considerable accomplishment. As a young man, he was apparently a daring character who managed to get himself involved in some of the world's major events. This volume covers his personal experiences from 1937 to 1946.

He was in Austria just before Adolf Hitler's armies invaded that country, but he escaped despite having been involved in an abortive plot on the Führer's life. He was in Spain during the civil war, went to Singapore but got away just ahead of the Japanese takeover. He lived through the early days of China's civil war and interviewed Mao Tse-tung before Chang Kai-shek's final defeat. The Indian-Pakistan separation and its monumental bloodbath were forecast in Payne's interviews with Hindu and Moslem leaders.

Eyewitness is not a history but a recital of personal experiences. Lack of precise dates sometimes is a slight frustration for the reader. Descriptions of China's beauty and stark contrasts occasionally becomes repetitive but the prose is sound for itself.

FRANK STARZEL

St. John's Cathedral, Denver

INVEIGHING WE WILL GO. By **William F. Buckley, Jr.** G. P. Putnam's Sons. Pp. 410. \$7.95.

Inveighing We Will Go is more of Bill Buckley — this one an anthology of a

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hundred or so of his columns and essays, including a reprint of an interview with him by *Playboy* magazine. Devastatingly witty, unconventionally profound, William F. Buckley, Jr., pulls down the dogmas of the liberal establishment on the American scene. Urbane, sophisticated Buckley is not the philosopher for the dull and not-so-well read. His vocabulary is Brobdingnagian (look it up if you like) in spite of his disclaimer in the introduction that his latest work is not as anfractuuous as previous ones. He nevertheless enlarges the mind and causes us to ponder the inexorable leftward trend in American life since Roosevelt.

The book? It has short essays on everything from sex to Nixon; from the Roman Catholic Church to LBJ. It is a compendium of opinion which is well worth the price. Whatever your philosophical proclivities, Buckley will stretch your thinking.

JOHN E. WAGNER
St. Mary's, Edmond, Okla.

A COLLECTION OF VERSES. By **Bland** and **Polly Tucker**. Privately printed at the Ashantilly Press. Darien, Ga. \$ not given.

"Bland" is the Rev. Francis Bland Tucker, theologian, poet, hymnologist, liturgiologist, and beloved parish priest for over a half-century. "Polly," his wife, is Mary Goldsborough Laird Tucker who died Feb. 15, 1972. Both the Tuckers and the Lairds number in their families prominent Episcopal clergymen and lay persons for generations.

This *Collection of Verses* has fun poems to each other on St. Valentine's Day, wedding anniversaries, and the like. It has Bland's great hymns, seven of them, six in our Episcopal hymnal and the seventh in our supplement. It even has a jingle to Tommy Tucker, their much-loved little dog, now an oldster at 15 years, who with Bland recently visited this reviewer's family and fascinated our three-year old granddaughter, Amanda Smith.

Polly and Bland are reminiscent of Elizabeth Barrett and Robert Browning. They are the best Victorians, undaunted by the tumult and fury of the 20th century. These two loved all of God's people, creatures, and things because they loved God, beauty, and joy. And they loved each other.

Polly's sister, Anne Lee Laird Bell, was the wife of Wilbur Cosby Bell, great and loved theologian of Virginia Seminary until his death in 1933. The four were as close to each other as humans can be in Christ. Polly's poem, "The Wall," was occasioned by Cosby's death. It is instinct with grief and Christian certainty and so deeply ministers to all who are bereaved that I am asking the editor to publish it separately in TLC, a church which includes the Communion of Saints with Angels and Archangels and all the Tommy Tuckers and his fellow creatures.

This volume is a *Benedicite, omnia opera Domini.*

(The Rev.) ALBERT T. MOLLEGEN, D.D.
The Virginia Seminary

The Wall

I think that when we die the great surprise
Will be how slight the separation is
From those we love and needs must leave behind.
'Twill be as though we walked along our ways
With a great wall between us. We, with eyes
Made clear by gazing on Eternity,
Can penetrate the wall and see them there;
While they, with holden eyes and heavy hearts,
See only the obstructing wall between.
Do they not know that we are with the Lord
Who after death appeared and talked with men
And lives for evermore, the Lord of heaven?
Roll ye away the stone! Break down the wall!
And seek not *living* men among the dead!

Could I steal forth, as thou wast wont to do
Into the hushed, gray stillness of the dawn,
And watch with thee from some dew-frosted hill
The shimmering day emerge from out the night,
And over folded valleys and dark trees
The misty rim of earth fade into Heaven—
I, too, might go back to the world of men,
My Father's joy reflected in my face.

Polly Tucker

Booknotes

Karl G. Layer

THE MESSAGE OF LIBERATION IN OUR AGE. By J. Verkuyl. Eerdmans. Pp. 110. \$2.45. The author begins by asking: "In what does man's salvation consist in our day?" In his answer he begins by exploring the relationship between salvation, liberation, justice, and mercy. What men are seeking can be found only through the Gospel of Jesus Christ. The church is called to work out the implications of the liberating Gospel in all areas of life. He touches on such areas as professional, social, and ethical relationships between individuals; family relationships; war and peace; race relations, politics; science and technology. Finally, Verkuyl calls the church not only to proclaim the Gospel to the world, but to live it before the world, to close the gap between God and the world as it is.

HOW TO BELIEVE AGAIN. By Helmut Thielicke. Fortress Press. Pp. 220. \$3.95 paper. In this volume one of the well-known interpreters of Christianity pro-

vides a presentation of the faith for the man who finds it difficult to "believe" but who nevertheless "hungers and thirsts" for a genuine faith. In 15 chapters originally presented as a sermon series, Thielicke confronts such questions as: "How can we be freed from skepticism?" "What has God to do with the meaning of life?" "How are we to reconcile God and politics?" and "What meaning is there to innocent suffering?" His answers are biblically based.

'ECOLOGY: Crisis and New Vision. Edit. by Richard E. Sherrell. John Knox Press. Pp. 159. \$3.45 paper. Contributors to this volume present a biblical approach to the question, and problem, of ecology and the environment and man's responsibility. Authors include Thadis Box, Norman Faramelli, John Snow, Scott Paradise, Michael Rossman, David Steindl-Rast, Everett Gendler, and Richard Underwood.

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The Rev. Clark Hyde is part-time assistant, St. Matthew's, 5240 Halmadge Rd., Toledo, Ohio 43623.

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The Rev. Tyrus C. Petty, Jr., deacon, is a canon on the staff of Grace Cathedral, Topeka, Kan. Address: 2940 W. 31st Street Court, Topeka (66604).

The Rev. Joel W. Pugh, chaplain of the University of the South, Sevanee, Tenn., is to be rector of the Falls Church, Falls Church, Va., Jan. 1.

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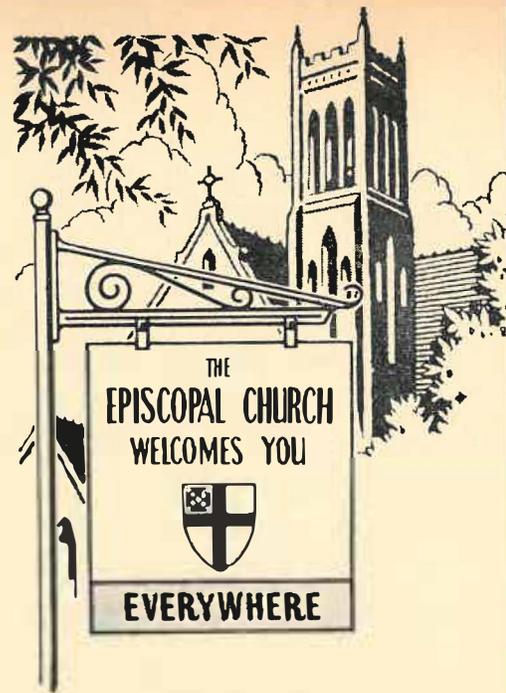
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