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AROUND & ABOUT

— With the Editor —

TO FR. T.

I'm sure I don't know what you should do with your otherwise excellent organist who insists upon transposing hymn tunes so that the congregation must sing the words of hymn *A* to the tune of hymn *O*, on another page of the hymnal. Does the man have a sense of humor? If so, ask him to try this: Switch the tunes of hymns 467 ("Abide with me: fast falls the eventide") and 143 ("God of our fathers, whose almighty hand"). You might suggest that when he sings "Abide with me" to the rousing tune of 143 he add that good old trumpet fanfare at the beginning: Taaaa—tuddity tump tump tump. For many years, when I've been depressed and melancholy has marked me for her own, I've used this old pick-me-up and it never fails to generate heart-easing mirth.

If this prescription doesn't cure your organist of his quirky habit I'm afraid you have a serious problem.

After Rick Anderson, a columnist for *The Seattle Post-Intelligencer*, had read Canadian columnist Gordon Sinclair's now famous editorial "Americans" he got curious about some of the factual allegations made by Mr. Sinclair which are so flattering to Americans. He found in his investigation that our American works of mercy to the rest of the world are by no means as unilateral and unrequited as Mr. Sinclair thought, and as Americans are brought up to think.

"I can name you 5,000 times," Sinclair said, "when the Americans raced to the help of other people in trouble. Can you name me even one time when someone else raced to the Americans in trouble? I don't think there was outside help even during the San Francisco earthquake."

Most of us think that statement is regrettably true, but it is false. Mr. Anderson advises: "During the food shortage in this state (Washington) in 1972, one which our own government couldn't remedy, the city of Kobe, Japan sent five tons of rice to Eastern Washington food banks. That's one. There are others. And after the San Francisco quake, London, Paris and Berlin sent thousands of dollars in aid. All those cities are outside America. Also, Japan sent a hospital ship. And the empress dowager of China sent a relief check for \$70,000."

This is very good news, but that it should be news to us is bad news. When you studied history in school were you

told about these benefactions to us by foreigners? Neither was I. The American official legend has it that Americans have a virtual monopoly upon generosity and concern for others in need. The good news in Mr. Anderson's corrective critique of "Americans" is the reminder that when God created non-Americans he put heart in them too.

There's a beautiful text about this very thing in *Acts 28:2*. After the wreck of the



ship that was carrying Paul captive to Rome the survivors were washed up on the island of Melita: "And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold." Think of it—those barbarians of Melita acting as if they were civilized like us! *Ganz wunderbar*. And now in our very own time; those barbarians from Japan and China—those English snobs—those immoral French—those beastly German Huns—showed us no little kindness, for they kindled a fire. . . .

In thus correcting Mr. Sinclair's encomium Mr. Anderson does us all a two-fold service. First, it is always good to get the record straight. If we aren't as good as our doting friend makes us out to be, well, we aren't, and we are better off for knowing the truth about ourselves. But the more positive benefit is our learning something we didn't know before—that time and time again "the barbarous people" have shown us no little kindness. Thanks be to God—we aren't the only people in the world with a capacity for compassion.

Thanks anyway, Mr. Sinclair. We can try harder to live up to your billing of us.

The Living Church Development Program

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

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The Living Church

The Living Church

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DEPARTMENTS

Around and About	2	Letters	3
Books	6	News	7
Editorials	13	School News	18

FEATURE ARTICLES

The Future of Church Schools	John Carter	10
Religion and Education	C. Stanley Lowell	12

ESSAY CONTEST WINNERS

First Prize	Kathleen Upton	14
Second Prize	Suzanne Adams	15
Third Prize	Patti Hironaka	16
What They Say		17

THE CALENDAR

April

21. Easter I / Easter II
25. St. Mark the Evangelist
28. Easter II / Easter III
29. Catherine of Siena

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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April 21, 1974

Letters

No anonymous letters can be published, through names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Who Crucified Jesus?

I agree with the tenor of your editorial comment on the revision, at the request of Jews, of a textbook account of the crucifixion [TLC, Mar. 17]. I think you missed an astounding irony: The revision did nothing at all to remove the most demonstrably false implication of the original text, and a definitely anti-semitic one, at that.

The original passage said, "Therefore, with Pilate's permission, Jesus was crucified." The revision says, "Therefore, following Pontius Pilate's orders, Jesus was arrested and crucified." He was *arrested* by officers of the high priest, without, so far as we know, Pilate's knowledge; by whom was he *crucified*? Both versions suggest that officers of the high priest nailed Jesus to the cross (whether with Pilate's permission or under his orders).

We know that the Jews did not execute by crucifixion. Jesus was crucified under the warrant of Roman law for an offense against the emperor Tiberius by officers of Rome.

MEREDITH KNOX GARDNER

Washington, D.C.

Our New Look

This is written briefly to remark upon the new logo and increasingly attractive layout of THE LIVING CHURCH. Such attention to minor detail, upon which the selection of a magazine often depends, is to be commended. I trust that this augurs well for future content also.

FOREST CLARK

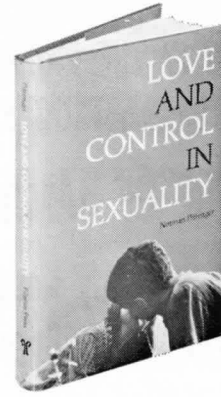
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Prayer Book and Green Book

Two minor points, and one major one, concerning the differences between the Green Book and the B.C.P.

The theme and tone of much of the B.C.P. is "protect us, O Lord, from our enemies," whereas that of the Green Book is "send us out, O Lord, to do your bidding." It is ironic that just as we are about to make that switch, our culture is suddenly under attack from all kinds of evil spirits again, and divine protection is seen as a current need.

The B.C.P. attitude toward national leaders is very restrained, and almost pessimistic, compared to the Green Book. The former has phrases like: "make them ever mindful of their calling to serve this people in thy fear" and (from the theoretically no-good Prayer for the Whole State) "that they may truly and impartially administer justice, to the punishment of wickedness and vice." In the Green Book we pray "that there may be justice and peace at home" (as though this was relatively easy for elected officials), "that they may serve justice, and promote the dignity and freedom of all men," and p. 105, "that by God's help they may seek justice



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and truth, and live in peace and concord." (I've never been sure *who* was to live in "peace and concord" on that one!) My own feeling (since Watergate) is that the Prayer Book was right, and indeed, that if we can keep the hands of our elected leaders out of the till, and keep them speaking the truth when under oath, we'll be doing well.

But perhaps the most drastic change in the Green Book is the insistence throughout that there be a eucharist on every occasion. Not only Morning Prayer, but every service has a set of rubrics or directions indicating how and when the eucharist can be tacked on, clearly implying that the other service (wedding, funeral, sickness, etc.) is just not quite good enough without it. I understand that some of the brethren have ever done this sort of thing, though I don't believe that even the most extreme of them have felt it necessary at baptisms. But now we are not even supposed to pray without celebrating; the prayers at the end of the book have first been given that tedious ending and then made into "Collects," so we don't just have a prayer for education, for instance, or for social justice, but are gypping the faithful if we don't have a eucharist with that intention. Good grief!

I've decided that what lies behind it, or at least what is clearly implied by it, is a different doctrine of the eucharist than we have known before. The idea is that we really do something special when we offer that bread and wine (which is the clear implication, too, of the new parades we are seeing at the time of the offering). We are making it possible for God to do the great thing: change that bread and wine into his body and blood. Besides that, no wonder all else palls. The doctrine, full-blown, is called "transubstantiation," and we have avoided any implication of it all down the centuries, until now. This kind of thing makes a mockery of any idea we have here of a "revision" of the Prayer Book. And if it's not a "revision," in any meaningful sense of the word, perhaps we'd all better look several times at those many things in it which are new and quite alien to our tradition.

(The Rev.) TIMOTHY PICKERING
Rector of The Church of the Redeemer
Bryn Mawr, Pa.

The Words of the Creed

The wording of the Apostles' Creed in the latest revisions to the trial rites says that Jesus "was conceived by the power of the Holy Spirit" rather than by the Holy Spirit himself; in other words, the Virgin Birth has been voted out of existence by one of our committees. This new wording makes it possible to say that Joseph was Jesus's natural father, with the Holy Spirit sort of hanging around, so to speak, to give the whole operation his blessing. From this point of view, it would be correct to say that every one of us was born "by the power of the Holy Spirit," since our natural fathers could not have conceived us without the consent of the Holy Spirit.

In another area of long drawn-out contention between Christians—the matter of literal inspiration of the Bible—the difference could be expressed by saying either that "the Epistle to the Romans was written by the Holy Spirit" or that "the Epistle to the Romans was written by the power of the Holy Spirit." There is a difference.

We almost got kicked out of the Anglican Communion back in 1789 because we tried to alter the Nicene Creed. This time we may be taking the Anglican Communion with us, but that does not make us right. Through the Bible, the Holy Spirit has said that he conceived Jesus. There may be such a thing as "further revelation" whatever that means, but in no case is the Holy Spirit going to contradict himself.

May we have straight revision of the Prayer Book, please, without amendments based on unsubstantiated and personal opinion?

EDWARD A. LEGRAND
San Francisco, Calif.

Correction

In your column headed "Briefly" in TLC of Mar. 10 you mentioned that the Diocese of Pennsylvania has a special program of aid to its seminarians in addition to any financial assistance that may be given. Your article implies that this is a project funded by the Diocese of Pennsylvania. This is incorrect.

This is a project of the Church Periodical Club of the Diocese of Pennsylvania. It amounts to over \$1000 per year. Next year this will amount to about \$1500.

Credit should be given where credit is due. We have a very active and dedicated group of women in the CPC of this diocese and I would appreciate it if you would give them proper credit in the near future.

(The Rev.) ROBERT H. PEOPLES
Director and Chaplain
Seamen's Church Institute
Philadelphia, Pa.

Should the Church Grow?

I think that the nub of Fr. Ross's article entitled "But Should the Church be Growing?" [TLC, Mar. 17] is this statement: "In each socio-political epoch we have attempted, with varying degrees of success, to incarnate the church institutionally and then to draw from our experience to enrich our life of worship and mission." This does give us comfort in an ocean of troubles. The geological record of life on earth is one of increasing complexity and multiplication—like a drop of gasoline spreading on the surface of a lake. Cosmogonists guess that our planet is an incident in the birth and death of stars over unimaginable periods of time. Let us make haste "to enrich our life of worship and mission" while there is an opportunity to do so!

JOHN HULING, JR.
Elkhorn, Wis.

Parsons and Persons

Your recent column, "Around and About" [TLC, Mar. 3] with its criticism of the replacement of the Prayer Book with a novel rite, its note of respect for Matins and an "anti-popery" analysis of A. Pope's sub-human error: *errare humanum est*, is typical of the high calibre of your weekly efforts.

I disagree with you on the approach of the Standing Liturgical Commission to liturgy. Liking most of what they propose — except for the substitution of affirmation for confirmation — and only mildly rebuking their denigrating of Matins, it is perhaps with Pope's line in mind that I commend you for the *quality* of your opinions.

There was a day when the parson was a

person — a generalist who was familiar with every area of human knowledge and endeavor and able to give cogent and lucid reasons for his opinions. In an age of excessive specialization, it is reassuring to know that truly human parsons still exist, even if in editorial slots more than in parishes.

(The Rev.) JOHN SCHULTZ
Rector of Trinity Church

Ambler, Pa.

Was Shakespeare Anti-Semitic?

With all respect to Fr. Meginnis [TLC, Mar. 17], to the editor of TLC (Feb. 24), and to the much-loved late Bishop Spencer, my respect for Shakespeare is more. Without writing a long essay in reply, I will put them one question and one observation. The question: From whose imagination arises the compassion generated for Shylock in *The Merchant of Venice*, a thing invariably felt in any performance of the play, if not from Shakespeare's? And the observation, made by a perceptive undergraduate in a classroom discussion: The only person in the play who does not love something else more than he loves money is Shylock.

Shakespeare is no more anti-Semitic because of Shylock than he is anti-Venetian because of Iago.

(The Rev.) WILLIAM H. RALSTON, JR.

Eureka Springs, Ark.

That audiences invariably feel compassion for Shylock when they see the play is news to me, but welcome news and I hope it is true. I made the point that Shylock's "I am a Jew" speech is one of the most eloquent of all anti-anti-Semitic diatribes. I also suggested that this could be divine inspiration working through Shakespeare's unconscious. But the undergraduate's comment, as quoted, seems to me to witness for Shakespeare's anti-Semitism rather than against it. **Ed.**

Glossolalia

Just a note to say that I wish you had more first-hand awareness of "the gift of tongues" before you run off so emphatically against it. I don't believe that it's the greatest thing in the world, but I also believe that it is one of God's gifts and therefore is not to be taken as lightly as you seemed to do in your "Around and About" column on March 17.

(The Rev.) RICHARD G. BELLIS
All Saints' Church

Riverside, Calif.

Do Anglicans Mean It?

Thank you for your two articles on the ARC talks [TLC, Jan. 6 and Mar. 3]. Both deserve to be carefully weighed. There are certain things in Fr. Steele's reply to Fr. de Bordenave which trouble me.

The distinction between dogma and doctrine I accept. The position that basically dogma is the Nicene Creed I accept in the sense in which I think it is meant. But can the Anglican Communion be said any longer to accept this position? The acceptance of men and their maintenance in high teaching positions—even as bishops—who seem to deny or explain away the clear teaching of this Creed (as held by the Fathers and the church herself) in its statements as to the Virginal Conception, the Incarnation, the Resurrection, etc., conflicts with this, does it

not? And the action of the Lambeth Conference of 1968, which received into full communion the Church of South India, which seems to allow you to believe as much or as little of the Creed as you like, can scarcely be reconciled with this position.

Fr. Steele says he is "not prepared," save by universal agreement of biblical scholars, to defend a theological understanding of what the scriptures mean in any given text. Where in any important case do we find such universal agreement among biblical scholars? We well remember the case of an eminent biblical scholar who asserted that in the Gospels we have but "the whisper of a whisper and the echo of an echo."

One of the Anglican representatives to the ARC talks, himself a distinguished biblical

scholar, asserted some years ago in writing that "where a saying or tradition about Jesus in the Gospels reflects the theology of the post-resurrection church, that saying must be placed to the credit of the church rather than to Jesus himself, or to his original history."

This seems a very dubious principle, the like of which would probably not be accepted in any other field of criticism than the biblical—and not universally there. And the conception of tradition is the reverse of what most Christians, including Anglicans, have held. Did our Lord commit the church, and her teaching, to biblical scholars and the winds of exegesis, or to his Apostles?

WILLIAM H. DUNPHY

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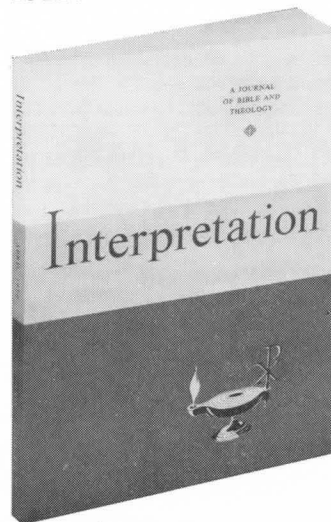
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Books

THE RELIGION OF DOSTOEVSKY. By A. Boyce Gibson. The Westminster Press. Pp. 216. \$6.95.

The tremendous influence Fyodor Dostoevsky, 19th century Russian author of *Crime and Punishment* and *The Brothers Karamazov*, has had on modern religious thought, through both his novels and his personal letters and *Diary*, is examined by professor of philosophy Boyce Gibson, University of Melbourne, Australia. Immensely readable, *The Religion of Dostoevsky* will be enjoyed by the non-specialist, and the interest of the book is not restricted to scholars, though it should cast light on some cruxes in his work for Dostoevsky specialists. Having himself a profound knowledge of literature, Professor Gibson does, however, presuppose some knowledge of the life and works of his subject; the more information on both one brings to the book, the more one will enjoy it.

Gibson's book examines the events of Dostoevsky's life very briefly and his important writings in thoughtful detail to show the correlation between his personal religious pilgrimage at any given point in his life, and the work he was then writing. His religious beliefs changed, developed, and progressed through political exile and imprisonment in Siberia, two marriages and several mistresses, from childhood Orthodoxy, through Utilitarian-Utopian liberalism almost to atheism, and back to a deeply meaningful practicing religion centering on the person of Christ.

Professor Gibson shows how Dostoevsky consistently used the phenomenon of "the double" in his work, to handle and encompass opposite and seemingly contradictory feelings and viewpoints, a state of being in which Dostoevsky found himself, as Christian and artist, throughout his life. Gibson points out this doubleness in regard to his Christianity: "We know what he wanted to believe, and, with the more conscious part of his mind, did believe. . . ." His art reflected the same doubleness: his characters exhibit contradictory actions and viewpoints, and Dostoevsky has contradictory ways of presenting his own Christian views as he iterated them to friends.

After Siberia, Dostoevsky turned from an early pro-Western stance to an intensely Russified populist nationalism which placed the Russian Orthodox Church in a central and essential position. Orthodoxy

is not as theological a religion as western Christianity; it is action-centered in its richness of worship. Dostoevsky had to formulate his own theology through both his novels and what Gibson calls his "public" statements on religion. He came finally to see the wholeness of Christianity as a shared, therefore a church, religion, in which the union of believers at the high point of the church service is a model of togetherness (*sobornost*) in the Christian life: Father Zosima, in *The Brothers Karamazov*, called it "the responsibility of each for all." If we give up our selves and take on every other person's burden, Dostoevsky states in various places in the novels, then we will be truly Christian; in fact, Utopia on earth will arrive without waiting for heaven.

Analyzing the religious content and presentation of each novel to show how they reflected Dostoevsky's feelings as synthesized by his art, Gibson provides an unexpected bonus in shedding light on religion in general. His perceptive comments on Dostoevsky's pilgrimage have much to tell any Christian reader about stages in the religious life.

DOREEN ANDERSON WOOD
St. Mark's Parish
Jonesboro, Ark.

THE HISTORY MAKERS. Ed. by Lord Longford and Sir John Wheeler-Bennett. St. Martin's Press. Pp. 448. \$10.95.

Offering an excellent introduction to contemporary history, this well-written and beautifully-illustrated volume presents lively portraits of 23 leading statesmen. Be the contributor describing how Jan Christian Smuts became so pro-British or explaining how Eamon de Valera espoused Irish nationalism, the sketches are fascinating. For busy people who want their history painless and brief, this book is ideal.

The editors are well chosen for the task. Lord Langford has held many positions within the Labor Party, including the post of Secretary of State for the Colonies. Both he and Lady Langford have written profusely on British imperialism and on the Irish past. Sir John Wheeler-Bennett, long a high British information official, is the author of many volumes of British and German history. Other contributors are often "activist-scholars," combining research interests with policy-making posts. Several have been in personal contact with their subjects.

Good biography not only supplies information but offers insight into human personality. It is interesting to know how many of the protagonists were victimized by their own pride. Lenin and Stalin, described respectively by Harrison Salisbury

Continued on page 24

The Living Church

April 21, 1974
Easter I / Easter II

For 95 Years
Serving the Episcopal Church

INDIANS

Separate Diocese Proposed for Navajos

The first step toward what may become a diocese for Navajo Indians has been taken.

Fifteen people, clerical and lay, anglos and Indians, meeting at the San Juan Mission, Farmington, N.M., decided to form a Navajo Episcopal Council. This working group will be made up of one elected member from each Indian congregation in an area that is now part of the Diocese of Arizona, Rio Grande, and Utah. It will be concerned with leadership training, staff, and identification of purpose.

The idea of a Navajo diocese is not new. Records show that the possibility was discussed as early as 1922. It was actively considered about ten years ago. It did not mature then, the Rt. Rev. E. Otis Charles of Utah said, because neither the Indians nor the church was ready.

"There has been a radical change since then," the bishop said. "The Indian now has a self-awareness and the church opened up possibilities that did not exist 10 years ago. We have nothing to lose and everything to gain by turning the church over to the people."

The San Juan meeting was conducted in the Navajo language with translating being done for those not able to use it. Bishop Charles who opened the meeting is in charge of the council activities through March. The Rt. Rev. Richard M. Trelease, Bishop of the Rio Grande, will succeed him.

Bishops of the three dioceses will be ex-officio members of the NEC but will have no vote.

The National Committee of Indian Work (NCIW) has given the council a grant of \$39,500 for three years, for Navajo leadership training. The program will be similar to the Dakota training program which over a period of years has prepared many Sioux Indians as leaders in the Episcopal Church.

CANTERBURY

Win? Place? Show?

They're off and running in the great Archbishop of Canterbury sweepstakes.

Reporting that there is great interest and speculation on possible successors to the Most Rev. Arthur Michael Ramsey who plans to retire in November, a major

British bookmaking firm is providing odds and taking bets on unofficial nominees for the post.

Britons reportedly will bet on almost anything, spurred in great part by the fact that the individual's gambling earnings are non-taxable with the financially pressed government presumably making enough by taxing the legalized bookmakers' profits.

The early favorite, according to *Ladbroke's*, is the Archbishop of York, the Most Rev. Donald Coggan, who is rated as a 3 to 1 choice. "You bet a pound (\$2.40) now with a chance of collecting \$7.20."

Lambeth Palace has made no comment on the betting operation. But Mrs. Robert Runcie, whose husband is Bishop of St. Alban's, told newsmen it was "revolting to turn important church affairs into a horse race."

Newsmen in London said that in the past Church of England people have regarded betting on papal elections with "amused tolerance."

No. 2, in the view of the oddsmakers, is the secretary general of the Anglican Consultative Council, the Rt. Rev. John Howe. The odds: 4 to 1.

Other betting choices include the Very Rev. Henry Chadwick, dean of Christ Church, 7 to 1; his brother, Owen, master of Selwyn College, 6 to 1; the Rt. Rev. Trevor Huddleston, Suffragan Bishop of Stepney, 20 to 1; and the Rt. Rev. David Sheppard, Suffragan Bishop of Woolwich, also 20 to 1.

HUMAN RIGHTS

N.C. House Votes Amendment to Law on Sterilization

The North Carolina House of Representatives has unanimously passed a bill that would amend the state's sterilization law.

The bill would abolish the State Eugenics Commission which now rules on involuntary sterilization of incompetent minors or adults. Under the bill, final decisions on such cases would be determined by the courts.

A judge would be required to base his sterilization decision on whether the individual has a physical, mental, or nervous disorder which could be inherited. He would be required to order an investigation before hearing the case.

The request for sterilization would have to be accompanied by a statement

from the examining physician and evidence from psychiatric or other tests, as well as a written objection or approval of the patient or guardian.

The bill now goes to the state senate.

North Carolina's 1933 involuntary sterilization law has been bitterly attacked by some clergymen as "barbaric, antiquated, and cruel." One report indicates that some 7,686 people have been sterilized under the law, at least 5,000 of them blacks.

The proposed bill would guarantee legal representation to the patient and the right to appeal a sterilization order.

In committee hearings, the Rev. Leon White, director of the North Carolina-Virginia Commission for Racial Justice charged that forced sterilization was "another 'humane' act by man with the sanction of the state to deny poor and minorities the right and freedom to reproduce."

CPF

Priesthood Gains by Transfers

Between 1965 and 1973, at least 49 Roman Catholic priests became priests in the Episcopal Church, according to the Church Pension Fund (CPF).

During the same period, 26 Methodist ministers also became priests.

In both cases, tallies for 1973 were incomplete. According to the data, nine former Roman Catholic priests and two Methodists became Episcopalians last year. In 1972, five of the former became Episcopalians.

There were smaller totals of Baptist, Presbyterian, and Disciples of Christ ministers moving into the Episcopal Church.

New Episcopal priests verified as former Roman Catholic priests in the years between 1965-1971 were: 1965, three; 1966, seven; 1967, two; 1968, three; 1969, six; 1970, eight; 1971, six. There were two not verified in 1965 and one in 1968.

NEW ZEALAND

Two Clerical Votes Defeat Merger

Participation in a five church union was defeated by delegates attending the synod of the Anglican Church of the Province of New Zealand. The vote was close. Two clerical votes spelled the dif-

ference between endorsement of union and rejection of the proposal.

For this reason, the synod voted unanimously to ask its commission to continue promoting educational material on the plan and development of common efforts toward union, leading up to a second vote in two years.

The Anglican and Presbyterian churches are the largest bodies working for merger. The others are the Methodist and Congregational Churches and the Associated Churches of Christ. The Anglicans joined the negotiations 10 years ago and the plan voted on was completed in 1971.

The synod approved a proposition designed to ensure that sharing of funds and properties with other churches in local joint ventures does not contravene the constitution of the Anglican Church.

Before beginning debate on union, the synod decided that adoption of the plan would require a two-thirds majority in each of the three houses—bishops, clergy, and laity.

The bishops favored the plan 6-2; the laity, 21-7; and the clergy, 12-9—14 votes were needed in the latter.

The voting followed eight hours of sometimes tense discussion.

The Bishops of Wellington and Nelson both indicated that they would have to "remain with their dioceses" (both of which had rejected the union plan in earlier diocesan voting) if the main body of the church went into the proposed union.

The other negotiating churches have not yet indicated what they would do in the face of a negative Anglican vote, but it seems in the light of the narrowness of the verdict and the decision to vote again, that another two years of what many considered "marking time" are unavoidable. Numerous local unions and joint ventures have been in operation for some time and others are being formed.

RECONCILIATION

"Kinships," "Features" Link Easter and Passover

Rabbi Marc Tanenbaum has suggested that an understanding of the Jewish roots of the Christian Holy Week could promote "renewal and reconciliation" between Christians and Jews during the Passover and Easter Holidays.

The rabbi, national interreligious affairs director of the American Jewish Committee, described some of the "profound kinships and common features" that link Passover and Easter and expressed the hope that adherents of both faiths will use them in "learning to respect our difference even as we appreciate our similarities."

Drawing on Prof. Julian Morgenstern's work, *Some Significant Antecedents of Christianity*, Rabbi Tanenbaum pointed out that "the pilgrimage to Jerusalem with

the carrying and waving of palm branches—the *lulav*—was an early Israelite religious practice of the country Jews of Palestine, who inaugurated the composite Passover Matzoh festival by such rites of purification on the Sunday before Passover."

In this context, he explained, "Jesus and his disciples, who were mainly Galilean farmers, constituted a distinct Jewish sect who were conforming to the time-honored Jewish folk-ritual."

Rabbi Tanenbaum related Jesus's retreat to the Mount of Olives to "the practice of David, the King of Israel, who on Sunday morning carried out a pilgrimage there to wrestle in a cave for seven days with the spirit of death, the *sar hamashhit*, the destroyer, only to emerge victorious, resurrected, and rejuvenated at sunrise."

In spending every night of the festival week on the Mount of Olives until his crucifixion, the rabbi said, Jesus "was actually reenacting the same festival role which King David had played a thousand or more years earlier."

These examples indicate, Rabbi Tanenbaum commented, that the themes of death and resurrection which Jesus and his followers knew from the traditional folk religion of Palestinian Jews "was common knowledge to first century Judaism."

CATHEDRALS

Window Depicts Stars and Planets

(At the time TLC carried the notice of a moon rock being available for a window in the National Cathedral, no other details of the story were available.)

The Washington Cathedral did not just acquire a moon rock without any trouble. Two years of negotiations went into the project.

The rock is part of the collection brought back by Apollo 11 astronauts from the Sea of Tranquility on the moon.

The rock will be embedded in the center of a new window depicting the creation. The window was donated by Dr. Thomas O. Paine, who was administrator of the National Aeronautics and Space Administration (NASA) during the first moon walk nearly five years ago.

Designed by Rodney Winfield, the 19-foot-high window depicts swirling stars and orbiting planets to commemorate man's stepping off his own planet for the first time.

The Very Rev. Francis B. Sayre, dean

Things to Come

May

1: 9th annual assembly of William Temple House, Trinity Church, Portland, Ore.

2-4: 16th annual conference of The Anglican Fellowship of Prayer, Gethsemane Church, Minneapolis. Bishop Gaskell, conference leader.

of the cathedral, said that "once we were given the window, we began to wonder what it ought to show. The idea occurred to me that whatever it showed, it would be wonderful to have this fabulous artifact embedded in the window."

However, getting a moon rock proved to be a problem.

White House officials expressed concern that if it gave the Washington Cathedral a moon rock, it would be obliged to give one to every church in the U.S.—and there were not that many rocks in the Houston Lunar Receiving Laboratory vaults.

Dr. Paine and the present NASA administrator, Dr. James C. Fletcher, began a campaign to convince the White House that the cathedral should have a rock.

One of the arguments used by Dr. Fletcher was that the cathedral isn't merely a church. It is a national shrine visited by hundreds of thousands of tourists. Dr. Fletcher is a member of the Church of Jesus Christ of Latter Day Saints. Dr. Paine is an Episcopalian.

The moon rock gift was finally approved in a letter from President Nixon to Dr. Paine who is now president of General Electric Company.

Dean Sayre said the stained glass window built at a cost of \$22,500, is now installed in a section of the cathedral not yet completed.

The cathedral plans to celebrate the placing of the moon rock in the window July 21, the fifth anniversary of man's first landing on the moon.

Among invited guests are President Nixon, and Apollo 11 astronauts, Edwin (Buzz) Aldrin, a Presbyterian; Michael Collins, an Episcopalian; and Neil Armstrong, who lists no church affiliation. Mr. Armstrong is the first man to walk on the moon.

PERSONALITIES

Jesse Jackson Accuses Media

In an unscheduled appearance at the National Association of Broadcasters convention, Houston, the Rev. Jesse Jackson, a Baptist clergyman, accused the news media of systematically ignoring the views of blacks in public matters and of exaggerating their degenerate elements in society.

Calling the NAB "the epitome of institutionalized racism in this country," he also stated: "There are 8.5 million blacks who go to work every day—we are a large part of the working force—but these are not the blacks we get to know in the media."

The leader of the Chicago-based Operation PUSH, Mr. Jackson charged that the media gave coverage to "streaking and other such diversions on the campus" but ignored events dealing with black development.

Should "Shylock" Be Censored?

A group representing nine national Jewish organizations and 95 U.S. Jewish councils have deplored the recent telecast of *The Merchant of Venice* over ABC-TV.

The production "perpetuates the anti-Semitic theme of Shakespeare's play and its negative stereotype of the Jew," said the Jewish Broadcasting and Film Committee of the National Jewish Community Relations Advisory Council (NJCRAC).

At issue is the characterization of Shylock, a Jewish money lender, the villain in the Shakespearean play. Shylock was portrayed by Laurence Olivier in the National Theater of Britain production aired by the network.

The NJCRAC complaint said, "If the anti-Semitic content of *The Merchant of Venice* were presented in some less formidable vehicle, it would probably be widely scoffed at and disregarded.

"However, because the play also contains great poetry and was authored by the most respected playwright in all English literature, it continues to have an important impact on its audience after 350 years due to the portrait of Shylock and his 'pound of flesh' demand."

The agencies held that Sir Laurence's "brief introductory statement about the character of Shylock . . . however well intentioned . . . did not substantially change or diminish the negative impact of the 2½ hour program."

The actor said of Shylock in his introduction: "Some have seen him as a tragic character, forced to exact retribution upon a cruel society. To others, he's merely an example of the wickedness of greed and usury. I take these arguments and the issues that they raise too seriously to allow Shylock to be either sentimentalized or caricatured. . . ."

Sir Laurence also described the play as "a comedy, brimming with different flavors and ingredients, poignancy, fairy tale simplicity, the harsh portrayal of prejudice and revenge, romantic poetry, the redeeming power of mercy."

John J. O'Connor, critic for *The New York Times*, said that while the play does have "anti-Semitic ingredients," the play as a whole transcends stereotyping—especially in the "sympathetic" production by the National Theater of Britain.

Shylock is "ingeniously" given the stature of a sort of Rothschild among equals in the world of commerce, Mr. O'Connor wrote. "The motivation for his demanding the pound of flesh is carefully secured to the loss of his daughter, Jessica, to Christian society."

Mr. O'Connor concluded that "the problem of the offensiveness of the anti-

Continued on page 21



Members of the Community of St. Mary, western province, who have moved from their convent in Kenosha, Wis., to their new home, The Cenacle, in Milwaukee, are 1 to r, back row: Srs. Mary Dunstan, Ada Constance, Joanna, and Martina, Mother Vlasta Mari, Srs. Mary Ambrose, Mary Faith, Elizabeth, and Mary Joan; front row: Mary Bianca, Noel, Hildegarde, Elizabeth Clement, and Catherine Louise.

in whose midst this violence is happening are deserving of compassion, not obloquy."

President Erskine Childers said at an ecumenical Peace Week service in Christ Church, Dublin, that those who inspired bitterness and hatred had failed to respect the Gospel whose message is clear.

There can be no advance, he said, unless people learn to understand each other, accept great differences in outlook and are willing to cooperate peacefully.

Peace Week was ended with a silent procession through cold and wet streets of Dublin by 2,000 to St. Patrick's Cathedral in what was described as a "public act of repentance and dedication to peace."

LUTHERANS

"Now Is the Time" to Support Doctrine

More than 1,200 conservatives of the Lutheran Church Missouri Synod attended a rally in Mayer, Minn., sponsored by Concerned Lutheran Laymen, Inc., which dealt with the current doctrinal controversy within the synod.

Dr. Edwin C. Weber, the synod's first vice president, said that "trouble has been brewing for the last 25 years."

"Now it's out in the open and laymen are getting concerned," he added.

Dr. Weber said the Missouri Synod is "progressive but it's not progressive in doctrine because the word of God has not changed and will not change—whether we believe it or not."

He recalled that when he was preparing for the ministry in 1935, his professors warned that no church body in history had survived more than 100 years without a major dispute over beliefs.

"They told us to be on guard so when the time came we would stand up for the doctrine we believed in," he said. "Now is the time."

IRELAND

Peace Rites, Increased Violence

A week long series of meetings and religious services for peace in Ireland closed with religious and civic leaders calling for an end to violence and for peace through cooperation.

Peace Week, organized by several voluntary agencies concerned about violence in Ireland, ironically came during a week when the level of bombings and shootings was considerably stepped up and during a week which saw the assassination of Sen. William Fox.

Mr. Fox, a Protestant, was the first member of the Irish Parliament to lose his life during present troubles. He was shot by a group of men just two miles from the Northern Ireland border while visiting his fiancée.

William Cardinal Conway speaking on the final day of Peace Week in St. Patrick's Cathedral, Armagh, said the overwhelming majority of the Irish people were sickened by the revolting violence of death, maiming, and destruction in their midst.

"The proportion of the Irish people who are engaged in violence is a tiny fraction, less, much less, than 1% even of the population of Northern Ireland," the cardinal said. "To use the violence of this minute fraction as evidence that the Irish people as a whole have been untrue to Christianity and to the faith of St. Patrick is unfair and unjust. The people



RNS

Amish children: In the wake of decisions, a fresh round of discussions.

The Future Of Church Schools

By JOHN PAUL CARTER

On June 25, 1973 the United States Supreme Court made additional rulings affecting church-related schools. The Court forbade income tax credits proposed in Pennsylvania and New York to relieve the financial burdens of parents who choose to send their children to independent schools. This followed only a little more than a year after a ruling forbidding the state of Wisconsin to force Amish children out of their own education system into the public schools. In the wake of these decisions, there has been a fresh round of discussion about the place of private schools in the educational work of the nation. Since church-related schools represent more than 90% of the independent school world, Episcopalians are necessarily involved. Though Roman

Catholic schools are by far the largest contingent, Episcopal schools are a sizable segment—approximately 1000 schools, 135,000 students, and more than 13,000 teachers and administrators, with about 1000 clergy professionally involved in the schools.

One opinion holds that the church schools, along with all other private schools, should be eliminated as quickly as possible on the ground that they are anti-democratic and probably anti-Christian. This opinion is strongly held; it frequently reenforces itself by stating that public education is what founded and sustains the nation. Those who hold this opinion are very badly informed about the history of American education. The men who labored for free public education in the United States were idealists who wished to introduce a form of education which had been devised in Prussia as a means of mobilizing the population into an effective military machine. They

promised that here the system would become an instrument of liberty and a means by which an informed mass electorate could be created. They were confident that the coercive aspects of the Prussian system could be overcome in America.

To carry their case, the advocates of public education (frequently touching anticlerical feelings that had come from southern Europe) labeled all forms of private education as divisive, separatist, elitist, and unsuited for a true republic. From the time of the Civil War unto World War II, this same argument also carried with it a strong prejudice against the Roman Catholic Church, and it is noteworthy that one of the most outspoken groups against all forms of public support is "Americans United For the Separation of Church and State"—it used to be called "Protestants and Other Americans United. . . ."

One prominent supporter of public education, George C. Edwards, put the matter quite bluntly in 1902:

"The natural school, the school we would develop and trust in, is the public school. The . . . (private) . . . school is an attachment to the family of those who have wealth, it tends to turn from a nobler work the power of men's hearts and brains by the simple expedient of buying them, here with money, there with social prestige. The worst . . . are ineffectual reformatories, and the best of them are scrupulously cultivated hot beds of snobbishness and un-American class superiority. Each year new . . . (private) . . . schools are

The Rev. John Paul Carter is executive secretary of the National Association of Episcopal Schools.

"The Church's mission to education must be strengthened."

started and each new one is a hindrance within narrow limits to a fact vital to education. This fact is that these costly . . . schools are in reality but a species of orphan asylum—only without the claim on our sympathies that legitimate asylums have. The parents are not dead but selfish."

Almost three-quarters of a century has passed since the writing of those words, but the viewpoint still exists and similar words have been said and written by plaintiffs in the cases recently decided by the Court. The actual decisions, of course, did not rest upon any such view but were based fairly narrowly upon legal aspects of the bills which had been offered by the three states.

The public school movement focused first in Massachusetts in the 1840s, when Horace Mann became the first state superintendent of schools in the nation. For most of the United States, public elementary education was not a universal reality until well after the Civil War, and public high schools were not found in any but the largest cities until the period just before World War I.

From its founding, America was educated by private schools, and by far the greatest proportion of these were church-related. Episcopal schools go back well before the Revolution and many more leading schools were established with the rise of higher education in the latter part of the 19th century. The colleges needed a higher level of preparation than was commonly available at public means. The founding fathers were educated in private schools, frequently ones whose charter or rules made specific statements about the Christian faith. Far from being anti-democratic, it was church schools that fostered the spirit of liberty and provided the intellectual base upon which the republic was founded. Though some of the founders became Deists and were wary of denominationalism, not a single one of them was atheistic or anti-religious; and they took care to provide laws that would guarantee freedom of religion.

So there is another opinion which must be fully understood by thoughtful people who care for education, who care for the future of the nation, and who care for religion.

William Augustus Muhlenberg must certainly be considered one of the heroes of the Episcopal Church in the 19th century—he composed hymns, was the rector of an influential and experimenting parish (the Church of the Holy Communion in New York City), the founder of St. Luke's Hospital, founder of the first Episcopal religious order for women, a father of social work in the church, and above all a leading educator. Contemporary educators, he wrote, make their greatest error in giving "to literary or scientific education a rank and a consequence which are denied to moral education. The liberal arts are not to be undervalued. . . . But since the interests of virtue are overlapping and essential to human happiness, they demand the first care in whatever affects the character of a rising generation." The basic rule of the Flushing Institute, which he founded, was that "*the pupil must be made to perceive that the law of God is the law of the school.*"

Bishop Hines, addressing the 1972 Triennial Conference of the National Association of Episcopal Schools, quoted John Ruskin's treatise on the city-state of Venice: "The decline of her political prosperity was co-incident with the decay of her domestic religion." The Presiding Bishop went on to warn that ". . . if we have permitted—and I believe we have—'separation of church and state' to degenerate into separation of education and the moral, ethical, and religious values which undergird . . . the choices people make, then we have constructed a monster that is now busily engaged in consuming us and each new generation it engages . . . My personal opinion is that, for all their limitations . . . only the church-related and independent schools have a solid chance of remaining truly free and open in a nation where public education is politically controlled." The wisdom of

this statement becomes clearer every day!

But there is an aspect of the matter that is even more basic than the question of freedom and the quality of public life in the United States. Education has been a fundamental mission of the church since its earliest days; it is intimately connected with the understanding that Christians are a people of the Word and of the Book. Because it is essential to read the Book and to understand the Word, the church has founded schools. The church's schools are a direct response to the divine command: "Go ye therefore and teach all nations . . ."

In an increasingly secular age, many are coming to hold that the church's mission in education must be strengthened. When 90 dioceses were recently asked to make a priority listing of the tasks of mission which the church should undertake for the next triennium, their overwhelming choice was education. The last several years have been ones of general decline in most enterprises of the Episcopal Church; diocesan and national level programs are gravely diminished. Yet church schools are growing: in 1965 there were approximately 600 Episcopal schools, today there are 1000. But in the face of such a clear opinion from the breadth of the church, and with such concrete evidence of the willingness of churchmen to commit to education, the official church has made little response.

The church schools grow. They constitute an immense potential to the church. While it is certainly true that providing an increased ministry to them is only a small part of what the church must undertake for its mission in education, it is also true that the work of schools lies near to the heart of all that the church must accomplish for the foreseeable future. More than 800 of the schools are parochial, therefore representing an intentional focus to the mission of more than 800 parishes. In the whole Episcopal Church, there are approximately 7500 parishes; thus, more than 10% of them have schools. How many more will establish schools in the years to come? It seems certain that more and more will be founded.

Dr. Otto F. Kraushaar, president emeritus of Goucher College, has recently written a basic book, *American Non-Public Schools*, resulting from three years of study undertaken while he was a research associate at the Harvard Graduate School of Education. He sees a continued existence for church-related schools "for an indefinite future . . . because they perform a needed public service which the public schools, by their very nature, are incapable of rendering, and as such the church schools contribute significantly to the diversity of American education."

The church schools are there, they will be there tomorrow; they are already an asset to the nation, they wait for the church to realize what an asset they are in its task.



Religion and Education— *American Style*

**"The source of the financing
determines the nature of the institution."**

By C. STANLEY LOWELL

In the United States we have pioneered an arrangement called the separation of church and state. This arrangement is stipulated in the first article of the Bill of Rights in the U.S. Constitution, which reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Thomas Jefferson wrote in his letter to the Danbury Baptists that what the founders had in mind when they drafted this amendment was "building a wall of separation between church and state." While relations between state and church to some extent remain in flux, the separation strategy is the one the nation has rather consistently pursued ever since.

The rationale for this plan is a logical one. Government authority must finally rest upon coercion. People are required by laws to do what is basic and essential

to survival. Religion moves not in the realm of coercion but of freedom. A coerced religion is not a religion. Religion is the voluntary response of the individual to the call of God. From its very nature there is no way it can be coerced. Therefore, government does not get into this realm at all. As the First Amendment stipulates, government may not involve itself in religious matters. Anything respecting this—anything which pertains or relates to this—is out. The only thing the government may do for religion is to protect its free exercise.

It is in the realm of education that some of the more serious church-state controversies have arisen. In the 1840s Roman Catholic Archbishop Hughes of New York waged a full-fledged political campaign to win state subsidies for the operation of his denomination's schools. A hundred years later we find his successors mounting similar campaigns to achieve a similar purpose. In recent years a dozen states have passed laws which would direct public funds to sectarian schools. Most of these programs were struck down by the Supreme Court as violative of the First Amendment in two clusters of opinions in June 1971 and June 1973. Others were struck down by lower courts or by popular referenda.

These programs were struck down not because the Court was being unkind to parents of church school students or because these institutions were in any sense

unworthy. The plans were struck down because they were in violation of the First Amendment which prohibits acts respecting establishment of religion.

If Congress or the state legislatures were to pass laws authorizing public expenditures for church construction, for the payment of clergy or for prayer books and communion equipment, most would agree that this would be an act respecting establishment of religion. But how much more vital and significant is the aid to the church in the public subsidy of its schools! This is the indoctrination arm of the church, the church in its most vital ministry. The Court quite properly found that such programs not only led to an improper, "excessive entanglement" of the state with religion, but also provided aid to religion in a manner that offended the First Amendment. In the foreseeable future there is apparently no way that public funds can constitutionally be diverted, either directly or indirectly, to the support of religious schools.

Some regret this. They claim that the public schools are "godless" or "secular," and the nation would be better off if church schools were subsidized by government. This attack on the public schools is a miserable canard. The public schools are the schools of the people. Their teachers are the people who worship in our churches. The contention that they are engaged in some kind of conspiracy to

Continued on page 26

The Rev. C. Stanley Lowell is editor of Church & State and Associate Director of Americans United for Separation of Church and State. He has written this article as a rejoinder to the article by the Rev. F. Washington Jarvis entitled "Church-State Relations and Church Schools" in TLC, Oct. 14, 1973.

EDITORIALS

Church Schools and Public Funds

Two articles in this issue deal in different ways with the same subject: religion and education, or church-related schools. The articles were not written in conscious opposition to each other, and indeed there is little substantial disagreement between them, although it is obvious that their authors would be on opposite sides of a debate about whether public money can ever properly be used to help finance church-related education. It would be a good debate.

One of the writers is the Rev. John Paul Carter, an Episcopal priest who is executive secretary of the National Association of Episcopal Schools. His article is on page 10. The other writer is the Rev. C. Stanley Lowell, a Methodist, editor of *Church & State* and associate director of *Americans United for Separation of Church and State*. You will find his article on page 12.

Fr. Carter contends that in an increasingly secular age the church's mission in education must be strengthened. William Temple stated this thesis much more sharply a generation ago when he said that an educational system which is not positively religious can only be atheistic in its result (we quote from memory; that is the gist of what he said). Nothing has happened since Dr. Temple's time to make that result seem less inevitable.

What Mr. Lowell has to say on this point is interesting. The familiar charge that the public schools are "godless" and "secular" is, he thinks, "a miserable canard." "The public schools are the schools of the people," he reminds us. "Their teachers are the people who worship in our churches. The contention that they are engaged in some kind of conspiracy to make atheists out of the children they teach is beneath the dignity of a reply." We agree with that statement as it literally stands. Of course the school teachers as such are not conspirators against theistic faith.

But though it is true that secularism in the classroom treatment of such subjects as history, biology, psychology, and sexuality is not an anti-theistic ploy, and though it is true that most of the teachers worship in our churches along with the rest of us, it is no less true that most public school textbooks are written with a very clear intention of avoiding religiously controversial issues; and the only way this can usually be done is to avoid dealing with the religious dimension or aspect of a subject. The result is study material that has been so prepared that the religious issues which are an integral part of the subject are evaded and avoided.

Somebody once noted that in a standard high school text book on ancient history he had found a good deal of information about the Emperor Nero but not a word about Nero's illustrious contemporary Paul the Apostle; and yet, as the man remarked, we name our sons Paul and our dogs Nero. Undoubtedly, whoever wrote that textbook was trying to avoid religious controversy; Paul is controversial where Nero is not! But equally undoubtedly he was not writing the real history of Nero's

age. Very many of us are afraid that in secular public education the content of our faith generally gets the same treatment of non-treatment.

Mr. Lowell leads an organization which insists that if the members of any religious group want their own school system they should pay for it out of their own pockets rather than by taxing the whole citizenry for its support, and with this we agree. Christians who care enough about their faith to want it properly taught to their children in the course of their education should care enough to pay for it, however heavy the burden. Mr. Lowell well argues that "a coerced religion is not a religion. . . . The only thing the government may do for religion is to protect its free exercise." When any of our tax money is used, directly or indirectly, to subsidize any religious teaching without our consent, government is coercing us in this realm where coercion does not belong.

The answer, then, as we see it, is for Christians to maintain their own school system wherever possible, and where this is not possible to provide as best they can those elements of positive Christian nurture for their children which ought not and cannot be supplied by the public schools.

Amnesty — with a Condition

Somebody said recently that amnesty is as American as apple pie, but he failed to note that violence is also. To say that something is American is not, of itself, to make a morally affirmative judgment upon it. But the fact that following all past wars the American government has declared general amnesty for those who have illegally avoided military service does put the present government into a position of having to justify any departure from the well established precedent.

Church leaders find it easy and natural to urge government to grant unconditional amnesty to all conscientious objectors who evaded the draft, but they do not have to answer, as do the people in Congress, to "the folks back home" who ask why some young men should have been allowed asylum in Sweden or Canada while others were fighting and dying in Vietnam.

Nobody believes that all or most of the returnees are going to be prosecuted and punished. But some kind of general policy is needed, and the Congress must work it out. We urge conditional amnesty, not unconditional, the condition being a *bona fide* willingness to give some kind of special service to the country as directed by the government. This should be considered as in no sense a punishment, but as an opportunity for the individual to demonstrate his loyalty and obligation to his country. In fairness not only to those who served in Vietnam but to the man himself, he should be given that option.

Whether the country may rightly demand military service of a citizen is one thing. Whether it may rightly demand of him some service for the common good rather than for his own gain is something else again.

THE 1974 CHURCH SCHOOL

ESSAY CONTEST

My Favorite Hymn

Participants in this year's Church School Essay Contest were assigned the topic, "My Favorite Hymn." Of the entries received, three were selected as prize-winners. Miss Kathleen Upton, of St. Luke's School, New York, N.Y., was awarded first place (a gold medal and \$100); Miss Suzanne Kay Adams, a student at Trinity Preparatory School, Orlando, Fla., achieved second place (a silver medal and \$50); and Miss Patti Hironaka, who attends St. Andrew's Priory School, Honolulu, Hawaii, wrote the third-place essay (a silver medal and \$25). Their prize-winning essays follow.

First Prize Essay: "Come, Labor On"

By KATHLEEN UPTON

*Come, labor on.
Who dares stand idle on the harvest
plain
While all around him waves the golden
grain?
And to each servant does the master say,
"Go work to-day."*

I see a large field covered with tall golden wheat, swaying in the wind. People are coming over the hillside, carrying sickles, scythes and machetes. Men and women, young and old, they are all coming down from the hills to harvest the wheat in the valley, just as on the Lord's day they gather to worship. But today too is God's day—a day of work dedicated to him.

Everyone assembles in a line across one end of the field. A signal is given. Machetes, sickles and scythes wave and glint in the summer sun and the tall wheat falls to the ground.

After the wheat has been cut, it is tied into bundles and stacked in rows in the

field. Then, when the wheat is stacked and the sun begins to set, the workers silently leave the field.

*Come, labor on.
The enemy is watching night and day,
To sow the tares, to snatch the seed away;
While we in sleep our duty have forgot,
He slumbered not.*

The enemy, the devil, is always about, tempting us with evil. This verse and this hymn remind us that we must be constantly on guard against his temptations. There is some laziness in all of us. There are times when we would rather play than work. This is because we haven't learned, or have learned but forgotten, the pleasure that comes from a job well done. Turn away the devil's invitation, do the work of God and the rewards will be greater than we can imagine.

*Come, labor on.
Away with gloomy doubts and faithless
fear!
No arm so weak but may do service here:
By feeblest agents may our God fulfil
His righteous will.*

Sometimes the work we are required to do seems unimportant. We would rather do some other more important work and so we do nothing instead.

To God, no work is unimportant. Anyone can work for him and it doesn't matter how great or little his contribution is, just as long as he does the best he can. His efforts might not seem to be as great as those of others, but all contributions are equal in the eyes of God. So away with gloomy doubts and faithless fear, come and work to fulfill God's will!

*Come, labor on.
Claim the high calling angels cannot
share—*

*To young and old the gospel gladness bear:
Redeem the time; its hours too swiftly fly.
The night draws nigh.*

Use the time well that God has given us and he will bring gladness to everyone, young and old. We, the servants, must not waste time. If there is work to be done, we must do it and not be tempted to do something else. There is such a short time, the night draws nigh. Redeem the time!

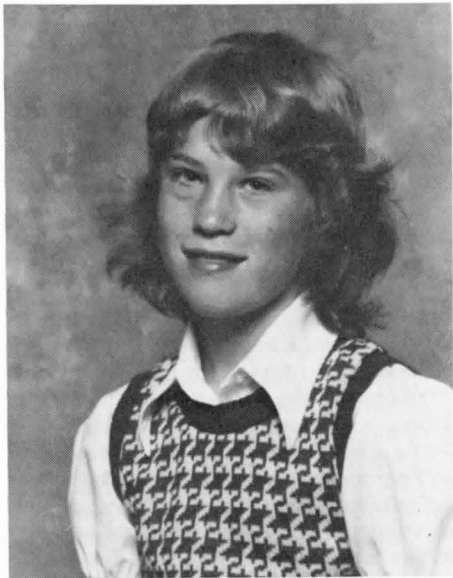
Come, labor on.

*No time for rest, til glows the western sky,
Til the long shadows o'er our pathway lie,
And a glad sound comes with the setting
sun,
Servants, well done.*

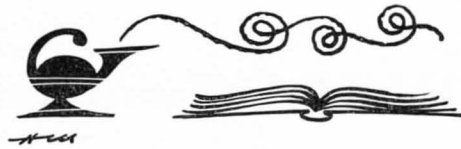
If we have redeemed the time and worked well in the time God has given us on this earth, the reward of heaven awaits us. How much greater is that than the imagined pleasure we get from shirking our duties to our God and our fellow man. Serve God well, labor in his service, and we will also serve ourselves and mankind well. Our time on earth will be a time of gladness and our time in heaven will be a time of gladness forever when we are greeted by him: Servant, well done.

"Come, Labor On," the words and the music are, for me, each time I hear them, a time to re-dedicate myself to God's work. The hymn reminds me to ask myself if I have been diligent in my work. And if not, it inspires me to resolve to do better in the future. For me, this inspiration has been a great weapon in fighting off the devil's temptations.

But it is more than the message that makes "Come, Labor On" my favorite hymn. The picture of workers in a golden, summer field is a beautiful one. The music conveys the rhythm and the energy of work. The words and the music and the message come beautifully together. And each time I sing this hymn, I feel a desire to go out too, with the men and women in the fields and labor in the service of the Lord.



Kathleen Upton, the daughter of Mr. and Mrs. Robert Upton, is in the 7th grade at St. Luke's School in Greenwich Village, New York City. Her two favorite hobbies are music and animals; she takes piano lessons, sings in the St. Luke's choir, and has a German Shepherd and several fish. She enjoys hunting marine specimens, and English is her favorite subject.



Second Prize Essay: "Day by Day"

By SUZANNE KAY ADAMS

*Day by day,
Dear Lord, of thee three things I pray:
To see thee more clearly,
Love thee more dearly,
Follow thee more nearly,
Day by day. Amen.*

My new motto for life is "to live day by day." But my honest feeling and belief in these words did not come easily.

I never realized that this song was a hymn until someone told me. The only time I had ever heard it was on the pop-rock radio station that I always listen to. I liked the tune immediately and soon caught the words. I only remember it now because of the special meaning I've come to discover in those words.

When I was fourteen years old, my whole world changed abruptly. My father and mother "split up," and my mother, sisters, brother, and I all moved to Florida. That in itself was a big change. The bigger changes were the ones I would have to face, and these included making new friends, adjusting to new surroundings, and learning to live without a father. I never knew just what to expect of tomorrow.

As a little girl I hated going to church and I would invent sicknesses to get out of the usual Sunday habit. But now after two years of changes, I realize what I've

been missing. Since my life is unpredictable, as are its surroundings, I have come to believe in the only consistent thing. That is Jesus, and God, and no one can take that from me. I suppose my re-uniting with the church was the influence of friends and the real need to have something to depend on.

In the hymn "Day by Day" I have learned to pray for the three things mentioned:

*See thee more clearly,
Love thee more dearly,
Follow thee more nearly . . .*

I realize that there are so many miles for me to go to straighten out my life, and yet I feel that there is no rush if I can live just one day at a time.

My life is still not easy, and I know it never will be. Through this hymn, however, I have learned to live day by day. I've seen changes in myself. I no longer worry about tomorrow, because I now realize that tomorrow will take care of itself with the Lord's help.

I am trying to live exactly as my heart now tells me: "day by day."

Suzanne Kay Adams, of Maitland, Fla., is an 11th grade student at Trinity Preparatory School in Orlando. She is a member of the Drama Club, an honor student, and interested in the arts. Her mother is Mrs. Roberta R. Adams.



Third Prize Essay: "Lord of All Hopefulness"

By PATTI HIRONAKA

In the Episcopal hymnal, *The Hymnal 1940*, there are many hymns that I like because all of them express what I feel towards God. Since the hymnal has a great number of very nice hymns, it was quite difficult to decide which was my favorite. However, hymn number 363 kept going through my mind, and that is the one I chose as my favorite.

When I think of the words, or after singing the hymn, I feel better. It is as if my cares and problems have been lifted away. It is hard to explain why, but when I sing it I feel happy and I find an inner strength to overcome my troubles and face them with a smile.

What is so great and wonderful about this hymn is that it can be broken down and sung in the morning, afternoon, and the evening because each verse is like a tiny little prayer for a different time of the day. When I wake up I repeat the first verse, later in the afternoon I repeat the second verse, and in the evening and before I go to bed I repeat the appropriate verses. Then if I ever feel down, or depressed, I sing the whole hymn. Usually this cheers me up immensely and I can go about school feeling happy.

Each of the four verses expresses my feelings of what God is like. The first verse goes like this:

*Lord of all hopefulness, Lord of all joy
Whose trust, ever child-like, no cares
could destroy,
Be there at our waking and give us
we pray,
Your bliss in our hearts, Lord,
at the break of the day.*

Patti Hironaka is in the 11th grade at St. Andrew's Priory School in Honolulu where she is president of the Drama Club and a member of the choir and Japanese Club. She is the daughter of Mr. and Mrs. Mason Hironaka.

It talks about God being full of joy and hopefulness, which is what I have learned that God is. I have learned that God always wants the best for us and that once a person comes to know God, that person finds happiness. When the hymn says "no cares could destroy," I interpret the phrase to mean that nothing will ever destroy God's trust in us. When I say this line I ask God to keep trusting me and to be there when I need him. "Be there at our waking," seems to mean to be there from the moment we wake. "Bliss in our hearts" means to put a little of his joy into our hearts. In this way each morning I can start the day off with a smile.

The second verse helps me during the afternoon:

*Lord of all eagerness, Lord of all faith,
Whose strong hands were skilled at the
plane and the lathe,
Be there at our labors, and give us
we pray,
Your strength in our hearts, Lord,
at the noon of the day.*

This second verse reminds me that God has faith in us and that he is eager to give us this faith. Then it goes on and says that his strong hands will help to guide us through all our troubles. "Your strength in our hearts" means to give us strength to overcome temptations every day.

Of all the verses, the third is my favorite because I think it best describes some of his qualities:

*Lord of all kindness, Lord of all grace,
Your hands swift to welcome,
your arms to embrace,
Be there at our homing and give us
we pray,
Your love in our hearts, Lord,
at the eve of the day.*

I have always thought that God is full of kindness and love and that if we should

ever stray he would welcome us with open arms, like the father in Jesus's parable "The Prodigal Son." "Be there at our homing" seems to mean to be there when we come back to him. "Your love in our hearts" refers to giving us some of his love so that we can love everyone as he does.

Sometimes before I go to sleep, I say the last verse instead of my usual prayer. The fourth verse reminds me more of a prayer than the other verse:

*Lord of all gentleness, Lord of all calm
Whose voice is contentment, whose
presence is balm,
Be there at our sleeping, and give us,
we pray,
Your peace in our hearts, Lord,
at the end of the day.*

I like the thought of God's being gentle and calm, and knowing that he cares for me and loves me is a very comforting thought which makes me happy. "Be there at our sleeping" seems to mean to watch over us while we sleep. "Your peace in our hearts" means to give us peace in our body and mind.

Hymn number 363 is my favorite for all the reasons I have given. When I am depressed and feel that no one trusts me, I remember the first verse that says nothing will ever destroy God's trust in me. Or when I feel alone and that no one can help me, I remember the second verse that tells me God will guide me and give me strength. And sometimes when I've strayed away from God and I feel so guilty that I cannot ask for his forgiveness, I remember the third verse, which says that if we ever stray God will welcome us into his arms. I find it a lot easier to ask for his forgiveness when I know he still loves me and will forgive me. The last verse sums up everything that God is and reminds me of all the other verses. I like hymn number 363 because it helps me be a better Christian.

What They Say About Their Favorite Hymns

I think that this hymn ("Onward Christian soldiers") reminds us that we all fight the battle against evil and we are part of an army that through the years has fought the battle well, and I am glad to be a soldier in that advancing army.

Thomas Demere Stone. Grade 7, St. Timothy's School, Raleigh, N.C.

Each time I sing "All things bright and beautiful" I have a feeling that I am saying "How great is God almighty, who has made all things well!"

Elizabeth Scott Thomas. Grade 7, St. Timothy's School, Raleigh, N.C.

My favorite hymn is "Go forward Christian soldier. . . ." It makes me stand up, sing out and stamp my feet. It makes my heart beat like a gong after someone just hit it. . . . When I sing it, I can just picture it in my mind. The scene is Jesus leading and holding the Christian flag with all Christians following, including me.

Amy Crum. Grade 5, Saint Mark's Episcopal School, Fort Lauderdale, Fla.

All through this hymn ("Onward Christian soldiers") it says that this is not a losing battle or a fifty-fifty chance. It says that it is a sure thing. If you don't join up with the winning Christians you will be defeated along with Satan in the end. It sure is something to think about!

Lloyd Massengill. Grade 8, St. Timothy's School, Raleigh, N.C.

As long as there is one believer there is a church: "Immovable she stands, a house not made by hands."

Robert Bruce Harris. Grade 9, Father George R. S. Hale High School, Raleigh, N.C.

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SCHOOL NEWS

■ **The Cathedral School of the Cathedral of St. John the Divine**, New York City, will become coeducational in September. Trustees of the school plan to admit girls to the first three grades in the fall and gradually move toward enrollment of girls in all grades by 1980. "New York is one of the most cosmopolitan cities in the world and we felt that the school should reflect that same variety of people and thought," said Canon Harold R. Landon, headmaster. "Naturally it just wouldn't do to eliminate half the community."

■ **St. Stephen's School**, Rome, Italy, has begun a program of special studies seminars. These are composed of high school students from the United States who, with their own teachers, stay at St. Stephen's and are guided and instructed by members of the faculty. The programs range from a two week "mini-mester" to a full term. In addition to this new program, St. Stephen's is including a summer school for the first time this year. Three categories of study will be emphasized: Italian studies, arts and crafts, and a children's summer school.

■ This spring **St. Thomas Church Choir School**, New York City, is moving to its camp in Ivorytown, Conn., as it does each spring and fall, to spend some time in a relaxed atmosphere away from the city. The school, founded in 1919, is the only remaining church related boarding choir school of its type and enrolls about fifty boys who are selected for their singing ability.

■ For two weeks students and faculty at **Kemper Hall**, Kenosha, Wis., pursued one of five areas of urban studies—ecology and environment in the city, urban trans-

portation, law and justice, media communications, and social work—as their special interim program entitled Problems and Opportunities in Urban America. The interim served as a pilot for the development of an urban studies program at the school and after evaluation one or more of the subtopics in urban affairs will be developed into one semester courses.

■ Beginning in the fall of 1974 **Wooster School**, Danbury, Conn., will become a coed boarding school as well as a coed day school. The West Cottage has been selected as the girls' dormitory, and resident enrollment will be limited to 16 girls for the first year. Wooster School is breaking ground for three new buildings this spring—a music building, a girls' gym, and a new classroom building.

■ Eight Whitechapel Foundry bells were dedicated by the Archbishop of Canterbury in ceremonies at **Melrose School**, Brewster, N.Y. The eight bell peal, which hangs in the tower of the school chapel, is a memorial to Cornelius Vander Starr, a friend, neighbor and benefactor of the Community of the Holy Spirit which runs the school. The bells at Melrose are rung by the "Melrose Band," comprised of pupils of the school, parents and friends.

■ Special travel and study opportunities are being featured this year at the **Bishop Whipple Schools**, Faribault, Minn. For the second consecutive summer the schools are sponsoring a field biology-ecology and nature study program. In addition to field trips, overnight canoeing and camping will highlight the experience. Currently, during the month of April, students in the history department are participating in tours to Russia and Germany as part of the "Ambassadors for



Members of the boys' wrestling team at Seabury Hall, Makawao, Hawaii.



Interior courtyard at St. Stephen's School, Rome, Italy.

Understanding" program of the International Institute of Minnesota . . . The Rev. David Upton has been appointed as acting chaplain at the schools. Prior to his appointment he served as curate at Trinity Church, Excelsior, Minn.

■ **Seabury Hall**, Makawao, Hawaii, has changed its image this year from a predominantly girls' school to a fully coeducational boarding and day school. Indicative of the new image is the boys' wrestling team, coached by John Geyer, which emerged victorious in the first interscholastic wrestling match of the season.

■ **Hoosac School**, Hoosick, N.Y., took a two week winter break in late January and early February after learning that their fuel allotment for those two months was to be cut by 25%. Saturday classes were instituted for the winter term so that students would not lose any class time because of the unexpected vacation period.

■ **St. Paul's College**, Lawrenceville, Va., recently observed its 86th Founder's Weekend. Among the scheduled activities were a band concert, a production of *A Raisin in the Sun*, and the dedication of a new academic building.

■ **Breck School**, Minneapolis, has recently formed a restructured corporation with the present headmaster, the Rev. Canon F. Douglas Henderson, as president. He will continue as headmaster through the 1973-74 school year, and a search committee is now accepting nominations for his successor. During Canon Henderson's tenure at Breck, the school has grown from an enrollment of 263 to 520.

■ The Rev. Julien Gunn, headmaster of **St. Mary's and St. John's School**, Peekskill, N.Y., will be leaving in June to return to the Order of the Holy Cross at

which time his leave of absence from his order will end. In recognition of Fr. Gunn's outstanding leadership, the trustees of the school will give an annual award to a student in his honor.

■ This summer **Christchurch School**, Christchurch, Va. will sponsor two "Viking Adventure" sailing programs for boys. Each program will begin with the boys living at the school for three days during which time they will become accustomed to the 26 foot long boats which are low and light with six rowing positions and two sails. Basic rowing, sailing, crewing and safety will be taught along with chart reading and steering by compass. The remaining six days of each program will be spent sailing down the Rappahannock River and into the Chesapeake Bay. . . . Louis W. Randall has been named as



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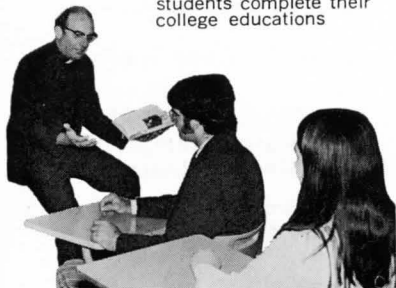


Mr. Elroy Sandquist, Jr., Chicago attorney and guest speaker at the opening assembly of Kemper Hall's Interim '74, speaks to Kemper students after his opening speech.

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acting headmaster at the school. Mr. Randall, former headmaster of The Chesapeake Academy, is a graduate of Christchurch School and Hampden-Sydney College.

■ Effective July 1, 1974, **Hannah More Academy**, Reisterstown, Md. will merge fully with **St. Timothy's School**, Stevenson, Md. All activities currently conducted on the Hannah More campus will be transferred to the St. Timothy's campus. Miss Jean Miller, present head of St. Timothy's, will be head of the merged school. The school will operate under Hannah More's charter and will become the diocesan school for girls. The Bishop of Maryland will be a trustee ex officio of the new board.

■ The Rev. Edwin G. Wappler, Ph.D., has been installed as dean of **Bloy School of Theology** which is affiliated with the School of Theology, Claremont, Calif. Dean Wappler, 40, is a graduate of Northwestern University and Seabury-Western Theological Seminary. He spent his early ministry in the Diocese of Chicago before going to Duke University and serving churches in the Diocese of North Carolina.

■ Trustees of **St. Mark's School** for boys, Southborough, Mass., have announced the appointment of the Rev. Robert R. Hansel as headmaster, effective July 1. Fr. Hansel has been chaplain of St. George's School, Newport, R.I., since 1969, though at present he is on an exchange as chaplain at Sevenoaks School, Kent, England.

■ Miss Carol Conner, new music department director at **St. Andrew's School**, St. Andrews, Tenn., is revitalizing the already important music program. The Rejoice! Band and Singers, who provide

music for the chapel, are planning a spring tour to Florida and Georgia. A recently refurbished room in the gym has been converted into a modern music room where Miss Conner hopes to develop the musical potential of each student. Future plans include the establishment of a more sophisticated singing group to balance the rock music of the Rejoice! group.

■ The new headmaster of **Christ School**, Arden, N.C., is Rufus H. Bethea. Mr. Bethea is a graduate of the University of Alabama and received his M.A. from Furman University. He, his wife and three daughters will be moving to the headmaster's residence in the early summer.

Why Boarding School?

The following excerpts were taken from a paper Susan Zoeckler, 10th grade student at Seabury Hall, Makawao, Hawaii, wrote for a sociology class: "I have belonged to many groups—friends at school, friends at home, my family, etc. One of the groups that has really shaped me is my school family here. I feel as if I have a cushion now against many outside problems. There are many people here whom I really care for. . . . I never feel totally alone. . . . In this boarding environment I am forced to rub shoulders with everyone; types of people whom I would normally never get to know as any more than faces in a hallway. Every day I am almost forced to become more tolerant . . . than I normally would be or than I have ever been before. I can't say for sure, but I'll bet even the way I behave outside Seabury is different. I find myself wanting more and more to get 'close' to people, rather than having them 'like' me or being 'popular' with them."

Semitic elements" still remains, but "the solution, if there is one, cannot be censorship."

In replying to two questions raised over the production, "Is Shakespeare's portrayal of Shylock a 'negative stereotype of the Jew' and thus an incitement to anti-Semitism?"; "And if so, should the play be kept off the air?," Fred M. Hechinger of the editorial board of *The New York Times* wrote:

"The answer, it seems to me, ought to be 'no' on both counts. Entirely apart from censorship which, one would hope, no reputable religious and ethnic groups would want to invoke, particularly against the works of great dramatists, the issue ought to be decided on the grounds of rational analysis rather than on the reflex reaction of programmed emotions."

Mr. Hechinger said millions of people who have never seen *The Merchant of Venice* have picked up "a smattering of 'the plot' from recurring controversy or high school synopses and have fixed in their minds a sneering story about an evil, money grabbing Jew. Shylock is thus eternally condemned to be nothing but a bigot's caricature."

Protesters "reinforce that image" and "frustrate an intelligent examination of Shakespeare's words and intent," Mr. Hechinger wrote. By contrast, he said, Olivier's portrayal invites such an examination.

In another reference to the actor's interpretation of Shylock, Mr. Hechinger declared that no anti-Semite "in his right mind" would use that portrayal "to shore up the case of bigotry."

The "only legitimate objection" to the Olivier production is of historical, rather than ideological, nature, Mr. Hechinger claimed. The play was transposed from Elizabethan to Edwardian days.

To the film committee's charge that the program would reach millions of viewers, many of whom "have no knowledge of history and the meaning of the play," the *Times* writer said that "such intelligent programs" do not reach "the untutored mass audience."

The Nielson ratings, he said, showed that in New York and Los Angeles alone "Shakespeare lost out by a wide margin to a line-up of situation comedies, the Carol Burnett show, old movies, and re-runs."

This is neither a startling revelation nor an excuse to ignore the quality end of the consumer spectrum, Mr. Hechinger claimed.

He added that the ABC network deserved applause for its "occasional service to the elite sector."

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likely to persuade network executives to stick to non-controversial mindlessness that is both profitable and safe.

According to Mr. Hechinger, the Jewish committee suggested a kind of gentlemen's agreement on the part of network executives to keep off the air such controversial productions as *The Merchant of Venice*.

A more sensible solution, he said, would be an introductory and/or postscript analysis of the play's history, the playwright's intent, and the characters' meaning in the context of their time.

Mr. Hechinger concluded that as long as literate commentary can be used effectively on television to defuse political controversy, there is no reason why it cannot also serve to prevent controversial theater from being driven off the screen, whether by outright or politely covert censorship.

MISSION

The Eucharist Held on AMTRAK

Knowing he would be on a train on a Sunday morning, the Rev. Canon William A. Kolb of Christ Church Cathedral, St. Louis, asked railroad officials if there would be an objection to his holding a service in the dining car en route. He was assured there would not be if the service could be arranged with no conflict in the dining car schedule.

Canon Kolb then prepared handbills and placed them at dining car tables and in lounges on Saturday evening. A number of passengers did not wait until Sunday morning. They sought out the priest that evening and some of them kept him up until early morning hours. One of them was an architect—a Jew—who later read the Old Testament Lesson at the service in Hebrew and in English.

On Sunday morning, a few passengers were at breakfast as others arrived for the announced "approximately 10 a.m." service.

At 10:15 the Holy Eucharist, according to the 1967 Trial Rite, was begun at one end of the dining car with 21 people present. One woman began a hymn, and others joined in. The sermon led to several conversations later in the day.

Eighteen people received communion. Five of them asked for and received copies of the liturgy.

Following the service ten people stayed just to talk, and the sense of togetherness continued until the train reached New York City, Canon Kolb said.

The priest said that he has never enjoyed a trip more and he has had few times of such satisfying work since his graduation from seminary.

A full report has been made to AMTRAK officials with the hope that they will be encouraged to make such services available frequently.

CHRISTIAN MISSION

And They Earn as They Learn

The Rev. John R. Clarke, 35, a tough, muscular priest of the Anglican Church of Canada who was raised in the harsh north, may be the only priest in Canada who owns a cement mixer, bulldozer, three-ton dump trucks, a jeep, and a caterpillar.

Some were received as gifts, others Fr. Clarke bought cheaply and rebuilt. They all are necessary for his course in heavy construction work for Indians and Eskimos.

Chairman of the board of governors for the \$2 million James Bay Education Centre, Moosonee, Ont., Fr. Clarke has made the heavy construction equipment course his special concern. But the school also offers training in almost everything from art and home economics to flying.

Young Cree Indians as well as Eskimos from Ungava are part of a program that could revolutionize the northland and the role of the native peoples, observers say.

"Nobody should come here to try to save the Indian, whatever he means by that," Fr. Clarke said. "The only thing to do is to come and live in solidarity with, and for, the community."

The priest's view is that the church and governments should help native peoples to acquire skills they need to create a future for themselves.

"Our sand and gravel hauling is the key to the future here," he said. "Before this began, gravel had to be hauled by train from Cochrane, Ont., at an exorbitant sum. There was little or no road building here or over at Moose Factory (opposite Moosonee on an island). Now, we have men hauling it out of the bush in two 10 hour shifts."

The 26 men now in training are paid \$2.50 an hour as they learn. The course lasts three years.

Above all else, Fr. Clarke wants to see a bridge built connecting Moosonee and Moose Factory. Moosonee has a community of 2,000 Indians and whites; the island town has 4,000 people, mostly Indians, with a large hospital and 300 years of tradition behind it.

Fr. Clarke fears that if the two are not joined, more whites and more development will come to Moosonee and eventually there will be no place for the Indian. Moose Factory, he claims, might become a sort of ghetto, with the Indians on the outside looking in.

Contractors have estimated the cost of a bridge and connecting roads at \$12 million. But one firm said if the heavy equipment students do all the work except the actual bridge building, it could be managed for \$1.5 million.

"I want to see the Indians start the work from scratch to get the pride of saying, 'We did it,'" Fr. Clarke said.

BRIEFLY . . .

■ Rhodesian Radio reported that a "Christian group" had said that it has noted with "dismay" the renewal of World Council of Churches grants to "terrorist" organizations. The "Christian group," was not identified. The broadcast claimed the "group" had said "this means the denominations in Rhodesia affiliated with the WCC have an obvious, if indirect and unrecognized, association with those who are trying to overthrow the state by violence and bring ruin and misery to all its people."

■ The Very Rev. E. L. King, dean of St. George's Cathedral, Capetown, since 1958, has been named vicar general of the Province of South Africa until a successor to the Most Rev. Robert S. Taylor has been installed later this year. The dean, 54, who was born in Wales, has been in South Africa since 1948.

■ Olga and Elis Rabb of Canterbury, Conn., have reached their goal of recycling one million pounds of glass for their church. The \$10,000 they raised over four years by selling the glass for 1¢ a pound was donated to pay off a second mortgage on St. John Lutheran Church, Brooklyn, Conn. The project was started as a combined fund raiser and environment improver.

■ Speaking at a Founder's Day dinner held by Sigma Alpha Epsilon in Minneapolis, Mr. Harold Stassen said, "For the good of America, we should all forgive President Nixon now for Watergate and help him now make a new beginning and fulfill his presidency. . . . We urgently need a period marked by a spirit of forgiveness and of amnesty and of new beginning." This new beginning, he said, "should include amnesty for the young men who went to Canada and Sweden and for those who went to jail as conscientious objectors." The fraternity presented its distinguished citizen award to Mr. Stassen, who is a former governor of Minnesota and a prominent American Baptist layman.

■ The 1,200th anniversary of the famed Salzburg Cathedral (Austria) will be observed next September. The cathedral was first consecrated Sept. 24, 774, by the Irish monk, St. Virgilius. That same day he buried the remains of the first Bishop of Salzburg, St. Rupert, in the crypt of the cathedral. After it was rebuilt late in the 12th century, it was the largest church north of the Alps, except for Cluny. After a fire in 1598, it was torn down and rebuilt, modeled after the Gesu in Rome. It was restored in 1959 after having been bombed in 1944.

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BOOKS

Continued from page 6

bury and Edmund Crankshaw, blindly saw brute force as an end as well as an instrument. Mussolini, Sir Colin Coote asserts, built a career on bluster. Even less sinister figures fell prey to their own hubris. Philip Kaiser finds that Wilson's messianism eventually produced a bitter heritage in Vietnam. Editor Wheeler-Bennett argues that William II's pompous blunder helped cause Germany's fall. A. J. P. Taylor notes that Lloyd George's demagoguery prevented popular trust. DeGaulle, claims Lord Gladwyn, possessed a genius akin to madness. Even the British bulldog Churchill, according to the Longfords, had a dangerous tendency to seek excitement for its own sake.

Others might have had more lasting success by tempering their ambition with a needed compassion. Malcolm MacDonald shows how Jomo Kenyatta emerged as the advocate of a multi-racial Kenya. Patrick Gordon Walker praises Attlee for putting Britain on rations in order to save postwar Germany from imminent starvation. Lord Butler reveals how Stanley Baldwin averted chaos by supporting Indian nationalism, while H. V. Hodson explains why Gandhi believed that "an incessant crucifixion of the flesh" could make "the spirit entirely free."

A few contributions, such as William Shirer's sketch of Hitler, offer little not found in old newsreels. Other authors over-identify with the subjects. (Lewis Douglas's claim that Clemenceau saved "the western world" in 1918 appears the product of too many visits to the wine areas of the Loire.)

Of course, in any such wide-ranging volume as this, contributions cannot be equally stimulating or equally solid. All in all, however, it is a helpful volume, with enough in it to delight both the professional and the novice.

JUSTUS D. DOENECKE
New College, Sarasota, Fla.

THE DENIAL OF DEATH. By Ernest Becker.
The Free Press. Pp. 314. \$7.95.

This is a provocative book and impossible to review briefly. It is not a new book about death and dying. Rather is it concerned with the "causa-sui" of man's universal effort to deny death as his final destiny. It is a book which I feel is not for general reading, but for those who have a good knowledge of classical analysis. It deals with a new interpretation of this area through the work of such men as Norman O. Brown, Kierkegaard, and Otto Rank. The author discusses many areas of psychoanalysis with a new approach which will stimulate your thinking.

For example, in speaking of the anxious questions of the child about "sexual" matters, Becker mentions the efforts of parents to give a straightforward biological

answer. This does not answer the child's question at all. He wants to know why he has a body, where it came from, and what it means for a self-conscious creature to be limited by it. He is asking about the ultimate mystery of life, not about the mechanics of sex. In the adult world, too, the trend now is to turn to books on sexual techniques rather than seeing the sexual difficulties primarily as a symptom of underlying troubling attitudes.

The American drive toward perfection could be successful only in some more perfect world. Personal relationships carry the same danger of confusing the real facts of the physical world and the ideal images of spiritual realms. Thus we have unrealistic expectations for marriage, and for the marriage partner. Guilt results from unused life, from the "unlived in us."

Expect to have questions raised in your thinking, but be sure that you have enough background knowledge to weigh such questions.

(The Rev.) JUDSON S. LEEMAN, M.D.
Trinity Cathedral Church, Sacramento, Calif.

THE OXFORD BOOK OF CAROLS. Percy Dearmer, R. Vaughan Williams, Martin Shaw. Oxford University Press. Pp. 454. \$6.

First published in 1928, this edition does contain some additional materials, further translations for some carols, added languages or transcriptions for others, and a choice of tunes for still others.

The indexing is encouraging for such a large assortment of selections. First, there are several pages devoted to the arrangement of carols for use throughout the year, following the church calendar beginning with Advent. There are carols for saints' days and dedications. The seasons of the year are not forgotten either. The category of "general" is even classified into "medieval," "legendary," "cradle," etc.

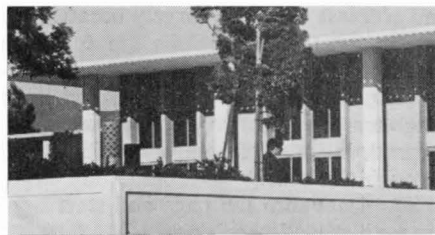
There are suggestions on the use of carols, in which one reads: "Carol concerts need not be only in the period between Advent Sunday and Septuagesima; Lent, Easter, and Spring carol concerts should, for instance, be popular."

The book also contains indexes for composers, authors, titles, and first lines.

The preface, itself, is a small encyclopedia on carols which are "songs with a religious impulse that are simple, hilarious, popular, and modern." Percy Dearmer wrote for the first edition.

His history of the carol is full of suggestions for further reading, not that the great priest and musician calls them that, but they do what the reader's interest and curiosity.

Fr. Dearmer wrote (remember, it was 1928), "Perhaps nothing is just now of such importance as to increase the element of joy in religion; people crowd in our churches at the Christmas, Easter,



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WE HAVE THIS MINISTRY. By **Leonard Griffith.** Word Books. Pp. 122. \$3.95.

This is not quite what I expected. *We Have This Ministry* is directed to the church at large rather than to the clergy, and as popular writing it is not bad at all. Leonard Griffith gets right in there and scraps unabashedly with the secularists and freebooting liberal theologians.

The book begins with an analysis of the character of our Lord's ministry, the key to which seems to be that "every encounter with men was balanced by an encounter with God." We are then called on to put persons first—not persons *en masse*, but persons in person.

The third chapter, on the servant mentality of the church, is the best in the book. With no apologies and no willingness to compromise at all, Griffith declares that the church is in the world only to serve. And so are the clergy, and Christian laymen. Not content to lay down the principle, the author goes on to spell out in careful terms what a servant really is and what a servant really ought to do. Inevitably we are dosed with that currently popular term "enabling," but not in the faddish sense. Here it becomes a relevant Gospel term. At this point Griffith strikes some of his sharpest blows in favor of the parish church and ecclesiastical structure in general.

A chapter on "reaching out" puts in perspective the sometimes contradictory terms "outreach," "evangelism," and "mission" in a helpful way.

In a succeeding chapter on "making people well," Griffith sweeps in close to the charismatic movement and spiritual healing without making full contact. But he does make a compelling case for the church as the one institution capable of dealing realistically with the problems of the whole man. One of the better statements in the chapter is: "Jesus treated people as whole persons. He never left a man well in body but unwell in spirit." One sees in this chapter the fruits of the author's association with Leslie Weatherhead of London's City Temple.

The last chapter, the peroration, lays before the church her challenge to preach the Word of God without faltering, without embarrassment, without ceasing, and in total conformity to the message as it is laid before us in the Gospels.

It's worth a reading; I just wish inflation were not pushing prices so hard!

(The Rev.) M. JOHN BYWATER
St. Paul's Church, Quincy, Fla.

RELIGION & EDUCATION

Continued from page 12

make atheists out of the children they teach is beneath the dignity of a reply. There is no truth in it whatsoever. The public schools are not perfect. In this respect they are like the people who own, operate, and patronize them. But the facts are that for the past century and a half they have done a tremendously effective job in educating children of all races, nationalities and creeds for citizenship in a democracy. Yet, like all good things, the public schools come under constant attack. Proposals for their destruction are heard.

Perhaps the best-known of such proposals is the so-called "voucher plan." Under the voucher plan parents of school children would be given a piece of paper cashable at any school of their choice for their child's tuition. This could be a public school, a private school, a church school, any kind of accredited school. Although the Office of Economic Opportunity spent many thousands of dollars trying to get a voucher experiment started in various communities throughout the nation, the proposals were almost universally rejected. The only voucher program ever started is the one in the Alum Rock School District in California. I visited the area and studied the operation. It is not a true voucher plan since it includes no parochial or private schools, only public schools of one district. Actually, it is no more than a program for drawing additional federal aid to the public schools of this district for the purpose of providing more educational options to students.

California has now passed a law authorizing up to four voucher experiments in that state. Parochial and private schools may participate in the experiments only if they come under complete public control. Such control, obviously, would require the removal of every religious distinction of the schools.

Critics of the voucher plan call it insanity compounded since it would undoubtedly result in the destruction of the public schools. With public funds being siphoned off to all kinds of private and religious schools, the public school concept would soon become a thing of the past. Increased transportation costs alone would run into astronomical figures. The whole program is totally unrealistic and is scarcely worthy of serious consideration. Yet, one still hears it touted in some ultra-liberal and ultra-conservative circles. The voucher plan has attained such viability as it has by its appeal as a means of public financing of religious schools or "free schools." The chances of its standing up under a constitutional test would be minimal.

Another proposal is that of a reduction in income tax for parents who pay tuition to religious schools. This tax credit proposal has been struck down by the U.S.

Supreme Court in cases originating in New York and Ohio. The tax credit, no less than a cash payment to parents of parochial school children, constitutes substantial tax aid to religion.

Why cannot government aid religion since religion is a good and worthy cause? The reason is that to tax people to pay for other people's religion, or even one's own, is an outrage which history has shown they will not long endure. Even more fundamentally, taxation for such a purpose uses the coercive power of the state in the promotion of what from its very nature must be free and voluntary.

Someone has said, and I think accurately, that in the United States one cannot travel 10 miles in any direction without encountering a church. Why are these churches there? Because some folks wanted them to be there. They toiled, sacrificed, organized, worked, donated to make these churches possible. They represent voluntary enterprise at its finest. To bring government into this area is to bring official coercion to bear in an area where authentic response must be free.

Some years ago the Lutheran Church in America made an exhaustive, year-long study of parochial education and concluded that a parochial school system would divert the church "from its primary tasks." The study group concluded that public schools "will best equip the Christian to live and witness in the contemporary society which surrounds him."

The suggestion that the educational enterprise would be inundated if Roman Catholic schools suddenly decided to close down and transfer their children to the

public sector is altogether gratuitous. Actually, public school enrollment is steadily declining. There are 500,000 fewer students in public elementary schools this year than last year. The declining birth-rate, which has already registered in the elementary schools, will soon bring its effects to bear on the secondary schools as well. Martin A. Larson, in his book *When Parochial Schools Close* (Robert B. Luce, 1972) states that if all Roman Catholic schools were to close by 1980 and transfer their students to the public system, that system could receive them without any difficulty. And, as the Fleisch-



mann Commission has demonstrated in New York State, financing one coordinated public school system would be far cheaper than to finance the public and the parochial school systems. The actual saving in using the single system was reckoned at \$415 million by 1980.

Perhaps the most cogent argument against state subsidy of religious schools is the fact that once they receive such subsidies, they can no longer be religious. It will be recalled that in the *Tilton v. Richardson* Supreme Court case of 1971, four Roman Catholic colleges kept their federal subsidies for building purposes on the ground that they had not been proven to be sectarian. In the decision upholding

grants to these institutions, the Court hastened to add that any buildings erected with such funds of the public could never be used for religious instruction or religious worship. This dramatizes the fate of the church institution that accepts public subsidy. The full spectrum of public and civil rights enters the institution with the public funds. In the long run, the source of the financing determines the nature of the institution.

A dramatic incidence of this is provided by Fairfield University in Connecticut, one of the four recipients of federal aid under challenge in *Tilton v. Richardson*. One of the priests on the faculty renounced his vows and stated that he had become an atheist. He was, of course, promptly fired by the Catholic school. But, being of an ingenious nature, he quickly recalled that in defending their federal grants Fairfield University officials had testified that their school was not religious and that it had no religious test for the faculty. He cited this to the school's president, who promptly revoked his discharge and permitted him to continue to serve as a member of the theology faculty. This illustrates the fate of church institutions that decide to accept public financing. State regulations and controls promptly move in on them. Private schools that are publicly financed are no longer private.

The American experience, especially when contrasted with the experience of other countries, has abundantly shown that complete separation of church and state is best for religion and best for the religious liberty of every citizen.

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KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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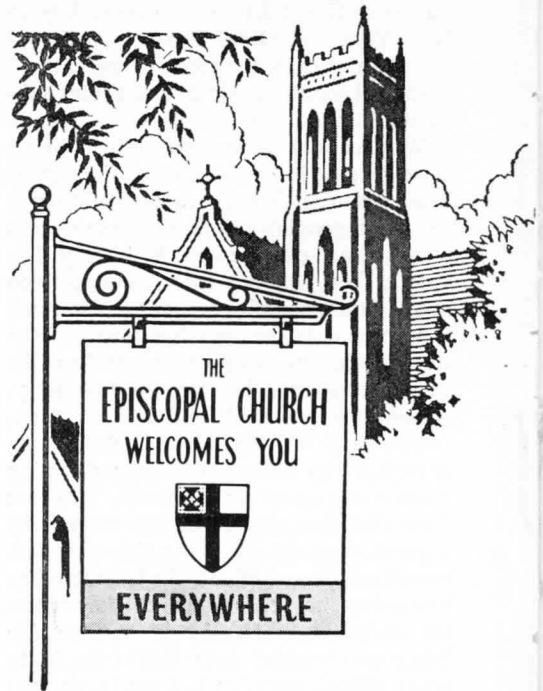
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