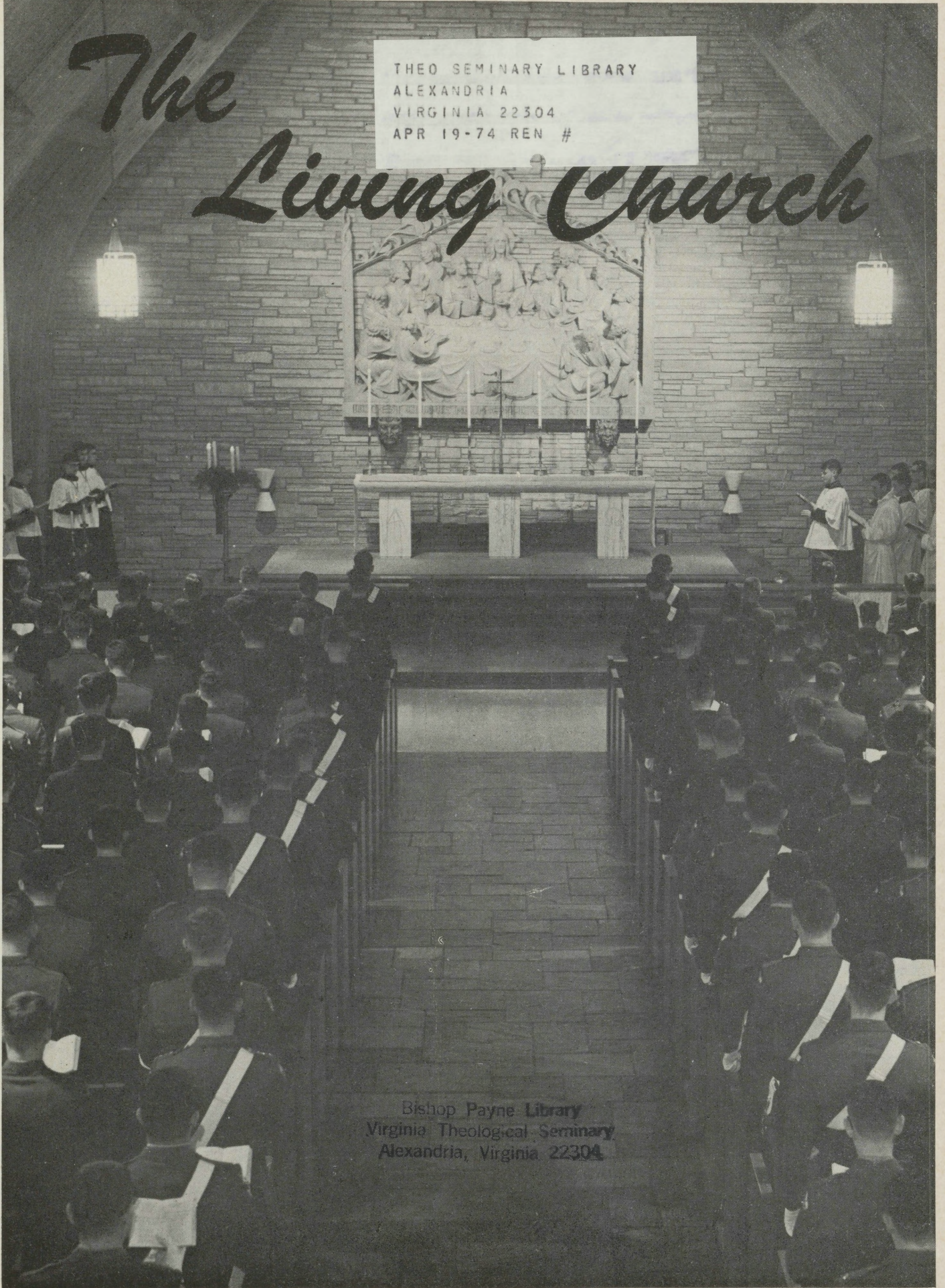


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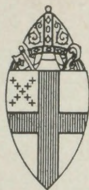
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THE RIGHT REVEREND JOHN E. HINES
PRESIDING BISHOP, EPISCOPAL CHURCH

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To All Friends of Episcopal Schools:

Episcopal School Week this year will be observed October 21-28, affording us an opportunity to affirm clearly that the work and witness of our schools lies close to the heart of our mission. There are more than a thousand of them serving in the overseas and domestic dioceses of our church.

Two hundred years ago John Ruskin, writing in his treatise on the City-State of Venice, said: "The decline of her political prosperity was coincident with the decay of her domestic religion." Perhaps the first danger signal that challenges the future of our society is the increasing vulnerability of independent and private educational institutions in the face of economic pressures; therefore, the Episcopal schools must be financially supported. And along with the economic problems, there is the increasing secularization of the educational institutions that remain; therefore, we must both understand and uphold the religious vocation of our schools. A cornerstone at All Saints' School, Carmel, Calif., states that vocation directly and with beautifully simple eloquence:

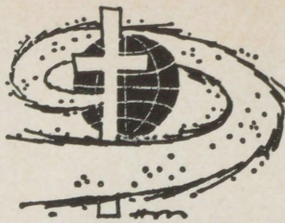
This school is dedicated to the glory of our Lord Jesus Christ, that the Way, the Truth, and the Life may be proclaimed to a new generation.

Our schools have their roots in the conviction that the Christian faith has something decisive to say and to give to the world and that each generation must be prepared for that witness. The steady expansion of Episcopal schools is heartening evidence of their vitality -- that expansion must be continued in an age in which so much that is essential to our freedom is under assault.

Therefore, I call upon the church to uphold its schools.

Faithfully yours,

PRESIDING BISHOP



With the Editor

I HAVE read Harvey Cox's latest book, *The Seduction of the Spirit* (reviewed in TLC, Oct. 7) and now I have read Andrew Greeley's review of Cox's book in *The New York Times Book Review* of Sept. 16. Neither the reviewed nor the reviewer so much as mentions truth in religion. Dr. Cox talks about religious beliefs in terms of whether he finds them interesting or perhaps meaningful to those who profess them; but in his way of "doing theology" it is evidently of no importance whether a belief is true or a practice expresses a truth. One would think that a Roman Catholic theologian like Fr. Greeley, reviewing the book, would be either astounded or at least mildly puzzled by this omission, but apparently not; he doesn't mention truth either.

This is a common phenomenon in contemporary theological writing. I suppose that those who do it would defend their neglect of the truth question by saying that we have moved out of, and up from, an era of sterile rationalism in theology in which we concerned ourselves with such trivial questions as how many angels can dance on the point of a needle, and does God exist and if so what kind of being is he, etc. I guess I'm hopelessly old-fashioned. I still want to know whether such a belief as the one that there is Hell to pay for sin is really true, to say nothing of a number of other faith-propositions. I'd like to know not so much what Dr. Cox likes or dislikes as what he believes or disbelieves. I can't shake the feeling that Christians "doing theology" should not only raise the truth question about whatever they talk about, but should raise it first, and not pass on to any other consideration about their subject until they have answered that question at least to their own satisfaction.

The Rev. Julius Pratt died last August. His friend and college classmate Dr. Arthur Ben Chitty of Sewanee sent us a copy of a letter to his wife which Fr. Pratt wrote while still in health. I publish it here because it may give some readers the good idea of making similar provision for their own mortal end. It reads:

If it appears that I am about to die, tell me the truth, and call the priest to administer the sacraments. I am not afraid to die, but I would like to approach the experience honestly and intelligently and as a Christian.

Do not prolong my life artificially, when there is no hope for recovery. I do

not want to exist as a burden to you, or occupy hospital facilities that could be used for someone who can be healed. Immediately upon my death, let the doctors use any parts of my body which may be useful in helping others.

Call the priest before you call the mortician. Take the priest with you to make arrangements with the mortician, whose services are the same in all cases but whose charges depend on the coffin you select. Choose the cheapest coffin he has. I enjoyed material things while I was alive on earth, but I have no use for them after I die. I'd much rather have you spend money for your own comfort or pleasure than to waste it on an expensive coffin. Do not buy new clothes for my body: any old thing will do. I do not want my body displayed after I die, either in the mortuary or the church. It is better for people to remember me as a living person than as a corpse.

The burial service of the Book of Common Prayer with Requiem Eucharist should be held at St. James Church. If possible I would like two hymns to be sung: "Ten Thousand times ten thousand" and "O what their joy and their glory must be."

I request flowers for the altar only. In lieu of other flowers I would appreciate gifts to the Greene Valley Hospital to be used at the discretion of the superintendent. Interment is to be in Andrew Johnson Cemetery. The church's burial office is to be first and afterward military rites conducted by the Andrew Johnson Post 1990, VFW.

To Mrs. L.H.: You ask a good question—What do I think ought to be the substance of a liturgical confession? Only, I'd strike the word "liturgical" and make it any confession, formal or informal, public or private. I will answer the question in the words of Pogo: "We have met the enemy and it is us." As long as that is essentially what a confessing Christian person or congregation says to God, the confession is sound. Otherwise it isn't.

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19. Henry Martyn, P.
21. Pentecost XIX

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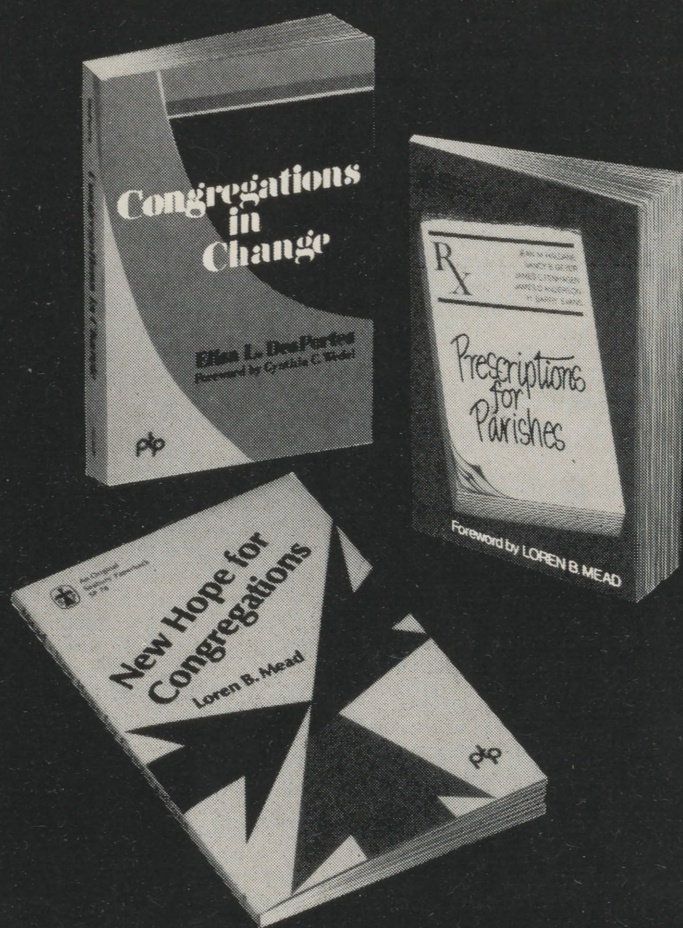
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The Living Church

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Letters to the Editor

Prayer Book Boredom

It is possible for a person of skilled technique to play music, say Beethoven or Brahms, every note in place, without playing the intrinsic meaning and emotion the composer wrote there. It is possible for a reader to pronounce in sequence every word in a poem or prose selection without reading what the author wrote there. The delicate relationship between sound and mind, emotional and spiritual reach, is present not in notes or letters but between them, in the intricate interdependence of juxtaposition.

The Book of Common Prayer and the Bible are richly blessed in poetry and prose. A good reader can bring the fullness of their meaning to his listeners; and strangely but certainly, with repetition he will find new subtleties of truth springing in his mind as he reads.

I was taught in childhood that the priest speaks to God for his people and from God to them: that the perfectly paced words of the eucharistic liturgy and other services of our church express man's awe, wonder, and joy, and God's majesty in the mystical reality of this conversation.

Any priest who congratulates or pities himself for boredom while reading from God to his people and from his congregation to God, the creator of a universe rhythmic in its every manifestation—racers, mumblers, and I-don't-care-whether-you-hear-or-noters—has never learned to read.

PORTIA MARTIN

Richland Center, Wis.

Reply to Fr. Clark

I usually enjoy reading TLC's editorials, even though I don't always agree with them. But this morning's guest editorial "Rome and the Rest of Us" [TLC, Sept. 16] by the Rev. James Brice Clark was an exercise in intellectual dishonesty.

His opener—that "what the Roman Catholic Church does eventually influences our Episcopal Church"—and his finale—that "the Roman Catholic Church in full reaction to medievalism is suffering all the anxiety and confusion of forging a new pattern"—these statements are valid. But the "facts" he quotes to substantiate his thesis are largely fairy tales.

He refers to a "popular" commentary which no one has ever heard of and cannot be purchased in the catalogues I consulted. The remark that "any priest may almost make up his Mass as he chooses" is quite exaggerated. There are many options, to be sure, but no matter where you go throughout the world, you will recognize the same Mass. Certainly no writer would be such a fool as to say, "At special occasion Masses, you can do anything you want." The bishops have become more liberal-minded, but not one of them would stand for that.

The Cover

Chapel is an integral part of life at
Howe Military School, Howe, Ind.

The four Canons are all historical and come from the patristic era of the church. The weirdest remarks are those about the Sanctus bell. True, this is now optional, but every church that I know of uses the bell. They are not rung according to the priest's idiosyncrasies, but only at the *Hanc Igitur* and the double elevation.

Fr. Clark has done ecumenism a disservice by his sarcasm and "way-out" examples. I trust that TLC will in the future adhere to its more intellectual approach.

(The Rev.) EDWARD G. ST. GODARD

Our Lady of Consolation Church
Pawtucket, R.I.

Ordination of Women

Fifty years of Anglican debate over women's ordination may be coming to an end. Sociology is no help, or threats of schism, or choruses of "Sit down, you're rocking the boat." Swedes do and Greeks don't. What matters is the catholic sacraments.

Professor von Allmen (in *Sexuality—Theology—Priesthood*) teaches that the sacrament of holy baptism is not sufficient to overcome the impediment to ordination that every woman inherits from the creation! From a more catholic point of view, Dean Capon (at the GTS conference in January 1973) defines the matter of ordination as "not masculine humanity, but humanity redeemed through the waters of baptism."

Von Allmen stresses the identification of the famous verse in Galatians (3:28) with baptism and not ordination: being baptised into Christ is more important than being Jew or Greek, slave or free, male or female. If that is so—if baptism is really more important—then suitable baptised Christians should be ordained to the catholic priesthood and episcopate without regard to their race, economic status, or sex.

(The Rev.) GEORGE S. SWANSON

Rector of St. George's Church
Kansas City, Mo.

Watergate

Your article, "Watergate — Churchmen Challenge President's Address" [TLC, Sept. 16], was decidedly unfair both to the president and to those who participated in the demonstrations of the '60s, and is a rather naive expression of recent history.

To begin with—and I did listen to the president's address—he made no attempt to justify in his address the actions of those who participated in *l'affaire Watergate*. The opposite was true. He did point out a moral climate which appears to exist in our country today and which he traced back to the events of the 60s. For this view there is some justification as there were many lawless actions committed both by responsible and irresponsible demonstrators—riots, breakins to draft boards, etc. A moral climate of "the end justifies the means" has arisen in our country and we can see it reflected not only in Watergate, but in the industrial espionage and labor violence with which we are afflicted today.

Further, your article seems to make light

of the risks many responsible demonstrators knowingly took when, apparently to make a point, you gloss over the fact that they knowingly broke laws and willingly accepted the consequences to underline the basic injustice of those laws. (I am referring here to those genuine demonstrators who acted openly and not to those who engaged in clandestine bombings or other acts of violence, or to those who knowingly used the demonstrations for their own purposes.) Lawlessness is lawlessness, and while it may be morally proper to break an unjust law, such an action does run the risk of creating an atmosphere where an individual may justify any action on the basis of because he thought it was right, it was, and that those who would punish him for breaking a law are in the wrong—regardless of what law was broken. The president was right when he stated that “. . . one excess begets another. . . .”

It appears that we in this country are in a situation rather like the man who chased out a demon and thus cleaned his house, but who has, after a while, discovered that the demon has returned to a clean home and brought seven more demons, each nastier than himself, to live with him. It seems to me that a proper course of action would be to work to get rid of the demons rather than to argue over who opened the window and let them in.

(The Rev.) THOMAS E. CLEMANS, JR.
Rector of Christ Church

Brownsville, Pa.

We largely agree with our correspondent, but would point out that the “article” he refers to was rather a news report of what some others have said. **Ed.**

Priest—Priestess

Although I agree with Fr. Moyer’s premise [TLC, Sept. 16] apropos ordination of women, the use of the word priest or priestess intrigued me.

The masculine connotation has been given to most professions but our lexicographers have been open-minded by defining the term as “one who” not “he or she who.” Even priest is defined as “one who” with no indication of sex! As women enter many fields now the name is the same—doctor, lawyer, judge, editor, artist, teacher, pianist, painter, writer, etc. There are no counterparts here.

Heaven forbid that men ever fail to embrace their high calling in our communion, but if a woman were ordained to the priesthood she would be a priest, not a “woman priest” nor a “priestess,” which smacks of pagan antiquity!

I happen to be a poet. The words “poetess” and “authoress” were never in good usage, were always obnoxious to me, and are now almost archaic. To be represented as a member of *mankind* suits me fine.

I am counting on God the *Father, Mother* Church and a sense of humor to see me through this present frivolous confusion!

DOROTHY D. HARRIS

Elmore, Ala.

A woman teacher is not a “teacheress”; a woman doctor is not a “doctoress.” The Rev. C. Osborne Moyer [TLC, Sept. 16] and others must be aware that the word “priestess” has connotations quite unrelated to the role of priest in the Christian church.

Quibbling over words is a hobby that doesn’t commend itself in print, but one’s perspective is utterly ruined by the published

existence of something like the “female rooster” analogy. A rooster and a hen are both birds. A man and a woman are both persons: and a priest, like a teacher, or a doctor, or an editor, is a person.

A. M. HEDDERICK

Toronto, Ont.

Now let’s everybody get off this subject for a while. O.K.? **Ed.**

A Neat Solution

Despite the good things—and there are many—in the Green Book, something surely needs to be done about “and also with you,” the contemporary-style response to “the Lord be with you.” This is awkward, tongue-twisting, and altogether bad. (Try saying it in reply to “Merry Christmas” or “Happy New Year.”)

The obvious motivation behind the adoption of “and also with you” is unexceptionable: this is the ICET form and, in using it, we are in step with Roman Catholics, Lutherans, and many others of the English-speaking world. It would be more to the point, however, for American Episcopalians to be in step with themselves, which much of the time they are not. For we have (rightly, I believe) retained a traditional-style liturgy as an alternative, in which “and with thy spirit” remains as the response to “the Lord be with you”; and it is extremely difficult, especially when switching from the one rite to the other, to come up with the correct response. Thus, half the congregation will be saying “and with thy spirit,” while the other half will be repeating “and also with you.” Even as a priest, when not celebrating (pardon me, “presiding”), I experience this difficulty.

I can think of a neat solution: Retain for the First Service and for all traditional-style prayers the time-honored “and with thy spirit,” which is a literal rendition of *et cum spiritu tuo* and of *kai meta pneumatos su*, uniting us with the church of the ages; then, for the Second Service and for all contemporary-style forms, replace “the Lord be with you,” etc., by a paraphrase which I recall seeing somewhere (I think in the Church of England’s Series III rite), which is:

Priest The Lord is here.

People And his Spirit is with us.

This way, people would come to associate each response with its own cue, and there would be an end to confusion.

(The Rev.) FRANCIS C. LIGHTBOURN
Librarian of the University Club
of Chicago

Chicago

Helping The Retired Priest

One must be favorably impressed with the Rev. Harold M. Wilson’s article, *The Retiring Priest* [TLC, Sept. 2]. The article is a magnificent witness to the way a priest can continue to serve the Lord and his people in a retirement status.

But one should also be equally as concerned about the problems this priest found in his retirement life. The writer spoke of the difficulty experienced in retiring from a “busy occupation to a life of leisure.” To many people, this transition is not only an easy one but a pleasant one. But it should be realized that others find it difficult, and this is why industry has had pre-retirement educational programs for employees for some time.

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"to face the terrible loneliness I have had for so long—and still have." Genesis tells us that it is not good for man to be alone. This is true in any period of life but especially in the time of retirement and older age. Many sister churches have special programs for the aging to provide home services or retirement community living so that a person does not have to live alone.

One foresees problems that our retired priest might not have anticipated. Now he seems capable of caring for himself. What will happen to him when, in the words of Psalm 71:8, "my strength faileth me"? What will happen if disability or sickness or lack of money makes it impossible for him to remain in his home?

There are two basic ways to help an older person who cannot care for himself: 1. decrease the burden, or 2. increase the power. The burden can be decreased by a person's entering a retirement community or nursing home where responsibilities are lessened and needs met. Power can be increased by providing services, many services which a parish could supply, so that an older person can remain in his own home. More and more those concerned with meeting the needs of the elderly are thinking in terms of home services which will keep the older person out of an institution.

Any thinking person acquainted with the financial picture of the local and national church knows the monetary squeeze abounding on all sides. The current financial report from the Executive Council indicates a valiant effort to operate on a tight budget with limited staff. For this reason one is not overly optimistic about obtaining substantial funds for a solid program of services to the aging.

Nevertheless, our church must respond to the real needs of her people; and one real need is an effective and comprehensive ministry to the aging. The needs of the aging in pre-retirement education, home services, housing, social and health needs, widowhood, death and dying are special needs and require a special ministry supported by adequate funding. "Cast me not away in the time of age; forsake me not when my strength faileth me" is the cry and prayer not only of the psalmist of old and our retired priest, but of every aging person of today and tomorrow. Pray God that the church will both hear clearly and respond effectively to this prayer.

(The Rev.) CLARENCE W. SICKLES

Executive Director,

Heath Village Retirement Community
Hackettstown, N. J.

Those Tapes

I, too, am among the many readers of TLC who have appreciated the Watergate editorials, but I simply cannot follow the reasoning in "Those Tapes: 'Privileged'?" [TLC, Sept. 9]. To take the last point first, Mr. Haldeman was permitted to hear only tapes of conversations in which he himself took part and for which he was present throughout—I doubt that this violates confidentiality.

The issue of posterity is a more serious one, but it may be hoped that the choice of the term "preserved" (rather than, e.g., "published") was deliberate: this still does weaken—and seriously so—the concept of confidentiality, but if the principle itself is correctly applied in this case the proper course would be to discourage later revelations rather than encourage present ones.

The first point, however, that the unannounced making of the tapes itself violated confidentiality and therefore requires publication, is simply a departure from the clear thinking which usually is to be found on the editorial pages of TLC. It is true, I am sure, that this is a less than candid practice, but it does not follow that it violates confidentiality, and it certainly does not follow that it justifies—much less requires—a further violation. In fact, to say that it does is tantamount to saying that if a priest should be so unwise as to record a confession he could therefore be further required to break the seal by playing the recording for others.

It may well be that the principle of confidentiality does not validly apply to the tapes in question—just as it would not apply to most casual conversations between priests and parishioners—but the difference "between his *handling* of those hot tapes and what goes on in the confessional or the lawyer's office" (my emphasis) is not really the point at issue (though it is a point which can be validly considered as a separate issue); what is at issue is whether the content of these tapes should have the same privileges as, say, the contents of a doctor's notes on the treatment of a patient.

(The Rev.) WILLIAM D. LORING

Rector of St. John's Church
Sandy Hook, Conn.

PECUSAN Affluence

I have not had time to read the report from the Executive Council to the 64th General Convention in detail but I have looked at the rather elaborate format and the pictures.

The first impression I receive is that the organization producing this report has plenty of money. Since it is a report of the Episcopal Church I assume, but I have no way of knowing, that the people portrayed in the pictures are Episcopalians or people being ministered to by the Episcopal Church. My overall reaction is reflected in the face of the lady in the centerfold picture who is holding the sandwich and the three balloons.

The visual message of the report seems to be that if you don't go for balloons you had better not join the Episcopal Church.

(The Rev.) R. S. S. WHITMAN

Rector of Trinity Parish
Lenox, Mass.

"Non-metropolitans"

Is ignorant infantile irrelevance and inferiority the response of the official church to the more than one-third of Americans who do not live in metropoli, not to mention the overwhelming majority in other lands in which we function? To accept the pejorative word "non-metropolitan" is in itself a gratuitous insult to those able to live beyond metropolitan centers of urban infection. The proffered suggestion that churchmen in town and country be degraded to third-class citizens subsisting on spoonfeeding by the untrained, and humbly begging the crumbs which fall from the urban table, ignores the fact that the ordinary laymen in what is the hinterland to the supercilious and superficial will move down the street or road to another church which still furnishes qualified clergy. It does not seem to have occurred to the apostles of inequity that while one may conduct a quadruped to H₂O, one cannot force him to imbibe.

(The Rev.) CHARLES G. HAMILTON, D.D.
Aberdeen, Miss.

The Mission of the Church School

Russell W. Ingersoll

OUR civilization, specifically American society, is experiencing a period of radical crisis that is threatening to undo us. The roots of the malady go far back in history, but I would have to identify the 17th century as the seedbed of our modern crisis, for in the 17th century the age of reason was inaugurated. Not that other periods had not sung the praises of reason, but rather that the exuberant confidence in the unaided power of reason was given birth in that century. Since Decartes's famous dictum, "I think, therefore I am," succeeding generations have driven a wedge between reason and the rest of our nature. Mind and spirit have become detached from each other during the course of the last 300 years until today the link between reason and spirit is most tenuous indeed.

Sensitive, prophetic voices have noted our plight, but like most prophetic utterances, their words have gone unheeded by our society as a whole. T. S. Eliot

noted in 1925 in a most eloquent prophecy that

*we are hollow men
we are stuffed men
leaning together
headpiece filled with straw. Alas!
Shape without form, shade without colour
Paralyzed force, gesture without motion*

In the mid-50s two other men picked up the note that Eliot had sounded 25 years earlier. Rollo May, observing the American scene from the perspective of psychology, noted that we are a lost, bewildered people who have no value center and have lost a sense of self. David Reisman at about the same time, offered a sociological analysis that came to much the same conclusion. In the 20th century he finds a people who have lost their inner gyroscope and thus find themselves pushed and directed by forces outside themselves. We are no longer inner-directed; we are other-directed, directed and programmed by the bureaucracies we work for, the marketing techniques that tell us what we want, the media messages that tell us what we ought to be.

Out of the theological circles at approx-

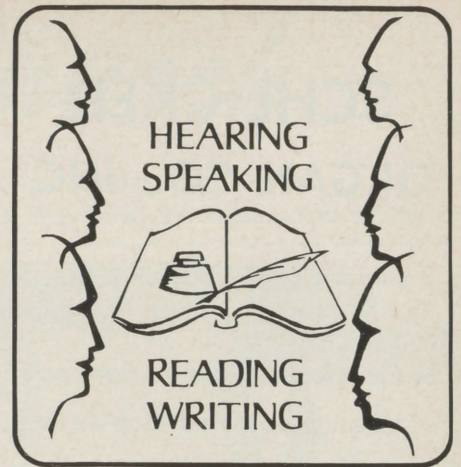
The Rev. Russell W. Ingersoll is the headmaster of Kemper Hall, Kenosha, Wis.



Inward Trek

I am a jungle teeming with alligators and hanging spiders. I pass through myself only by cutting giant reeds, by fording thick streams bottomed by the quickest sands. . . . Lord, at times I am impassable. Give me your hand again and again: I see then a glimmer of the New Frontier. I am a jungle being cleared for Life.

Judy T. Sternbergs



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imately the same time came a third voice, that of Paul Tillich, who observed that modern men have relinquished in their lives a center of ultimate concern and importance. We, like our cities, are in a flight from the center to the periphery. We have grave difficulty locating ourselves in terms of what we stand for. Indeed, as Robert Bolt suggests, we are a people who can stand for almost anything, but if anything, then nothing. We are in a word "hollow people."

This then suggests the nature of the crisis that we are experiencing and that concerns me deeply. As a society we have allowed reason to become detached from spirit. We have entrusted ourselves to reason, capable of performing breathtaking feats and great achievements in the technical realm, but totally incapable of meeting deeply human needs. We have given ourselves so completely to reason and the development of technically competent minds that we have lost sight of our spiritual center, and having lost sight of it, we are lost.

In this connection it is worth noting that we have tragically misjudged the autonomy of reason. We like to think that reason can lead into a new and better world. But it cannot, because reason can never lead. Reason is never master, it is always servant. It always serves something or someone else. Rightly understood, reason is the servant of one's beliefs, one's faith. But when faith has been lost, reason searches out other masters. It becomes the servant of other power centers, of nation, race, of bureaucracy. This tragedy is most dramatically illustrated in our century by Nazi Germany, where most of the German genius, having already lost its spiritual center, became servant to the Nazi state. But we don't have to look across the sea to see the tragic consequences; they are much closer to home, and each of us can amply illustrate this tragedy for ourselves.

My purpose is not to provide you with an analysis of the social and personal crisis I believe we are experiencing, but rather only to sketch in some of the parameters of the problem so that the brief remarks that follow about the church school in America can be understood in the context of this overriding concern.

I believe that the church school has a very distinctive and vital role to play in American society today, a role—let me call it a calling—that no other educational institutions are so ideally equipped to meet. Further, I would say to you that is incumbent on the church schools to respond to this calling with vigor and determination.

Most simply stated, our calling is to remove the wedge that has been driven between reason and spirit; to use an image borrowed from Eliot, it is to take out the straw stuffing and replace it with

something of substance and genuine value. Put yet another way, it involves restoring a spiritual center to human lives, a spiritual center that once again will take hold of reason and direct it in truly productive and creative ways.

The church school by virtue of its faith commitment has a potential freedom and independence that can be matched by no other institution. I would say of the church school that its single most important distinguishing characteristic is its Incarnational character. Like its own Lord, it is called to be in the world but not of the world. That may sound like neat theological jargon, but I believe it is practical and important, for it means that we do not disassociate ourselves to be shaped and formed by the world. Because we have a center of ultimate concern, because we have a faith that transcends all that is temporal and secular, we at least potentially have a freedom and perspective that is unique. Stated with reference to the spectrum of educational institutions that constitute American secondary education this can mean, if we allow it to, that we cannot draw away from the real world as the free school might, nor can we be shaped by the social system as the public school might. Instead, we can be that place where the real and the ideal meet, where students can comprehend what really is, dream about what might be, and then be challenged to alter the real through a disciplined application of their vision.

Because the church school is committed to a belief that reality is far more vast than the world or society we live in, it can also offer the student a center of meaning for his life that is not subject to eddies and currents of secular life. The student can be invited to exchange the straw filling for something more permanent and solid. I say "invite" advisedly, for whatever is stuffed into the center of us has a miraculous way of changing to straw before our eyes. But invite we can do, and those who accept the invitation may discover that they are no longer hollow men, but rather that they are substantial.

This is what our society needs more than anything else—men and women of spiritual substance who can once again make their minds work in the service of the Spirit. For far too long we have been educating minds, not people to direct those minds. It is time we realize that education involves more than mind or psyche alone; it involves spirit. Unless we provide for that spiritual substance, unless we begin educating the whole person, nurturing his total growth, I fear that the crisis we are currently experiencing may be for us a diminishment. But if we respond to our calling to be in the world but not of it, to educate the importance of the nurture of the human spirit, then I believe we will serve not only our society well, but indeed all mankind.

The Living Church

October 14, 1973
Pentecost XVIII / Trinity XVII

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World Needs Continue

The office of the Presiding Bishop's Fund for World Relief has prepared some new material telling of the needs of people in various areas of the world; the work of the church in meeting some of these needs; and reminders that the fund needs continuing support.

Recently, the fund sent \$5,000 to help alleviate suffering caused by the drought in Africa, which is considered the most massive disaster in the world today. Twenty million people are in need.

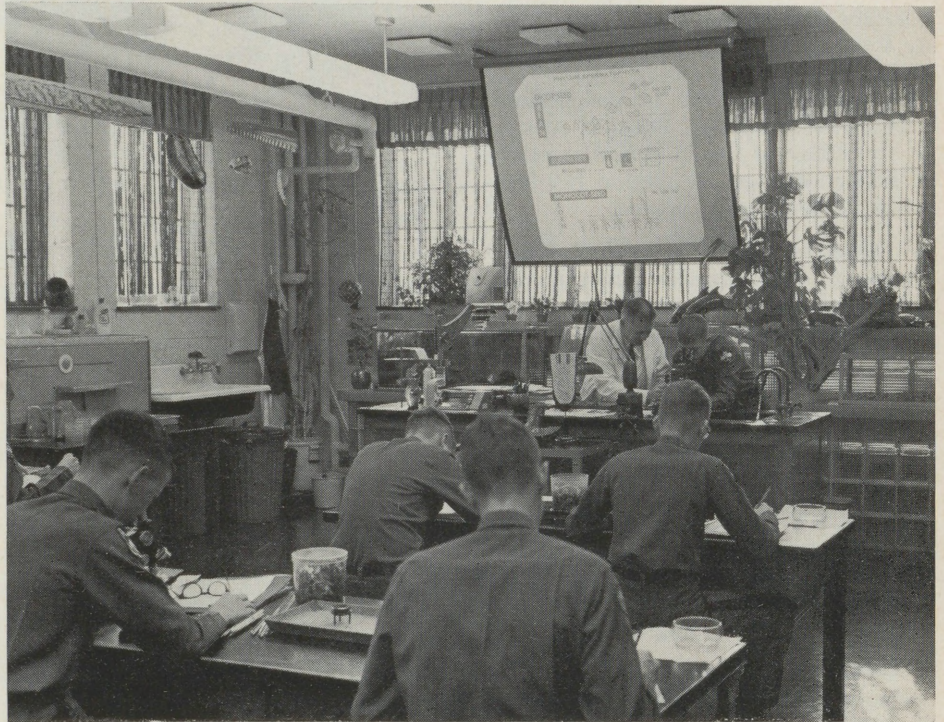
One Episcopalian with the Church World Service (CWS) medical team who left her position at St. Luke's Hospital, New York City, has written from Agadez, Niger (not to be confused with Nigeria): "On our drive up here, we passed through some formerly savannah-type regions that, because of the drought, have been turned into total wastelands—nothing but skeletons of dead trees, rotting animal carcasses, and dust blowing everywhere. We drove through a few of the distribution center encampments, and it was indeed sobering to see the people sitting listless and dispirited, with despair etched on their faces. We are working in pediatrics . . . all of the hospitalized children are severely malnourished, suffering from dehydration and vitamin deficiencies."

In Mexico, where unusually heavy rains in late summer caused the Conejo Dam to break, 200,000 people were left homeless. Food packages and blankets have been purchased by the Rt. Rev. José G. Saucedo with the \$4,000 sent to him by the P.B.'s Fund.

Elsewhere, monsoon floods hit parts of Pakistan, India, and Bangladesh. The World Council of Churches has responded with aid and the Church World Service has sent vaccines for immunization against cholera.

Bangladesh is also fighting a serious food shortage. CWS has employed a young Anglican volunteer to serve for six months administering an emergency food and material resources program in con-

Continued on page 22



A laboratory class at Howe Military School, Howe, Ind.

NEWS OF CHURCH SCHOOLS

■ Once again, **Howe Military School, Howe, Ind.**, was selected by the Department of the Army as Honor Unit with Distinction. Howe, which combines academic preparation, military training, and instruction in religion, is the only Episcopal Church school in Indiana.

■ For the third year **Voorhees College, Denmark, S.C.**, is offering courses for inservice law-enforcement officers. The course this session centers around "Critical Issues in Law Enforcement." The program is attended by inservice officers, parole officers and court workers. The college received an \$80,000 grant to train veterans in library science and is offering a two-year institute to introduce veterans to the basic concepts of library work and to prepare them to meet the demands of professionals in library science for public schools and college libraries. Another grant, of \$115,000, has been awarded to fund two programs: Upward Bound and Special Services. The Upward Bound program provides academic, social, and cultural enrichment for 10th and 11th-grade students. The Special Services Program provides enrichment activities for Voorhees freshmen. Program director, Mrs. Georgia B. Martin, states that the two

programs greatly enhance the promotion of higher education and enable Voorhees to take another step in fulfilling its responsibilities to the community.

■ The minimester at **St. Catherine's School, Richmond, Va.**, is an innovation that has been completely successful. Students were given a chance to pursue personal interests in specific fields of study not offered during the regular academic year, and also were given a break from the pressures of the A-through-F grading system. During the three-week minimester they took a variety of courses both at St. Catherine's and off campus. Trips to England, France, and Rome were included in the offerings to all upperclassmen. The administration and faculty made a special effort to make the period both fun and profitable and were as enthusiastic about the program as were the students.

■ **Margaret Hall, Versailles, Ky.**, sponsored a coeducational ecology program in Kentucky and Canada this summer. Four weeks of classroom and laboratory work in Versailles were complemented by 12 days spent in the Canadian wilderness under the auspices of the Wilderness Canoe Base, where students traveled into a primitive area for rugged outdoor ad-

THINGS TO COME

November

7-10: Regional Conference on Evangelism, All Saints' Church, Winter Park, Fla.

28-Dec. 1: Regional Conference on Evangelism, Christ Church Cathedral, Houston, Texas.

venture. The program, designed for boys and girls entering grades 9 through 12, provided a unit of academic credit in laboratory science.

■ **Seabury Hall, Makawao, Hawaii**, is adding a new dining wing to Cooper House, the main campus building. The addition will provide dining space for 200 people so all the faculty, day, and boarding students can dine together family style. The wing will also serve as a multi-purpose room. Susan Lawrence, a 1973 Seabury graduate, has been named a Presidential Scholar. She was selected by the Office of the U.S. Commissioner of Education as one of the top 120 high-school students in the nation.

■ Charles McKinley Saltzman II, former chairman of the English Department at St. Alban's School in Washington, D.C., has been appointed headmaster at the **Hannah More Academy, Reisterstown, Md.** Hannah More, the oldest Episcopal boarding school for girls in the nation, has improved its art department and music curriculum and has acquired new video-tape recording equipment in order to begin extensive work with TV and media study. For girls with difficulty in reading the school has engaged the services of the Kingsbury Center of Washington, D.C. for a special tutorial program.

■ **Kemper Hall, Kenosha, Wis.**, held its second annual Art Day in May. Art Day, a celebration of the fine arts, gives all students and faculty a chance to sample and appreciate all aspects of the arts. All of the fine arts departments of the school contributed to the day which began with a special chapel service at which the "Our Father" was simultaneously sung by the school choir and interpreted by the dance choir. Student-composed prayers were read and there were voice, organ, and



CHARLES MCKINLEY SALTZMAN II

flute solos. While in the auditorium the students and faculty viewed the movie "Why Man Creates," the playlet "Winnie-the-Pooh," and an exhibit of student art. The rest of the morning was devoted to various projects including sand casting, candy making, newspaper art, sidewalk chalk drawing, square dancing, and jewelry making. After a picnic lunch the program continued with the seventh-grade choir presentation of "Jonah Man Jazz," the drama class's production of "Snow White and the Seven Dwarfs," and various creative activities. Before dismissal for the day, the faculty announced the winners of the all-school writing contest, and prizes were distributed, along with copies of the Creative Writing Club's first publication of poetry and short stories.



A scene from Seabury Hall's Renaissance Fair entitled "Twelfth Night Removed"

■ Extensive building renovation and other improvements to the physical plant marked the opening of the **Bishop Whipple Schools—Shattuck School, St. Mary's Hall, St. James School—in Faribault, Minn.** Four new all-weather tennis courts were completed on the St. Mary's Hall campus during the summer for the expanded tennis program. On the Shattuck campus, work has been finished on the central heating system. Two dormitories, Breck Hall and Whipple Hall, are being completely renovated and refurbished. Gifts from alumni, parents, and friends of the school have made these improvements possible. The schools have received a scholarship grant of \$97,500 from Continental Western Industries, Inc., in memory of its founder, J. Dolliver Kent, who was a member of the class of 1914 at Shattuck School. Ten annual scholarships for each of the next three years are to be awarded to children of employees. The Rev. Allen F. Bray, rector and headmaster of the Bishop Whipple Schools, stated, "This is a significant demonstration of concern for not only employees but also for the future of our society. We are proud to participate with Continental Western in providing such an opportunity for able and deserving youngsters."

■ Several major trips and events contributed to the success of the 1972-73 academic year at **St. Margaret's School, Tappahannock, Va.** The seniors experienced weekend camping trips in the fall and spring—one down-river expedition on the Rappahannock, and the other to Virginia Beach. The juniors participated in a student exchange program to study man and his environment with students from other schools throughout the state. The program was concluded with a three-day conference in the Blue Ridge Mountains. Other activities during the year included the Fall Formal, Mid-Winter Weekend, Winter Carnival, Athletic Banquet, Junior-Senior Weekend, Ecology Day, French Banquet, May Weekend, and Parents' Weekend. The river and its associated activities continue to be of great interest to the students. Many senior independent study projects were based on plant and animal life in the river, and most of the students took advantage of the school's sailing, canoeing and water skiing facilities.

■ **Freshman students at St. Paul's College Lawrenceville, Va.**, will find it more difficult to fail this year due to a New Special Services Project. The federally sponsored project is supported by a \$50,000 grant from the U.S. Office of Education. As projected, the program will offer special counseling and tutoring services to disadvantaged students in the areas of college adjustment, academic subject matter, and cultural enrichment. The project will have a full-time director and a full-time professional counselor.



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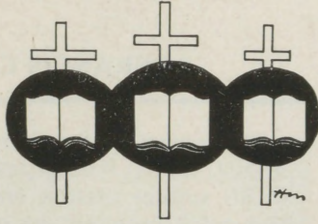
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A chapel service at St. Margaret's School, Tappahannock, Va.

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All wisdom comes from the Lord
and is with him forever. The Lord
himself created wisdom.

Ecclesiasticus 1:1,9

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ALMIGHTY GOD, we beseech thee, with thy gracious favour to behold our universities, colleges, and schools, that knowledge may be increased among us, and all good learning flourish and abound. Bless all who teach and all who learn; and grant that in humility of heart they may ever look unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord. *Amen.*

The Book of Common Prayer, 42

JUNIOR COLLEGE

MINISTRIES

By FRANCIS C. GRAY, JR.

IN a diversified and complex society such as ours, there are many emerging groups of people and institutions which offer exciting possibilities for ministry. One of the most neglected areas of ministering is to the junior colleges. A recent survey of 16 dioceses showed that only one diocese had a full-time chaplain to a junior college and one other diocese had a priest doing part-time work on a junior college campus.

The junior college is one of the most rapidly emerging educational institutions in the United States. In 1966 there were 62 junior colleges opened in this country—better than one opening per week. In the state of Florida, 30 percent of the 63,000 high-school graduates enter one of the 27 junior colleges annually; only 10 percent enter one of the seven state universities. All of the major universities in Florida have active chaplaincy programs, but the Episcopal Church has only one full-time and three part-time chaplains to minister to the 125,000 students on the 27 junior college campuses. Why is the church so neglectful of such a large segment of the collegiate student population?

THERE are several reasons for the seeming lack of interest in the development of junior college ministries. First, many churchmen believe that since most junior college students live at home, they are ministered to by the local church. This is not true. Churches attempt to minister to elementary and secondary students through EYC's, church schools, and other such groups. However, there has not been a concerted effort by the Episcopal Church to minister to the over-18-year-old who is not in the military or in a four-year educational institution. A visit to almost any local church will confirm the fact that the junior-college-age student is not in attendance. Programs are geared to his younger brothers and sisters, to his parents, and to the "young marrieds," but never to him and his particular needs.

Another reason for the lack of interest in ministering to the junior college student is because of the very uncertain and transitory nature of the student. Tradi-



tional Canterbury House approaches are inadequate for the junior college because commuter students are more mobile and less place-oriented than are the students who live on campus. A ministry to junior college students should be aimed at the student center, the local over-18 clubs, and the streets. Local clergymen are not prepared to break away from established buildings and programs, or to devote time to student center sitting and park bench counseling; nor do they have the time, in many cases. However, there is a need for ministries to junior colleges—both to the institution and the student.

The junior college student is going through a very important period in his life, and he has problems which are unique to his life situation. He lives at home, and often he is treated like a high-school student by his parents, his church and his employer. Yet, he is trying to break away from his family and become a mature person. In many cases he is a first-generation college student who comes from a blue-collar family. Probably, he is an average student who has to work for his tuition at a department store or supermarket after school.

Emotionally, the junior college student is at a critical point in his life. He is halfway between home and the fraternity house, a job and the draft, and high school and marriage. He is trying to break away—he is trying to hold on. Although he would like to think that he is, he is not as sophisticated as his state university counterpart.

The junior college student is at an age in which he is questioning his religious views and his relationship with his church. He is interested in the church, and he

wonders whether the church is interested in him. He has been exposed to evolution in his science classes, and he wants to find out if evolution fits in with the Old Testament, which he has not been exposed to in his church. He is looking for people who will talk with him and listen to him. The church should play an active role in this period of the student's growth and change.

THE most practical way for the church to minister to the junior colleges is on the local level. The diocese funds and supervises chaplaincies to the larger universities but is not equipped to handle all of the junior colleges which may be within its jurisdiction. Therefore, junior college chaplaincies can become exciting forms of missionary outreach for the deaneries. There are several ways to establish this program: (1) Several parishes and missions could cooperate financially in order to hire a priest to work full time on the campus. Or (2) the parish could encourage one of its priests to spend his mornings at the student center. Or (3) the local ministerial association could cooperate financially and place a chaplain on campus.

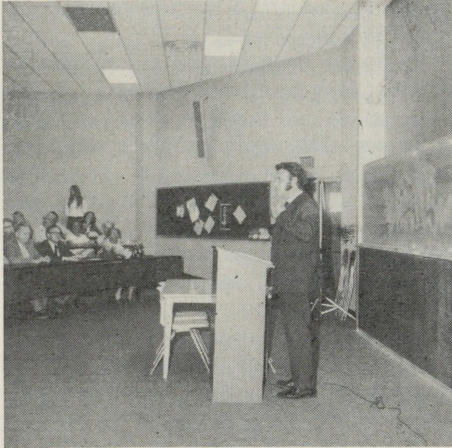
Financially, the junior college ministry is well-suited for a deanery project. Since there is no need for an expensive church-owned student center or Canterbury House, overhead is minimal. The main expenses consist of the chaplain's house and salary. The Sarasota Deanery (Diocese of Southwest Florida), consisting of five parishes and five missions, operates a full-time junior college chaplaincy program on a budget of less than \$15,000 annually.

The role of the junior college chaplain



The Rev. Francis C. Gray, Jr., is chaplain to Manatee Junior College in Bradenton, Fla. His work is funded by the parishes of the Sarasota Deanery of the Diocese of Southwest Florida.

Recent figures show that the two-year colleges now enroll more than half of all the students in higher education. The church needs to find new ways to reach these students.



is completely unstructured since there are few models in existence to pattern from. The chaplain may become involved in a teaching ministry. Or, he may find that most of his time is spent in counseling. He may spend time in the coffee houses or on the beaches talking with students, or he may occupy himself in building bridges between parents and young people. It is certain that he will spend much of his time interpreting his work to the local churches and civic organizations. Soon he will discover that he is becoming an integral part of the youth culture. As a community college chaplain, he will have access to young people in all walks of life. The junior college specializes in vocational education, technical training, community program, adult education, and ghetto-oriented basic studies programs. It also prepares students for a bachelor's degree in a four-year educational institution. Through these varied programs, the chaplain can come to know a wide variety of young people in the community. Through the chaplain, the local church will become more involved with young people where they are.

The emergence of the junior college offers the local church an exciting, and at times frustrating, opportunity to serve post-high-school young people. Frustration will come in the unstructured nature of the work. Students are transient, and it is hard to point to success with regards to numbers and programs; however, the opportunity to help young people grow and mature is one which the church cannot fail to meet. The ministry to the junior college is a missionary outreach of the local church to the local community.

Recent figures show that the two-year colleges now enroll more than half of all the students in higher education. The church needs to find new ways to reach

these students. The junior college chaplaincy program is a new, relatively inexpensive, and exciting way of reaching students.

Ourselves on Trial

I sit and watch each night on television
 The inquisition of some fluent citizen.
 I cannot tell with any great precision,
 But sense about nine liars in each ten.
 I thank thee, Lord, that I am not as other men.
 Some questions and replies sound Catechismal,
 Or Boy-Scout-Oath. (What is the speaker after?
 To have his halo show?) How dismal
 I find the court-room crowd's glib righteous laughter.
 I thank thee, Lord, I'm not as other men are,
 Who thank the Lord they're not as other men.
 Then, as I turn away, sad and superior,
 And find my wiser friends agree with me,
 The Lord must find my thoughts and thanks still drearier,
 Piling self-righteousness upon hypocrisy:
 I thank Thee, Lord, I'm not as other men are,
 Who thank the Lord they're not as other men,
 Who thank the Lord they're not as bad as others.

Hugh McCandless

CHURCH-STATE RELATIONS AND CHURCH SCHOOLS

THE relationship between a Christian's duty to God and his duty to his nation has been a subject of interest and controversy from the beginning of Christianity. The Pharisees tried to trap Jesus on the issue and Jesus's response to them was that we have a duty to both God and the state: "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

St. Paul also expressed our dual citizenship. He proudly proclaimed: "I am a citizen of Rome." In prison in Rome, however, he wrote the Christians in Philippi, "We are citizens of heaven."

Though the two duties are usually reconcilable, Christians have sometimes had to make a choice between their duty to God and their duty to their country. From the Roman Empire's persecutions to Adolph Hitler's imprisonment of Germany's leading Christians, Christians have been forced to choose one "duty" or the other when the two conflict. And no century has passed in which Christians have not suffered or died rendering to God the things that are God's.

It would be unrealistic, however, not to observe that in the United States, among regular church-going Christians, there is a widespread feeling that somehow Christianity and our life as a nation should be separated. By these people religion is regarded as a compartment of life quite separated from our obligation as citizens of our nation. The catch phrase echoing this viewpoint has long been: "the separation of church and state." Few phrases have been so widely misunderstood. It is frequently used—*wrongly*—to mean that Christians and practitioners of other religions must not meddle in politics, and must separate their religious (and therefore moral) convictions from their lives as citizens.

Yet such a separation was not the intention of the Constitution's framers. God is spoken of and addressed throughout our historical national documents and in our national motto, songs, and pledge. The First Amendment states: "Congress shall make no law respecting the establishment of religion, or prohibiting the

free exercise thereof." We have, in recent years, tended to look at the First Amendment exclusively as preventing the church's interference in, and control of, the state. But the First Amendment is just as concerned with preventing state control or limitation of the free expression and exercise of religious belief. The First Amendment guarantees religious pluralism: the separation of the government from control over, interference in, or identification with any particular organized religious group. One of the major reasons for the amendment was to prevent the government from muzzling religious groups. The amendment ensures the right of all citizens to express their religious belief, even if that means speaking against national policy. The assertion that the constitutional separation of organized religion and the state means that religious people should not speak their convictions on every aspect of national life is a perversion. The First Amendment takes special care to protect that right.

One of the most controversial aspects of the church-state question is the issue of state aid to religious schools. By religious schools I mean primary and secondary schools which teach all the regular academic subjects, plus religion. Let us not pretend, however, that the only difference between a so-called public and religious school is the addition of one subject in the religious school. For most religious schools seek to teach all subjects in a religious context and atmosphere, believing that religious conviction shows itself in every aspect of life. One cannot deal with this question without some rough handling of cows that are very sacred to many people. But more and more people are becoming convinced that the present situation as regards state aid to religious schools is unjust and should be reappraised.

WE begin with a fact: the state aids, to all intents and purposes, only the "public" schools. Contrary to every other aspect of our national life in which we encourage pluralism and free enterprise and outlaw the opposite, in education we have created a monopoly. Contrary to popular belief, the public school system in our country is nowhere established in our Constitution. It arose in fact many years after the Constitution's framers were dead. Nowhere in our historic na-

tional documents is a state educational monopoly envisioned.

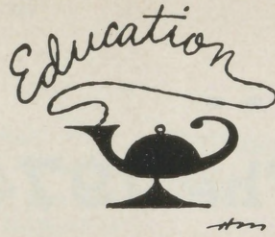
There are dramatic indications that for all the long-trumpeted success of this monopoly—and there are many and great successes—the public school systems, especially in areas where they have little or no competition, are often stultified, bureaucratic, vastly oversized, and in fact have all the attributes of the typical fat-cat monopoly. Many people are concerned about eroding standards in public schools: the absence in many public schools of any sense of community, of moral standards, or even in some cases of rudimentary civilized behavior.

Of even more concern, however, in the minds of many, is the effective establishment in public schools of the pseudo-religion of humanism. This can take several forms: one is the ignoring of religion as if it didn't exist. In order to offend no one, no religious holidays are acknowledged in classrooms. In a local school system with which I am familiar, Christmas trees and Hanukkah bushes were forbidden in schools last December. Whereas children of all persuasions were previously exposed to a variety of religious customs, now, out of fear for a small group who are opposed to their children knowing anything about religious practices, all acknowledgment of religion is omitted.

Masquerading under the euphemism "toleration," we often find another subtle indication of humanism in public schools: namely, a moral relativism which asserts that there are no absolute rights or wrongs. Public schools are increasingly reluctant to take moral stands. Public schools have increasingly become exclusively service stations where a student attends four or five classes to get information on specific fields. Students are increasingly free to do what they like in free periods—inside or outside school buildings. In the name of tolerance, public schools have increasingly abandoned dealing with moral or ethical issues. One may debate whether or not this trend in public education is necessary or desirable, but one could hardly complain if a parent chose to have his child educated elsewhere.

And, in fact, many parents desire their children's education to take place in quite different circumstances. Many parents want their children to be educated in a religious context, to be in a school where

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By F. WASHINGTON JARVIS

they are shown the meaning and value of their religion in every aspect of their lives. Many religious bodies maintain primary and secondary schools. Jews, Lutherans, and increasingly Episcopalians and Baptists, have established religious schools, though of course no group has done so on a scale equal to the Roman Church. The parents of children attending these schools pay taxes for education and yet receive almost no benefit from these taxes.

I would like to recommend a book on American Roman Catholic schools by Dr. Harold A. Bueton, called *Of Singular Benefit*. One cannot read it without being tremendously impressed by the achievements of Roman Catholic education in the United States despite bigoted opposition and terrible financial strain. Nor can one fail to be impressed by the fact that today—especially in our cities, where money is scarcest and apathy about so-called public education is worst—among the poorest and least advantaged of our children, Roman Catholic schools still do their most heroic work, teaching values in day-to-day life where few others are. As of two years ago, in Detroit and Cincinnati, one-quarter of the school children went to parochial schools, in Boston 30 percent, in New Orleans 33 percent, in Philadelphia, Buffalo, and Pittsburgh, 40 percent. In smaller cities such as Manchester, N.H., and Green Bay, Wis., the figure was 50 percent. (One can scarcely imagine the educational impoverishment that would result if the Roman Catholic Church suddenly decided to close its schools down.)

The parents who place their children in religious schools are obviously then not a tiny minority, or a financial elite. They are a very sizeable minority of taxpayers—many of them poor—who pay taxes for education and whose children receive few benefits from that money because they are receiving their education in a religious school. A society which says that all its citizens, religious and non-religious, must pay taxes, and then asserts that a taxpayer receives no benefit from his taxes unless his child attends a non-religious school, is a discriminatory society.

THE question of public aid to non-public education is no longer a question of *if*, but a question of *how*. With an average of two religious schools closing

each day, the question is how much how fast. Twenty-seven states now aid non-public schools in some way: 24, for example, provide transportation funding, and 9 funding for health services. On the federal level, the great Education Act of 1965 (amended every two years since) makes no distinction between public and non-public, religious and non-religious. The act has certain objectives, and federal aid has gone to *any* school which undertakes achieving those objectives (*e.g.*, the education of deprived children, vocational education, bi-lingual programs, etc.). Private and church schools, in fact, have received a high percentage of the funds granted under this act and have often shown themselves more willing to experiment than the public schools.

But present state and federal acts only provide special services or deal with special groups of students. A variety of plans to aid “average” families with children in religious schools are now being advanced and tested at the state and local level. A large number of plans have already been rejected by the courts. Here are some of the variations which (at time of writing) are being tried:

Under the voucher plan, all parents with school children (not just those with children in non-public schools) would receive annual or monthly vouchers which could be applied to whatever educational institution parents choose for their children. School systems in California and Pennsylvania are already creating public alternatives within given school systems and are experimenting in granting vouchers to parents (who then choose which of the public alternatives their children will attend). It seems logical to allow parents to spend their vouchers at non-public as well as public alternative schools.

After World War II the government, under the G.I. Bill, paid for the college education of veterans, regardless of whether they attended religious or non-religious schools. The extension of such a benefit to all children, *qua* children, is surely not an illogical extension of the same principle.

Plans providing for public reimbursement to parents of money they have *already* spent on educating their children in non-public schools are also being advanced in several states. One advantage of these plans is that no government money goes directly to non-public schools

(which are thereby protected from further state regulation).

A bill before the House of Representatives provides tax credit to parents who have paid tuition for their children to attend non-public schools, and some states have already enacted legislation to provide such credits at the state level. Courts have so far been sympathetic to this approach. The 1970 Waly decision stated: “The grant of tax exemption is not sponsorship [of religion by government] since the government does not transfer part of its revenue to churches but simply abstains from demanding that the church support the state.”

ALL these plans would preserve alternatives to the so-called public schools, would promote and protect the pluralism which the First Amendment seeks to safeguard, and would enrich society as a whole by providing healthy competition for public schools. But, above all, these plans would stop the outrageous discrimination now practiced against that very sizeable minority in our society who wish their children to be educated in a religious context.

If all or most of the plans are nullified by the courts, then a massive effort will have to be made to pass a constitutional amendment which specifically guarantees and protects the rights of the minority.

Let us, as Christians, be very careful about understanding what the separation of church and state means. It means only that no one religion is established as the official state religion and that the state may not interfere in the beliefs and practices of any religious group or prevent the free exercise of religion. It does not mean that our country comes first and our religious beliefs second; it does not mean that our religious beliefs are compartmentalized away from how we educate our children or how we live in our nation.

Our duty to Christ comes first. And fortunate is the nation in which people of religious conviction set high moral standards for their own children and for their country. Christ taught us not to be gray relativists whose lives and values should conform in chameleon-like way to the passing values of the time. He urged us—dared us—to stand for what is good and true and beautiful and loving in whatever country we find ourselves, and to insist on and protect our right to do so.

Announcing . . .

The 1974

Church School Essay Contest

Sponsored by *The Living Church*

Subject: MY FAVORITE HYMN

Your favorite hymn must be one that is in the Episcopal Church's official hymnal, known as *The Hymnal 1940*. In your essay you are to tell us what this hymn is and why it is your favorite. In judging hymns we normally take into account both the words and the music. In this case you should concentrate on the words and what they say to you. Of course, if in your judgment the tune is such that it greatly enhances the power and beauty and meaning of the hymn you will want to recognize that.

Many Christians learn by heart their favorite hymns and carry them around in their minds, singing them inwardly, and finding joy and strength in doing so. The Church's hymnal is truly a mine rich in treasure of this kind, and one purpose of this contest is to encourage students to explore it more deeply.

In order to win this contest you do not have to choose a hymn which is also the favorite of the judges! It is to be *your* favorite, but you must tell us clearly and convincingly why it is.

The maximum word limit is 1200 words.

PRIZES

FIRST PRIZE: gold medal and **\$100**

SECOND PRIZE: silver medal and **\$50**

THIRD PRIZE: silver medal and **\$25**

Eligibility: All undergraduates in primary or secondary schools offering courses in sacred studies (not including Sunday schools), except members or employees of The Living Church Foundation and members of their families, are eligible for this contest.

Regulations: Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 1200 words or less. The manuscript must be mailed and postmarked not later than midnight, February 20, 1974, to *Contest Editor, The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202*, and received not later than March 1, 1974. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly, the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the entry submitted is the original work of the student.

No more than three entries from any one school will be considered.

Bronze medals will be made available to schools which desire to conduct intramural contests. These medals will be awarded on the basis of the schools' own selections.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of the winners will be made in the April 21, 1974, Educational Number of *The Living Church*.

EDITORIALS

TLC at Louisville

BY the time you read what happened at Louisville in the pages of this magazine you will already have learned at least some of the news from other sources. TLC will provide the most comprehensive report of the General Convention that you will read anywhere; but it is not a daily newspaper—and even if it were it could not tell the true story of the convention until the convention is all over.

We cannot compete with the secular media, press and radio and TV, for speed. We want our readers to understand that it takes at least ten days for an issue of this magazine to be written, set into type, printed, and put into the mail. Then you must allow perhaps another week for it to reach you through the postal service. We wish the process could be speeded up but there's no way that it can.

So our first point: Be patient. Don't jump to any conclusions until you get the whole story, and we'll try to tell you the whole story as fast as possible.

Next point: Although the secular press does a good job, on the whole, of covering our church's triennial conventions there is always danger that churchmen reading their newspapers may get very erroneous impressions of what's going on at the convention. A sad example occurred at the 1964 convention in St. Louis, when it was reported that Candidate Barry Goldwater had been denounced by the convention. The convention did nothing of the sort. But terrible damage to truth, and to the church, was done by the misunderstanding. It's simply not possible to know what the convention is doing on the basis of incomplete information.

In the case of the Episcopal Church's General Convention the problem of news coverage is complicated by the fact that the convention is bicameral. Thus you might learn that one of the two houses, the bishops or the deputies, has acted on such an issue as the ordination of women. The headline in your paper may read EPISCOPAL CHURCH OKAYS (or BANS) ORDINATION OF WOMEN. That would be quite incorrect. The General Convention will have done nothing about it until both the House of Bishops and the House of Deputies have acted.

Our convention team will concentrate on reporting the convention in both depth and perspective. In addition to the editor, our reporters will be veteran journalist F. J. Starzel of Denver, serving as anchor man in the press room; TLC's news editor Georgiana Simcox, special reporter for the House of Deputies; and the Rev. Sheldon M. Smith, rector of Washington Memorial Chapel, Valley Forge, Pa., special reporter for the House of Bishops, and the Rev. Frederick M. Morris, reporter-at-large, and retired rector of Saint Thomas Church, New York City.

Bear in mind that whatever the news from Louisville is, it just *won't* be, really, until the convention is over. So hold your fire, keep your blood pressure down, be sober, be vigilant, watch and pray. We'll do our best to see it all steadily and to see it whole, and then to tell it to you as it is.

Marx and Jesus in Latin America

IF there is any place on this planet where a theology of political revolution ought to find receptive soil in the minds of the masses it is Latin America, and some Christian radicals have tried very diligently in recent years to propagate such a theology of revolutionary social action—all to little effect, according to the evangelical leader Dr. Carl F. H. Henry, editor of *Christianity Today*.

After a tour of eight Latin American countries in which he conferred with many teachers, pastors, seminarians, and lay leaders, Dr. Henry reports: "The theology of revolution, spurred by Richard Shaull, is now widely disowned as a North American and European theological import, and radical theologians tend instead to opt for a 'liberation theology'."

The distinction as he sees it is that "liberation theology" does not consider revolution as *per se* Christian, whereas a strictly revolutionary theology does. Dr. Henry reports a fairly strong liberationist trend in Christian thinking toward socialism as an economic alternative to the economic system or non-system that now prevails and toward regarding violence as "a Christian possibility for social change."

But even this comparatively moderate liberationism is not the dominant fact in current South American religion. The dominant fact is "a mass movement to evangelical Christianity as a framework for personal religious commitment" with "the pentecostal-charismatic wing" showing the most spectacular growth. "It does so especially," reports Dr. Henry, "among the poor and underprivileged for whose loyalties the social revolutionaries bid."

That, by the way, is by no means just one man's opinion and observation. It is what all competent and informed observers of the Latin American scene are telling us. And it should not come as any kind of surprise to anybody who knows human history and human nature. The Latin American, like the Anglo-Saxon and the African and the Chinese, is simply a human being. A very large part of the whole story of man from the moment he became man up to—and including—the present is that he does not live by bread alone, and, moreover, that he knows he doesn't. The revolutionist doesn't always know this, but the ordinary man or woman or even child does.

There is no need to search beyond that fact for an explanation of why, even among the desperately poor of Latin America, there isn't much of a market for a theology of revolution. Those who hunger for physical bread hunger even more deeply for the living Bread who came down from heaven. It is the Lord's will, surely, that they be fed with both. It is tragic that they are not better served by those portions of Christ's church, such as the Roman Catholic and the Anglican, which can offer a more balanced diet than they can get through the "fringe" groups. Perhaps God is re-educating his church about its one abiding mission through the work and witness of the sects, in Latin America as in other parts of the world.

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News of the Church

Continued from page 12

junction with the United Nations World Food Program.

In Sudan, the emergency phase of resettling refugees, feeding and clothing them, and providing shelter has given way to a rehabilitation program. Water resource projects have been started, agriculture is being developed, and schools and hospitals are being equipped with needed materials. Money is still needed to assist the Sudan Council of Churches in its role of fostering the rebuilding of this nation.

It is expected that by the end of 1973, the Presiding Bishop's Fund for World Relief will have contributed \$25,000 toward the work of the churches in meeting the needs of Palestinian refugees in the Middle East.

BAPTISTS

Pastor Defies KKK Pressure

Pressure from the Ku Klux Klan failed to stop the baptism of a young black airman by a white Southern Baptist pastor in Florida City, Fla.

The editor of *The Florida Baptist Witness*, Edgar T. Cooper, reported that when 21-year-old Lawrence Bethel, an airman stationed at Homestead AFB, was scheduled to be baptized with seven whites at First Baptist Church, 20 klansmen appeared at the church.

The Rev. Richard Fales, pastor, had received two telephone calls that day, the editorial said, one asking permission for klansmen to wear their robes to the baptism and one asking if they would be welcome. Mr. Fales gave negative answers to both questions but the klansmen came anyway. Mr. Fales described the baptism as “one of the best services we have had in a long time.”

The Baptist Witness editorial reported “church members found anti-black literature on their cars—some picturing sexual relations between apes and Negroes and drawings attempting to show inferior characteristics of blacks.” Some members of the church charged that one car was run off the road by klansmen who displayed guns and clubs.

Although Mr. Fales had been urged to cancel the baptism in view of the klan activities, he responded by saying that Mr. Bethel “has been saved and he has the right to be baptized like anyone else along with the rest.” He was further quoted in the state Baptist paper as having said: “God is being glorified in this. We have been getting calls from all over the state congratulating us for not giving in to the bullies.”

Mr. Cooper applauded “the courage and conviction of a pastor and people who refuse to be bullied by a racist

mob," and commended Mr. Bethel "who, in the face of real physical danger, said he 'wanted to go ahead and be baptized as Jesus said he should.' Baptism apparently meant more to him than just a formal ritual—a command to be obeyed no matter who objects."

The editorial also expressed gratitude "that in America progress is being made in race relations. Much of this accomplishment is due to ministers like Richard Fales and congregations who believe and have the fortitude to proclaim that the Gospel is for all men and that we are all one in Jesus Christ."

CANADA

Role of ACNAC Studied

The Anglican Council of North America and the Caribbean (ACNAC) met in Canada for the first time in its five-year history, and most of the discussion centered around its role within the Anglican family of churches.

Unlike the Anglican Council of the Church of South East Asia or the South Pacific Area Council, ACNAC is restricted by its inability to legislate on matters or act on behalf of the Anglican Church of Canada, the Episcopal Church (in the U.S.), and the Church of the Province of the West Indies, which make up its membership.

The council delegates, instead, spent their time in mutual consultation and joint planning, recommending to churches, for their consideration, suggested courses of action.

Although the conference has been a valuable information-sharing forum for delegates, its effect on the day-to-day life and plans of the three churches has, so far, been minimal.

Steps were taken by delegates at this year's meeting in Toronto to try to make ACNAC's existence more widely known and to move directly into the planning of the churches, especially in the areas of ministry and mission.

One of the major acts by ACNAC this year was to recommend to the churches that they adopt a two-stage approach to such issues as the ordination of women—that is, they seek first an expression of the "mind of the church" on essential theological principles and then permit a time period to elapse before developing the necessary canonical changes or guidelines for implementation.

ACNAC delegates acknowledged that their recommendation may be interpreted as a "go slow" recommendation, but said it provides a means of separating consideration of the key theological issues from factors of culture and timing which cannot and ought not to be ignored.

In another action, ACNAC approved plans for a 1974 regional conference in the Caribbean which will draw together representation of the decision-making bodies of each national church.

This conference will seek to broaden the knowledge and experience of church membership with visits by "discovery groups" to 8 or 10 Caribbean islands followed by a three-day session in Tobago of all delegates. It is hoped the conference delegates will discover parallel forces and issues throughout the region to enable them to determine how individual Christians and the church can respond to the issues effectively.

One of the major issues the conference is expected to face as more and more West Indians emigrate to Canada and the U.S. is ministry to them. Another will be in the area of joint mission as the Caribbean church seeks development funds and manpower to assist in extending its presence and its support for education and social assistance programs.

The Rt. Rev. Clive Abdulah of Trinidad and Tobago was re-elected president; Mrs. John Jackson of Oswego, Ore., vice-president; John Ligertwood of Toronto, treasurer; and Dr. Bruce Merrifield of Williamsville, N.Y., treasurer.

LOS ANGELES

Mayor Credits Church with Election

Mayor Tom Bradley of Los Angeles has credited the church with having helped him win election earlier this year as the first black mayor of the nation's third largest city.

Addressing the 93rd annual meeting of the National Baptist Convention, USA, in Los Angeles, the African Methodist Episcopal layman said his election victory over former Mayor Sam Yorty "happened because the church has laid the stepping stone for where we are today."

Roy Wilkins, executive director of the National Association for the Advancement of Colored People (NAACP), told the 20,000 Baptist delegates that the church and the NAACP have been "partners for more than 60 years." He urged church members to renew their commitment to rectifying social ills, such as working to raise the median family income for blacks from the present \$6,854 to a figure closer to the white median of \$11,549, and to help in equalizing access to the best education, decent housing, and in fighting crime.

Mr. Wilkins called on the church to help in voter registration and in marshaling "the full power of our electorates, not only to elect qualified black men to office but to elevate good government for the whole community."

A third speaker, African Methodist Episcopal Bishop Frederick Jordan, the former vice president of the National Council of Churches, called the church "the most significant institution in the life of black people in the western world."

Dr. Joseph H. Jackson of Chicago, who was re-elected president of the church

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for the 21st consecutive year, commented that "there are many of us today who still believe in the superiority of whatever is white, and we often display this negative attitude by worshipping what is black. This is an aspect of an inferiority complex. It is reflected by American citizens who now believe they can best serve as first-class citizens of the United States by holding citizenship in another country."

He later explained that he was referring to blacks who advocate adopting dual citizenship of the U.S. and such countries as Uganda and Liberia. "In the category of responsibilities one cannot be a loyal and trusted citizen of two countries."

An analogous situation, Dr. Jackson felt, is that of black Baptists holding "dual memberships" in the National Baptist and some other Baptist body. "Negro Baptists with dual memberships want two sets of privileges without bearing two sets of corresponding responsibilities," he charged.

GCSP

\$18,900 to African Independence Party

On the recommendation of the Rt. Rev. John M. Burgess, Bishop of Massachusetts, the General Convention Special Program (GCSP) has given \$18,900 to an organization working for the independence of Guinea-Bissau and the Cape Verde Islands.

The recipient is the U.S. branch of the Party of African Independence for Guinea and Cape Verde Committee (PAIGC) founded by the late Dr. Amilcar Cabral.

PAIGC is involved in a struggle to oust Portuguese colonial powers from Guinea-Bissau, a small territory in West Africa, and the Cape Verde Islands. The party functions in the U.S. from its offices in New Bedford, Mass. (Diocese of Massachusetts).

The GCSP grant will be used in efforts to inform the Cape Verdean people in the U.S. of efforts to free their homeland and to launch a drive for food, medicine, and clothing for the area.

Dr. Cabral, who founded PAIGC in 1956, was assassinated earlier this year. At a memorial service held in New York, it was said that a substantial part of Guinea-Bissau has been "liberated" by PAIGC and that the nation expects to declare its independence soon and seek membership in the United Nations.

Responding to the Episcopal Church's grant, Salahudin Omowale Matteos, PAIGC chairman in America, said, "We truly thank and appreciate the Episcopal Church and Bp. Burgess for their help in our struggle. This grant will enable us to reach a great number of our brothers and sisters here in America with the real truth as to their homeland and their heritage. We have a great journey ahead of us and this has helped us with the first step."

The grant was made through III Pyramids, Inc., a state-chartered, non-profit organization designed to aid minority groups. Word of the grant came from the Diocese of Massachusetts.

ERIE

New Coadjutor Consecrated

More than 600 people jammed St. Paul's Cathedral, Erie, Pa., to witness the consecration of the Rev. Donald James Davis as Bishop Coadjutor of Erie.

Chief consecrator was the Presiding Bishop; and co-consecrators were the Rt. Rev. William Crittenden, Bishop of Erie, and the Rt. Rev. John P. Craine, Bishop of Indianapolis. The preacher was the Rev. Russell Staines, rector of St. Paul's Church, Indianapolis.

Bp. Davis was rector of Trinity Church, Bloomington, Ind., and chaplain to Episcopal students at the University of Indiana at the time of his election to the episcopate May 19.

Other bishops taking part in the service included the Rt. Revs. John Burt of Ohio; Richard Trelease, of the Rio Grande; Robert Appleyard of Pittsburgh; Harold Robinson of Western New York; Lloyd Gressle of Bethlehem; Dean Stevenson of Central Pennsylvania; Robert Spears of Rochester; Ned Cole of Central New York; Harold Appleyard of Huron (Ontario); Polish National Catholic Bishop Cygenowski; and Roman Catholic Bishop Alfred M. Watson.

At the close of the service, Bp. Davis and Bp. Watson joined together to bless the city and the diocese.

Following the service, a reception and luncheon were held to honor Bp. Davis and his wife, Mary-Gray.

The new bishop will serve as coadjutor of Erie until Bp. Crittenden retires Dec. 31.

COCU

Unification of Churches Major Aim

Unification of the participating churches remains the goal of the Consultation on Church Union (COCU), the executive committee of the nine-church organization said.

A declaration on the objectives of COCU has been issued to allay fears of some members that the original goal had been laid aside last spring during a plenary meeting in Memphis. At that time several "emphases" in addition to union were adopted by delegates who also decided to rewrite part of a plan of union in light of responses from many levels in the COCU churches. Union remains the top priority of COCU.

Dr. Paul Crow, Jr., general secretary, told the executive committee that after a period of doldrums the consultation is on the "bullish market."

He said that the low period began,

more or less, with the 1972 withdrawal of the United Presbyterian Church and the apparent general rejection of the proposed structure for a uniting church. The United Presbyterian Church has since returned to membership in COCU.

In addition to setting union as the top priority, the executive committee considered several other agenda items. It was told that guidelines for a possible common marriage rite between Roman Catholics and Protestants have been worked out by a joint committee. The actual drafting of a common rite is in progress.

The COCU committee emphasized its commitment to explore means for predominantly-white churches that help finance black colleges to aid institutions related to black churches.

Members of COCU are the Episcopal Church; the United Presbyterian Church; the United Methodist Church; the Presbyterian Church, U.S.; the Christian Church; the Christian Methodist Church; the African Methodist Episcopal Church; the African Methodist Episcopal Zion Church; and the United Church of Christ.

OREGON

New Bishop Elected

On the fourth ballot of the 85th convention of the Diocese of Oregon, the Rev. Matthew Paul Bigliardi was elected successor to the Rt. Rev. James W. F. Carman, who plans to retire at the end of this year.

Fr. Bigliardi has been rector of Emmanuel Church, Mercer Island, Wash., since 1960. Prior to that he was vicar of the church for five years. A week after the convention, the bishop-elect celebrated his 53rd birthday.

Under rules adopted for the convention four nominees had been presented to the delegates well in advance of the meeting. No further nominations were to be permitted until after the sixth ballot. Each of the nominees had agreed to accept election, if chosen.

In addition to Fr. Bigliardi, other nominees were the Rt. Rev. Hal Gross, the Rev. Daniel Ferry, and the Rev. Fred McLauchlan.

From the first ballot, Fr. Bigliardi had a plurality in the lay order, and on the third ballot, he had a substantial majority in that order. Election with the majority in both orders took place on the fourth ballot. By vote of convention, the election was made unanimous.

ABORTION

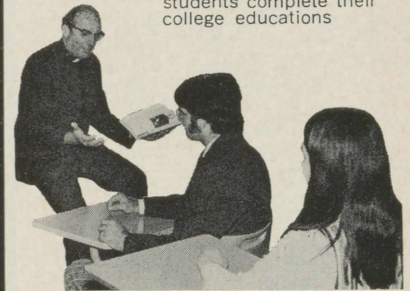
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phasis on the "good of the global village."

These are among the conclusions drawn
by Marshall H. McLuhan, one of the
world's foremost communication special-
ists and director of the Centre for Cul-
ture and Technology at the University
of Toronto.

He said many people are "caught be-
tween the industrial quantitative values
and the new life values of the electric
age" and are "unable to perceive why they
must feel so unhappy about abortions
while . . . thinking that it is a plausible
and enlightened program for the relief of
man's congested estate."

Contributing to a new compilation of
essays on abortion, Dr. McLuhan also
said the "outlook and methods" of abor-
tion advocates were taken from the pre-
ceding industrial age where efficiency and
quantitative values were important. "It
is the decline of the human significance
resulting from industrial goals and meth-
ods that now confronts both the exponents
and the victims of abortion," he said.

Dr. McLuhan, speculating that under
the "electronic culture" western man is
ceasing to have a separate personal exist-
ence, said "there seems to be a new
assumption that the good of the private
individual cannot be put in the balance
with the good of the global village.

"Electrically, we begin to think of man-
kind as the individual and of the private
person as . . . a merely historical memory.
It may be that the subject of abortion
has become a kind of test case for the
even greater issue of individual man in
relation to society," he asserted.

He went on to observe that if the rights
of the individual are to be measured
quantitatively against the needs and pres-
sure of society, there can be no doubt—
"the individual must go."

Dr. McLuhan noted parenthetically that
in Christianity, "there is no question of
quantity. Human rights are grounded in
a divine source which overcomes all mere
quantitative differences."

Observing that all secular discussion of
abortion takes place on the basis of quan-
titative assumptions relating to human
convenience, he said "there can be no
question that the arguments in favor of
abortion apply with equal validity to the
status of all other living beings."

He expressed the belief that the "same
assumptions of . . . convenience . . . must
apply to decisions about continuing or
suppressing the existence of any mem-
bers or groups of all human or nonhuman
populations."

Carrying the quantitative argument
further, Dr. McLuhan said "one can look
at the entire drive toward abortion-as-
social-planning in the light of other mass
tendencies of our times" such as "bread
making or meat packing." He noted also
that the Nazi death camps at Buchenwald
and Auschwitz "are literal applications
and extensions of techniques and proce-
dures of the most highly developed arts

of our 20th century world. Decent and well-meaning people, acting as if in corporate somnambulism, are engaged in repeating in abortion centers the patterns of life-processing which worked so well in meat packing and death camps," he stated.

"The abortion centers are impelled by 'humane atomatism' to resonate and reenact patterns of death and indignity seen and felt in quite different areas of commercial activity," he added. "One precedent begets another by echo of remorseless logic and quantified statistical reasoning."

He said that to take a moral stand against abortion is to stand against currents and trends inherited from 19th-century industry and against the new urgent concern over world resources and population problems.

PERSONALITIES

Dr. Bultmann Cites Lack of Christian Vigilance

Dr. Rudolf Bultmann, famed theologian and biblical scholar, warned that Christians in the free world must become politically informed and active "or the conditions of 1933 will be repeated."

Interviewed on his 89th birthday, in Marburg, West Germany, he voiced fear that a lack of Christian political vigilance might give rise to something like the Nazi era in Germany.

Dr. Bultmann is often called "the last of the theological giants of the modern west." The others who received the accolade "giant" — Barth, Tillich, Brunner, Bonhoeffer, Schweitzer, and the Niebuhrs — have died.

"To be sure," Dr. Bultmann said, "the situation under communism has similarities to the rigid totalitarianism of Hitler. But there are differences. Marxist regimes have not forced the formation of a state church as Hitler attempted. Nor have six million Jews been killed. Further, the two largest communist nations, Soviet Russia and China, are 'developing countries' burdened with serfdom and illiteracy, unlike the highly developed cultures of Germany and Italy" (which fell sway to Nazism and fascism prior to WW II).

"Western churches must realize that the freedoms they prize can be destroyed by politics and can only be maintained by determined political action," Dr. Bultmann continued. "The church must do more to encourage its members to be informed and to act responsibly. Individual Christians must make well-founded political decisions.

"It is important to stress that a church should not act as a political institution, but must admonish its members to participate in public affairs. Failure here would lead to political and social developments similar to those under Hitlerism," he stated.

Although in generally frail health, Dr. Bultmann continues to edit the *Theologische Rundschau*.

European theologians are wrestling today with the practical problems of the relation of Christian teaching to the social witness of believers. This is a shift from the revolutionary discussion of the 1950s, which Dr. Bultmann's "demythologizing of the Gospels" introduced.

Two decades ago the battle area was New Testament interpretation. Liberals and conservatives stood against one another on a host of questions, including the virgin birth and the bodily resurrection of Jesus.

The success of Marxism in capturing large sections of the world's intellectuals, as well as its political and economic advantages, have confronted non-Marxists with problems that are politically weightier than disagreements over biblical liberalism. This shift does not diminish the importance of Dr. Bultmann's continuing influence on the new turn of theological interest. It was he who centered contemporary attention on the believing person.

Karl Barth, who died in 1968, reacted early in the 20th century against 19th-century humanism, which he felt culminated in the collapse of western civilization as manifested in WW I. He centered theology on the supernatural God.

In disagreement with some Barthian themes, Dr. Bultmann's pioneering work, putting the believer in the spotlight, was initially pursued chiefly by academic theologians. Public controversy flared around his name, however, in 1935 when the late philosopher Karl Jaspers attacked Dr. Bultmann's ideas during a Swiss theological conference.

In replying to the attack, Dr. Bultmann said that his "attempt is not to eliminate but to interpret the mythological content of the New Testament which seemingly runs counter to the modern understanding of the world. The modern man, when shown what Christianity really is, will be confronted with decision."

For the Marburg professor, a Lutheran, "the meaning of the accounts of the virgin birth and bodily resurrection lies in their existential interpretations and in their influence on the hearer."

His use of the philosophy of existentialism and his textual work on the Bible made Dr. Bultmann both the center of a movement and a target of intense criticism. In 1951, the Synod of the Evangelical Church of Hesse-Nassau attacked Dr. Bultmann, a clerical member of that regional church, for "undermining the faith of the congregations."

The professor was staunchly defended by Dr. Martin Niemoeller, long the head of the Hesse-Nassau. Dr. Niemoeller praised his friend's stress on pastoral care and spiritual preaching when interviewing candidates for the ministry. He defended the efforts to bring the language of the New Testament and of modern times to-

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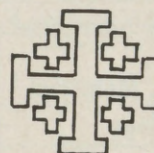
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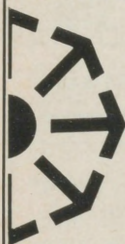
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gether. "Anyway, we are not preaching biblical doctrine—we are preaching Jesus Christ," Dr. Niemoeller said.

Dr. Bultmann continues to be concerned about the life and action of believing Christians. And at 89, he still stirs controversy even by what is written about him. A recent book, *Political Theology—A Discussion with Rudolf Bultmann*, was written by Dorothee Soelle, a young theologian at Cologne who speaks from a leftist point of view and is always controversial.

Dr. Bultmann read the book. He commented: "All genuine theology is political, hence no one needs 'Political Theology.'"

NICARAGUA

Order Receives Aid for Relief Work

A grant of \$5,000 from the Presiding Bishop's Fund for World Relief has been sent to the Bishop of Nicaragua for support of the Company of the Paraclete in the Matagalpa area of Nicaragua.

The Rt. Rev. Eduardo Haynsworth made the request for aid on behalf of the Company which has been engaged in relief work in Matagalpa for the past several months. Actually, several members of the order have been in Nicaragua since the devastating earthquake which struck Managua late in 1972. Bp. Haynsworth said the money would be available to the Company for expenses as needed.

The Company of the Paraclete is a self-supporting, semi-monastic community of Christian men and women who live and work in depressed areas, usually in the inner city, under a vow of poverty, following a common rule of life. Though founded by an Episcopal priest, the membership is ecumenical.

The bishop said that while it is difficult "at this time to predict exactly what the future of this group will be, it is certainly clear to all of us that the work they have done so far has been very admirable and tremendously useful to the people in need in that area."

HOLY MATRIMONY

Regulations Issued in Scotland

New regulations for the pastoral care of those Anglicans who have been divorced and wish to remarry with the blessing of the church have been issued by the College of Bishops of the Episcopal Church in Scotland.

The regulations do not go so far as to allow a full second marriage in church because, it is argued, if the Episcopal Church were to proceed in a manner different from the other provinces of the Anglican Communion within the British Isles it could cause pastoral confusion.

The seven Anglican bishops in Scotland have devised new regulations so that, although at the present time it is not possible to have a second marriage in church, there can be a ceremony to follow immediately after the civil wedding. It will include receiving Holy Communion by the couple and a solemn ratification of the promises which they made in the secular setting. The bishops make the point that, in framing these regulations, they are altering church discipline.

The provision for the ceremony of the second marriage is not an automatic step, but is intended to come at the end of a serious consideration of each case. This will begin with the couple consulting the parish priest. If he believes there is a serious reason to encourage the second marriage he must refer the case to the bishop. The bishop must insure that, in getting married for a second time, the couple genuinely intends to seek a lifelong union.

In adopting these new regulations, the bishops are in no way denying that the marriage relationship should ideally be that of one man and one woman for life, they said. They are recognizing, however, that ideals cannot become laws, and that adequate provision must be made for those who find, that, in spite of their intentions in getting married, they have not been able to live out the ideal.

CHILE

Missioners Were Among Allende Supporters

Almost from the very beginning of the ill-fated Marxist regime of President Salvador Allende-Gossens, a group of U.S. Protestant and Roman Catholic missionaries in Chile voiced their support of the regime and their criticism of "outside" interference in Chile's affairs.

Armed forces overthrew the regime and took over the government 34 months after Dr. Allende became Latin America's first freely elected head of state. Police officials said the ousted president committed suicide rather than surrender.

In the summer of 1971, eight months after President Allende's inauguration, 79 U.S. United Methodist and Roman Catholic missionaries in Chile called on President Nixon to respect the Chilean people's option to choose a socialist form of government and refrain from political or economic interference.

The missionaries, representing 13 different religious groups or congregations, said in a letter to President Nixon that the Roman Catholic Church—the dominant church in Chile—was "taking a positive and cooperative stance" in working toward the socialist goals of the country "while maintaining an independent critical attitude."

They appealed to Mr. Nixon to alleviate the fears of many Chileans that the

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U.S. would interfere and "impose its own solutions on Chile." They urged him to let Chileans "work out their own destiny."

A year later the group condemned International Telephone and Telegraph (ITT) for allegedly "plotting" to prevent Allende from becoming President of the South America country. In a letter to ITT president Harold S. Green the missionaries referred to the July 1971 letter to President Nixon which asked the U.S. to respect Chilean sovereignty and warned against interference.

"From what has come to light in the ITT case, it is obvious that our concern was more than justified," the missionaries said to Mr. Green. The letter added: "We condemn . . . the plotting of the ITT as if it were the right of a U.S. corporation, the CIA, or the U.S. government to decide Chile's future, or that of any other sovereign people."

Last May, the Rev. Raimundo Valenzuela, the former Methodist bishop of Chile, told ITT stockholders at a meeting that he was "outraged" at the "damage" the company was willing to inflict on his country in 1970.

Referring to a press report that held that ITT strategy "included steps to maneuver the departing president back into power, to foment violence that might bring about a military takeover of the country, the bishop asked: "Do you not realize that a military uprising against a constitutionally elected government . . . would most likely have led to the loss of countless lives through civil war?"

RELIGIOUS ORDERS

Holy Cross Opens Canadian House

The Order of the Holy Cross (OHC), a monastic order for men in the Episcopal Church, has opened a house in Toronto. The order did so at the invitation of the Rt. Rev. Lewis Garnsworthy, Bishop of Toronto.

Founded in 1884 in New York City, by the Rev. James O. Sargent, the mother house has been in West Park, N.Y., for many years.

To mark the opening in Toronto, a service of Solemn Evensong and *Te Deum* were sung in St. James's Cathedral.

Fr. Lincoln Taylor, OHC, is completing a sabbatical year before he assumes the duties as prior of the Canadian house which is also known as Maison Ste. Croix.

CHURCH SCHOOLS

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Book Reviews

THE STORY OF FAITH HEALING. By Sybil Leek. Macmillan. Pp. 179. \$6.95.

Is it possible to read a book written by a professed witch? This is one. Sybil Leek is not a wicked witch. In fact, she has a basically warm and accepting outlook on life, and knows the importance of love and faith for healing. That doesn't mean that she is a Christian; her own affinity is with the occult movement which has become such a fad these days.

The Story of Faith Healing presents examples of "unorthodox healing," Christian and non-Christian, and argues that these non-medical therapies have their own value which should be acknowledged by doctors and by the church. She favors cooperation with orthodox medicine, yet she defends homeopathic therapy, Christian Science, and a Brazilian who performed surgery in trance-states under the direction of a "spirit guide." Thus, while she is persuasive in her thesis that faith healing has its merits, she is so indiscriminating in her taste for occult healing that she is really asking the doctors to be open-minded at the price of their own integrity.

Ms. Leek presents us with some of the tasty morsels we would expect from a "white witch," but the book as a whole is a kind of witch's brew. Everything has gone into the pot but the kitchen sink: the evangelical Christian, Kathryn Kuhlman, must share a chapter with the spir-

itualist, Harry Edwards; Jesus and astrology get equal time; and all sorts of philosophers are chopped into fine pieces for spice.

As a reviewer, I had mixed feelings upon discovering an embellished account of the healing of my own father-in-law, Dr. Henry, at a Kathryn Kuhlman meeting. Later I read excerpts of my own words from an interview by Alan Spraggett for his book on Miss Kuhlman. However flattering that may seem, it was disconcerting to find no quotes or references to sources.

Although this is no book to satisfy scholars, scientists, or theologians, it is full of fascinating stories and folklore. For most readers it will also give a new impression of healing—and of a witch.

(*The Rev.*) DON H. GROSS, Ph.D.
Pittsburgh Pastoral Institute

Children's Books

Georgiana M. Simcox

HUNTED IN THEIR OWN LAND. By Nan Chauncy. Intro. by Barbara Bader. Ill. by Victor G. Ambrus. Tasmania! Always a mysterious and exciting name. Its story is, in its way, much like those of other islands and places discovered by outsiders. The happy Toogee people found themselves hunted in their own land.

THE TALE OF TUPPENNY. By Beatrix Potter. Ill. by Marie Angel. Warne. Pp. not

numbered. \$2.95. Written in 1903, this tale of a guinea pig, "a miserable object," is another of the Potter books brought back to life for the present generation of little ones who love make-believe.

THE COOKIE BOOK. By Eva Moore. Ill. by Talivaldis Stubis. Seabury Press. Pp. 64. \$4.95. Twelve recipes provide for a special day each month of the year. Miss Moore tested and "tried" 500 cookies before choosing those included here. For boys and girls who like to eat.

THE HOUSE MOUSE. By Dorothy Joan Harris. Ill. by Barbara Cooney. Warne. Pp. 48. \$2.95. Four-year-old Jonathan borrowed his sister's doll's house. Why? The story and pictures tell all.

THE THREE BILLY GOATS GRUFF. By Paul Galdone. Seabury Press. Pp. not numbered. \$4.95. One of the most "dramatic" of children's tales is given new dimensions. New York State goats and a Vermont bridge were models for the illustrations.

ROUND ABOUT EIGHT: Poems for today. Selected by Geoffrey Palmer and Noel Lloyd. Ill. by Denis Wrigley. Warne. Pp. 127. \$6.95. As the title suggests, poems for those about eight years old. Another in the poetry series for children—each one illustrated by the same artist.

CALL ME HELLER, That's My Name. By Stella Pevsner. Ill. by Richard Cuffari. Seabury. Pp. 183. \$5.95. Set in the flapper era, this is the story of a summer in the life of a growing girl.

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