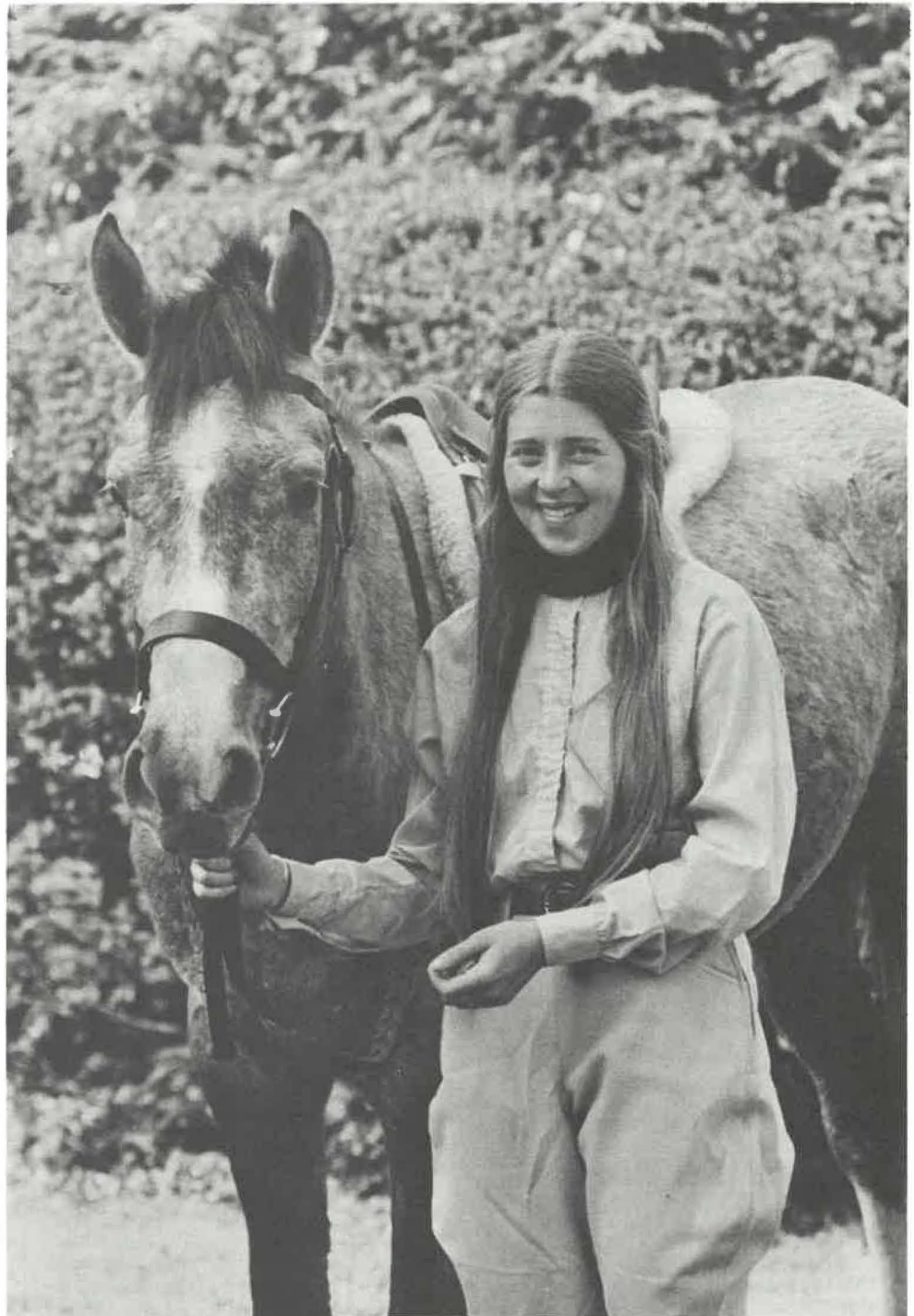


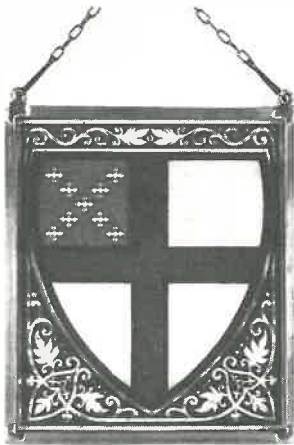
# THE LIVING CHURCH

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Mrs. Elaine Roberts, riding instructor at Margaret Hall School, Versailles, Ky.: A new credit course in horsemanship [see p. 13].

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**T**he first chapter of the first book of the Bible expresses the concept of creation in different ways and at different levels. The beginning of a day, the beginning of a week, and the beginning of a year are ingeniously woven in together.

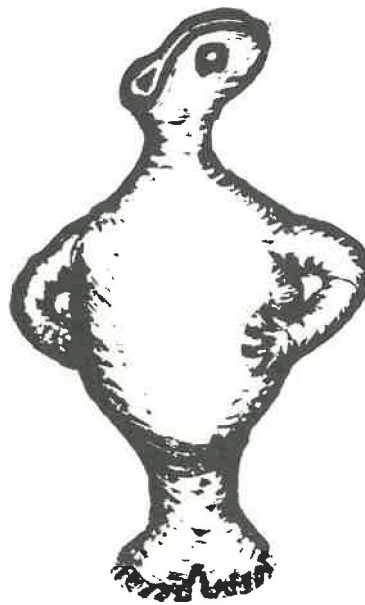
The second chapter of Genesis gives a somewhat different account of creation, but it also speaks of a variety of beginnings. Most notably, it tells of the beginning of man. The first chapter had the brief but noble statement that humans, man and woman, are created in the image and likeness of God (Verses 26 and

he gives to things. Not content with this, God makes him a sister to be his companion and to fill out the family.

We cannot really understand the second chapter of Genesis if we think it is a scientific treatise, or a philosophic disquisition. It is a vivid and touching story, a story very much like *Pinocchio*, for instance, or *The Gingerbread Man*. One has to see both the humor and the pathos to perceive what this story is communicating. Humor and pathos are both about the irony of life, the good-in-badness and bad-in-goodness of human existence. This is what it is about. It is this unique quality of human life, dividing us so sharply from animals, that is being expressed.

So in this second chapter humans come upon the scene—a boy and a girl, naked oriental children. They soon grow up, have an altercation with their heavenly Father, and set out to homestead for themselves, with all the joys and sorrows of working and raising their own family. It is, in a sense, the life of the typical man and woman.

During the past weeks my reflections upon creation were in terms of a day and of a year. The second chapter of Genesis presents the doctrine of creation, the first Article of our faith, in terms of a human life. You were made by God; I was made by God; everyone was made by God. Yet we only become fully ourselves, fully what he intends us to be, when we know that this is so. The Bible asks us to recognize that we are, after all, odd looking pieces of pottery. On the other hand, we are molded by God himself, he has breathed into us, and it is he who loves us. It is on these terms that we are called to live with ourselves, with one another, and with God.



27). The second chapter, on the other hand, has a longer literally earthier tale, animated by a certain whimsical humor and shrewd insight. Here the earth is first like a bare, dry field (Verse 5). Then God moistens it. Taking some clay, he proceeds to mold it into a vessel. When he is finished, he blows into the snout of it and it becomes alive—to the delight, but later to the grief, of its Creator! He gives this creature a garden in which to live. Then God makes him a zoo of live toys with which to amuse himself, while God (like a proud parent standing hidden back of a Christmas tree) listens to hear the noises he makes and the names

Coming November 13

**Christmas  
Book and Gift  
Number**

# The Living Church

Volume 175 Established 1878 Number 17

An independent weekly record of the news of the Church and the views of Episcopalians.

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## CALENDAR

October

- 23. Pentecost 21/Trinity 20
- 24. St. James of Jerusalem (from Oct. 23)
- 26. St. Alfred the Great
- 28. St. Simon and St. Jude
- 29. James Hannington and Companions
- 30. Pentecost 22/Trinity 21

November

- 1. All Saints Day
- 2. All Faithful Departed (All Souls Day)

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.

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

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# LETTERS

## Christian Education vs. Cults

I have been much impressed by the Rev. Joel A. MacCollam's article "The Cults and their Victims" [TLC, July 24]. All he has said about the dangers of cultism is indeed true, and I have no doubt that many Episcopalians (especially youthful ones) have succumbed to them, and in some cases experienced the agonies of "deprogramming."

I cannot help wondering to how great an extent the "victims" have been capti-

vated not only because of the blandishments of the cult leaders, but also because of the failure of our so-called "religious education" to provide them with the solid foundation of *religious knowledge*, which would have armed them to resist. . . .

NELSON R. BURR

West Hartford, Conn.

## Ecumenical Celebration

Your headline "Common Celebration Causes Controversy" [TLC, Sept. 25] in regard to the 32nd Liturgical Conference recently held here is very misleading.

As a participant, I would like to report

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that the "controversy" was generated in two ways:

(1) Conference leaders abdicated their opportunity to plan a common eucharist service for the ecumenical group by appointing a local committee; then they chose not to protest that committee's decision to divide the congregation into varying traditions after a common service of the Word.

(2) For a fairly sizable number of participants, the experience of being broken apart mid-service was a painful and non-prophetic witness to being "one body," which bowed to certain political realities rather than the spiritual realities conference participants as a worshipping community were experiencing.

Happily, a significant number of worshipers transcended the divisive plan. They remained together praying, weeping, sharing, and rededicating themselves to efforts to bring healing and wholeness to the body of Christ. As one of those who experienced "not being able to be divided," I would say that it was a gift and blessing. It served as a sign of hope not only to those who had worshiped according to their traditions but to several others who left the service in pain and went to their rooms alone rather than celebrating division.

My point is simple. It was not the commonality of celebration which was the cause of any controversy, but the failure of leaders to provide an adequate vehicle for celebrating commonality.

ANN KNIGHT

Iowa City, Iowa

§ We are grateful for clarification. Ed.

### Reasonable Revisions

In TLC of September 18, there was a letter from the Rev. Wilfred Hodgkin in which he bewailed the fact that, apparently, we have made an idol out of the 1928 Prayer Book. I believe that he needs to be straightened out on this subject. Most of us conservatives are willing to have reasonable revisions made to the Prayer Book. . . .

A.J. ISACKS, JR.

Orangeburg, S.C.

### The Psalter and Daily Office

Fr. Newton's letter [TLC, Aug. 21] about the PBCP is astonishing, coming from a priest. He claims astonishment about the inclusion of the psalter in the book (almost a quarter of the book, he laments). Has he never heard of the daily office? As one who says it, I am bogged by the idea that it is too much to include the means for this traditional act of worship, up until recently a priest's duty.

Our Lord worshiped through the psalms, through whose example the monastic office was developed.

The expanded lectionary for both the

eucharist and office provide far more scriptural readings than any other Prayer Book. Surely any serious Christian has a Bible near at hand to which to turn for daily reading, O.T. for morning prayer, Epistles for morning or noon, N.T. Gospels in the evening.

We are not certain of any *ipsissima verba* of Jesus, save the Our Father and in a sense the words of the eucharistic institution, both of which are certainly present in every celebration.

We have New Testament canticles and beginning with morning prayer there is Pascha Nostrum all taken from Corinthians and Romans. In addition to the required lessons at both morning and evening prayer and the canticles there are further lections included for evening worship and biblical (N.T.) readings for compline.

The comfortable words are still in the Rite I eucharist and are part of Form Two for the reconciliation of a penitent. One could go on and on through the whole book. Lacking in N.T. emphasis it is not.

As to having everything under one cover, it is refreshing to read the lessons in different translations, even languages, and have a daily change lest the mind be lulled by over familiarity. If you follow the lectionary with a Bible you are bound to read a lot more scripture than if you are confined to weekly eucharist and an unvarying office lectionary year in and year out. I say hurrah for ABC and years I and II.

Fr. Newton faults the church for an unrealistic approach. The daily office in part or whole is one of the best ways to get in touch with reality and keep in touch thereby as millions of Christians inside and outside of monasteries have done for 2,000 years. It's all right there in the PBCP and the Bible.

MARY M. HEMINGWAY

Kittery Point, Maine

### Pertinent and Nourishing

In these days of emotional upheaval, anger, and frustration for all members of the church, I should like to share with you and your readers these words from a saintly and learned member of the Church of England. I came across them while re-reading several authors who had a strong influence on me when I was much younger—a practice of "returning and rest" I commend to all who feel saddened and disturbed by current events.

The following is from a sermon by John Neville Figgis, a great historian and a member of the Community of the Resurrection, a "third-generation Tractarian," as he once described himself. Preaching 60 years ago (1917), Figgis quoted this well-known description of the ideal educated person from Newman's *Idea of a University*:

Continued on page 17



# THE LIVING CHURCH

October 23, 1977  
Pentecost 21/Trinity 20

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## MISSIONS

### Missionary Consultation Is Held at Seabury House

A consultation on the missionary work of the Episcopal Church, held September 19-23 at Seabury House, Greenwich, Conn., has addressed a letter to the bishops of the church announcing plans for the holding of an assembly next year for the renewing of intentional mission, and asking for the support of the episcopate throughout the church.

"Intentional mission" was defined by conference participants as being Christian activity specifically intended to bring the unevangelized, unconverted, and the unchurched into the faith and fellowship of the church. It includes front-line evangelism, the discipling of communities and peoples, and the planning of new congregations.

It has been felt by many that overt commitment to such intentional mission has declined in recent years and no longer has a sufficiently important place in the priorities, planning, and budget of the Episcopal Church.

The consultation included over three dozen participants representing many aspects of the domestic and foreign missionary work of the Episcopal Church, theological education, and the episcopate. Leaders in the direction of the conference were the Rt. Rev. Edmond L. Browning, Bishop of Hawaii, the Rev. John Paul Carter, retiring executive secretary of the National Association of Episcopal Schools, the Rev. Charles H. Long, president of the Overseas Mission Society, and the Rev. Gary K. Price, executive secretary of the Evangelical Education Society. The Rev. Thomas F. Stransky, C.S.P., president of the Paulist Fathers, was principal ecumenical representative, and the Rt. Rev. Alfred Stanway, dean of the Trinity Episcopal School for Ministry, Coraopolis, Pa., led the daily Bible studies.

Conference members made it clear that they were not opposing Christian social concern, education, or other aspects of the church's program. The right and duty of scholars to engage in the critical study of Christianity was also recognized and affirmed. They felt, however, that such critical study, and the intellectual debates it generates, cannot be allowed to paralyze or confuse the forthright proclamation of the

Gospel which is the duty of the church in any age.

Many participants were surprised to learn that in 1976 American Protestants as a whole had over 35,000 missionaries overseas, American Roman Catholics had over 7,000, and the Episcopal Church had 73 individuals. Equally surprising to many was the information that a larger number of Episcopalians are overseas as missionaries of various small missionary societies, of faith missions, and of such non-denominational bodies as the Wycliffe Bible Translators.

Participants were aware that in recent years missionary activity by the Episcopal Church has been inhibited by shortages of funds and that the forthcoming Venture in Mission is intended to remedy this. Some felt, however, that the availability of funds is not the primary issue. It was pointed out that in certain areas at the present time, such as some parts of Mexico, effective evangelism and the founding of new congregations is taking place with minimal financial resources.

This consultation was sponsored by the Overseas Mission Society and the Evangelical Education Society. The former body had at one time a large membership and varied program. In recent years it has confined itself to using its limited resources to support special programs such as this consultation. The Evangelical Education Society is well known for its scholarship grants to seminarian students and other activities.

## CHURCH AND STATE

### Facilities for Campus Ministries Held Illegal in D.C.

By providing facilities for ministers on its campus, the University of the District of Columbia is in violation of the First Amendment of the U.S. Constitution, the city's chief lawyer has ruled.

Office space, telephones, and staff assistance were provided to a Roman Catholic nun at the former D.C. Teachers College and to a Baptist minister at the former Federal City College.

Since both were regarded as "campus ministers," corporation counsel John R. Risher said, the school violated the First Amendment prohibiting the establishment of religion.

In guaranteeing freedom of religion,

that amendment "requires a neutral relationship between the state and religion," he said. It insists, he added, that "government not only may not forbid, but it may not perform or assist the religious function."

"Observers who did not know that the campus ministers were not paid by the university might assume they were because the university was so heavily involved in supporting their activities," Mr. Risher said.

In an interview, the corporation counsel drew a distinction between government-financed institutions, such as colleges, and military units.

Members of the military services, he said, could be deprived of their freedom of religion if they were not provided the services of religious personnel (chaplains) due to the isolation of some posts.

However, he pointed out, courts have decided that opening school-supported religious facilities on campuses to everyone would not be sufficient "to discount the indirect coercive pressure created by campus sponsorship of a religious group."

## Laws, Schools, and Busing

Pennsylvania's Justice Department has ruled that parochial school children may no longer be transported on field trips by public school buses.

The formal opinion voids a portion of a 1972 law requiring public school authorities to provide equal transportation services to non-public school pupils residing in their districts.

The districts are still required to provide transportation for non-public school pupils to and from school if such transportation is being provided for children attending public schools.

Private schools which are not church-related will continue to be eligible for publicly-financed field trips under the state law where school districts provide similar trips for public school pupils.

In Rhode Island, a U.S. District judge has been holding hearings on a challenge to a state law that requires local school districts to bus children to private regional schools outside their districts.

The Warwick School Committee has appealed a ruling requiring it to bus four children to the Providence Hebrew Day School charging that the school is outside the regional busing boundaries established by a 1977 law. A provision in

the measure allows for transportation outside a region if certain criteria are met.

State Education Commissioner T.C. Schmidt allowed the variance to the Hebrew school on the ground that there is no school similar to it within Warwick's regional busing district.

In addition to the Hebrew school up to 13 Roman Catholic regional parochial schools benefit from the law.

A state law enacted recently established five regions without regard to distance and called for public busing to private schools within those regions.

The new law is being challenged by several individuals and groups including Americans United for Separation of Church.

New Jersey's Gov. Brendan Byrne has signed a bill that increases transportation allowances for non-public school students by about \$50 a year per child and provides \$250 a year to parents who furnish transportation for their children.

The law will cost the state an additional \$2.7 million annually, but its sponsor said: "We owe a great deal to the non-public schools. If we had to absorb all of the students, state aid would have to go up to \$200 million a year."

A spokesman for the governor said 80,000 of the 240,000 private and parochial school students now receive either transportation aid or their parents are given direct cash payments.

## EDUCATION

### Public School Course on Holocaust Protested

The German-American Committee of Greater Philadelphia has protested plans to introduce a course on the Holocaust as part of the required history curriculum in Philadelphia public schools.

School officials said the course on the Holocaust of Jews in Nazi Germany began as a pilot program in some secondary schools last year and will be expanded to be a part of a required world history course in 40 junior high and 26 senior high schools.

The Holocaust program was developed by a group of scholars including Dr. Franklin H. Littell of Temple University. It has the support of the Archdiocese of Philadelphia and the Protestant Metropolitan Christian Council of Philadelphia.

The Rev. Hans S. Haug, pastor of Immanuel Lutheran Church and chairman of the German-American Committee of Greater Philadelphia, charged that the proposed course "gives the impression that the Nazis were the only ones who committed crimes against humanity and that the Jews were the only ones who suffered to any great extent."

*Continued on page 14*

## BRIEFLY . . .

The Rev. John Nevin Sayre, 93, internationally known in the religious pacifist movement, died Sept. 13. A leader of the Fellowship of Reconciliation (FOR) founded in 1914, he was the first chairman of the Committee on Militarism in Education, and helped found the American Civil Liberties Union. In the '30s he served as president of the National Peace Conference, which included a membership of 38 non-governmental groups. He was a priest of the Diocese of New York.

At its recent meeting in New York, the National Conference of Catholic Charities asked that women be admitted to the permanent diaconate of the Roman Catholic Church. American bishops were asked to promote the idea.

Dr. David du Plessis, a leader of the charismatic renewal movement and founder of the Pentecostal World Conference, says he feels "certain the Lord does not intend that there be one charismatic church or demonination. The renewal is an influence, an inspiration aimed at all the churches. And it is spiritual. Spiritual unity is what Jesus intends for his church."

The National Conference of Catholic Bishops reportedly has asked the Vatican to permit females to be altar servers. Archbishop John R. Roach of the Archdiocese of St. Paul-Minneapolis said there has been no response as yet.

A study paper prepared for the Board of Social Responsibility of the Church of England has urged the British government to get "political talks" going again in Northern Ireland. The churches in Ireland, "north and south," it said, "are as guilty as anyone for what has happened" in Ulster. It offered no solution beyond the appeal for political initiative.

Bishop Mervyn Stockwood of Southwark, a leading spokesman in the Church of England, has called for official diplomatic status for the Vatican representative in Britain. "If we have a properly constituted ministry in Rome," he said, "there should be reciprocal ar-

rangements in Britain... We should follow the example of other Commonwealth countries... and have a Papal Nuncio." Archbishop Bruno Heim is the current Apostolic Delegate in Britain.

Police in Philadelphia reported that gold worth \$315,000 was stolen from the apartment of Bishop S. McDowell Shelton of the Church of Jesus Christ of the Apostolic Faith—a church that believes in paying its bills in cash. Twenty-two gold bars weighing 102 troy ounces were taken in the robbery along with \$40,000 in jewelry and cash. The church disapproves of mortgages and debts.

Members of the Pentecostal House of Prayer and the Amish are exempt from the Indiana State requirement that photographs must be affixed to drivers' licenses or driving permits. Superior Court Judge Charles McCrory also ruled that the exemption should be granted to anyone else properly certified as holding a religious belief that prohibits being photographed.

More than 2,000 black, white, and colored charismatic Christian leaders met in Johannesburg to take part in the "deliberately integrated" conference on the Holy Spirit, Archbishop Bill Burnett of Capetown was Conference chairman. His assistants included Bishop Alphaeus Zulu, retired Bishop of Zululand.

In Castletown, Isle of Man, St. Mary's Church has been closed because of the extraordinary high cost of repairs — \$136,000 — and the limited liability insurance available. However, with only one small change in schedules, St. Mary's Roman Catholic Church will accommodate the Anglicans and their services. Bishop Vernon Nicholls of Sodor and Man said the "magnificent act of charity" was "wonderful... Who knows, under God, what this venture can but spark off in the future?"

Planning is underway for the Asian Leadership Conference in Evangelism to be held in Singapore in November, 1978. Coordinator of the conference on "Together Obeying Christ for Asia's Harvest," is Canon James Wong of the host city. Committee members are the Asian leaders on the Lausanne Committee for World Evangelization.

# CHURCH EDUCATION AND THE WORLD COMMUNITY

*The moral thrust of church education must be carefully analyzed and strengthened, and its integrity must be consistently examined.*

By OLIVER J. CALDWELL

**T**he ancient thinkers of China taught that the first third of life should be spent in preparing to create, the second third should be spent in the work of creating, and the final third should be spent in contemplation and reflection. The overwhelming amount of modern discussion about education has focused

---

*Dr. Caldwell was born in China of Methodist missionary parents; there he received a Buddhist education. Following graduate study and teaching in the United States, he returned to China, served in the U.S. Army during World War II, and later was head of International Education for the U.S. Office of Education. Afterwards, he was vice president for International Affairs for Southern Illinois University. He was a member of the first group sent from the United States to study the educational system of the Soviet Union.*

upon the first two thirds and there has been a sadly insufficient commitment to reflection. Yet, without it, any real overview or any true wisdom about education is impossible. Above all others, the schools and colleges which have church foundation and roots, church sponsorship or church relationship, this community within American education—so powerfully beset by secularizing forces—needs such a process of reflection.

Life today, particularly the collective life of cities and nations and continents, indeed, the collective life of the whole earth, is in a progressively enlarging turmoil both in its events and in its spirit. Observer after observer has sought to analyze this malaise. Historians like Toynbee, analysts like Freud, poets like Yeats, physical scientists like Oppenheimer, theologians like Barth, artists like Munch, and contemplators in many other fields have reached a com-

mon judgment. Though expressing it in the different ways that are appropriate to their lines of perception and inquiry, they generally agree that the modern collective life of humanity seems to be governed by a death wish. Only education and religion, some believe, have the power to save it.

Neither the church nor education have been immune to this death wish in the past; but there are corrective possibilities if a reflection takes place today in such a way that the sins and mistakes of the past can be seen and corrected. In such a reflection, much perspective can be gained by an evaluative remembrance of the relations between western Christendom and China—especially if we can have the humility to realize the extent to which we Christians have ceased to be the salt of the earth. Our relationship to China has dark and ignorant chapters. But episodically in the history of civilization, China has been the greatest nation and people on the earth; in a valuable way, it can serve as a parable for our thinking. The issue of whether we can live by the teachings of

*Continued on page 18*

# IF AMOS SPOKE TODAY

*The following poem was written by Joan Kaneshige, a student at St. Andrew's Priory School, Honolulu, Hawaii.*

These are God's words:

Crime upon crime upon crime—  
that is the rebellious story of China.

I will not come  
to save them from their fate!

Their political leaders deny the rights of the people,  
so that they do not know  
the meaning of freedom and liberty.

Like robots, these people go on in their lives—  
taking orders from their masters,  
the men of politics.

They are told to do work not even fit  
for the lowest of people.

Told by their leaders of government,  
who would not do it themselves.

The people are forbidden to comment about  
anything bad in government.

Children are taught to turn in their own parents  
if they say anything against the government.

Common people wear clothes of rags and eat food—  
food your diet wouldn't even allow

While the greedy government officials  
eat rich food and dress in expensive clothes.

This is God's Word!

These are God's words:

Crime upon crime upon crime—  
That is the rebellious story of Namibia.

I will not come  
to save them from their fate!

Men of native ancestry are forced off  
their own land.

White men rule them

as if they were the true owners of the blacks' land.

Good men who try to help these people of the native land,  
are sent away and forbidden to come back.

Others are imprisoned for long periods.

Who's to help these ill-treated people?

Who will expel the white stealers?.

Soon, something must be done.

People of the powerful United States of America—

can you watch these people suffer  
while you sit at home and relax?

This is God's Word!

These are God's words:

Crime upon crime upon crime—  
That is the story of the United States of America.

I will not come  
to save them from their fate!

These blind people continue to pollute  
the beautiful world I have given them.

Each day, I watch thousands of people  
drop rubbish on the roads and sidewalks  
without even a second thought.

I gave you the beautiful trees to cover the land.

You cut them down to make wood, paper, and other  
manufactured products.

I gave you the sparkling blue oceans and rivers.

You throw rubbish in them

so that my fish die and the water browns and stinks.

I gave you the clean fresh air of life.

Black fumes, soot and poison from factories and cars  
diffuse in the air.

They sit at home eating four times as much food  
as essential,

While bone-thin kids of India sit crying  
on the dirt for food.

While people in Africa die slowly  
from malnutrition.

Tell me if this is living in my way.

Do not call yourselves my people  
if you continue to do nothing about this.

The day will come when you shall live  
as these people do—crying out for food.

I shall not hear you—

for you pretended not to hear them.



They sit at home with twelve lights on  
while they only use one to watch T.V.  
They sit in their big, black cars.  
Cars that eat so much energy  
that two cars could run on it.  
They turn their airconditioners on high  
while a nice breeze blows outside.  
While their president urges them to save,  
they waste more.  
They shall know  
the meaning of darkness, of coldness and hard-times  
if they do not consider the full situation now.

They hate each other  
because they are not of the same color skin—  
One black, one white, one yellow, one red—  
all hating each other  
because the pigment in their cells  
is of different color.  
These people call themselves the United States of America—  
when one black walks down the street  
to be jumped on by a white group and beaten to death.

They beat the innocent and run away;  
Steal the poors' only possessions,  
Rape the women for a passing joy;  
Hit the pedestrians and drive off;  
Sell their bodies for a few bucks.  
These people are not my people.  
When judgment comes,  
they will not escape the hand of the Lord.  
How can they claim to be my people  
when they break every commandment  
I gave them?

This is God's Word!

Let justice roll down like the winter rains,  
and righteousness  
like an unfailing river!



Harold Lambert

# EDITORIALS

## A Philosophy of Education

The educational enterprise of the Christian Church has a long and glorious history. It has taken many forms in many places. A distinctly Anglican form has been the church-affiliated primary or secondary school in which the liberal arts are taught with excellence and the Christian community of teachers and learners is emphasized, such community being formed, in part at least, by regular prayer together. These have been the characteristics of the world-famous British schools on which so many American private or independent schools have been patterned.

Much has been said in criticism of this kind of school. On the other hand, some very good things need to be said about the underlying principles which have historically motivated Anglican schools, in America, Canada, and elsewhere.

This sort of school seems to have emerged as a distinct type in the sixteenth century. It was notably embodied in St. Paul's School, founded in London during the second decade of the century, by John Colet, Dean of St. Paul's Cathedral in that city. Colet, like his close friends Erasmus and Sir Thomas More, is generally described as a Christian humanist, or more specifically as a Catholic humanist. The Catholic humanism of that era was characterized by a gentle and enlightened piety, and a commitment to the improvement of the human mind, especially by the study of the Holy Scriptures and of classical literature. Such Catholic humanism was a major force (though not the only force) in the English Reformation, and it was an important part of the heritage of such Anglican luminaries as Richard

Hooker, Lancelot Andrewes, George Herbert, and Jeremy Taylor. In the present century, such well-known Anglican spokesmen as T.S. Eliot, C.S. Lewis, and Dorothy L. Sayers have been exponents of this outlook.

Authentic Christian humanism, or more specifically, Catholic humanism, or still more precisely, the Anglican form of Catholic Christian humanism, is very different from what is sometimes called secular humanism. The Christian view does indeed affirm the value of the natural world about us, and the value of studying it. Even more, it affirms the value of human beings, their bodies, their minds, their culture and arts, and their souls. Christians know, however, that men and women and boys and girls can only attain their full humanity through faith, obedience, and the love of God.

In the intellectual confusion of today, this Anglican humanism, based on the Bible and classical philosophic insights, has much to teach us. We believe the time is ripe for Episcopal schools to "look to the rock from which they were hewn." Such an outlook affirms the tremendous importance of a full, well-rounded, humane education, while delivering education from the folly of supposing that it alone can or should save the world. Such an outlook affirms the value of the pupil, of the teacher, of the material learned, and of the way in which it is learned. As students and faculty everywhere seek an adequate philosophy for education today, we believe that the original spiritual and intellectual foundations of our Anglican and Episcopal schools deserve to be articulated and communicated. We wish our church-related schools well, and we salute their students, their faculties, and the many others who make their continued operation possible.

## BOOKS

### Calendar

**THE CHRISTIAN PLANNING CALENDAR 1977-78.** Morehouse-Barlow, \$3.25. Pp. not numbered.

This runs for 16 months, through December 1979. Indicated religious holidays follow the Proposed Lectionary. Other religious holidays are also noted. (Year C runs through November; Year A, through Dec. 2, 1978; and Year B, through Dec. 1, 1979.)

### Informative Commentary

**THE EUCHARIST STUDY GUIDE.** By Ronald H. Miller. Morehouse-Barlow. Pp. 409. \$1.95.

This paperback study guide is composed of 40 pages of commentary found at the beginning followed by the texts of

the holy eucharist, Rites One and Two; a Penitential order, Rites One and Two; and supplementary material, useful for immediate referral. The PBCP texts are numbered according to Prayer Book numbers so that use with the PBCP itself is not troublesome.

Ronald Miller proceeds through the texts commenting on each prayer and



section with enough information so that the inherent reasonableness for the revision become increasingly apparent. An informed layman will be grateful for the author's assumption that he is indeed aware and informed. Having said this, I would go on to recommend, however,

that a member of the clergy or someone who is verbally agile with the language of liturgy lead any proposed study group.

By way of summary there is much astuteness in Miller's conclusion that "the future of Anglican worship will probably be traced back to the modern language portions of the Proposed Book as earlier books have looked back to 1552 and 1549." Recommended for inclusion in church libraries, on the shelves of staffs of professional church workers, and for inquiring laymen.

SUSAN M. CLARK  
Whitefish Bay, Wis.

### BOOKS RECEIVED

**BEHIND THE SEX OF GOD** by Carol Ochs. A view toward a new consciousness transcending matriarchy and patriarchy. Beacon Press. Pp. 145. \$9.95.

**YOUTH, BRAINWASHING, AND THE EXTREMIST CULTS**, Ronald Enroth. A chronicle and documentation of a sub-culture in Western religious life. Zondervan. Pp. 218. \$6.95.

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

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of the winners will be made in the April 23, 1978, Educational Number of *The Living Church*.

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# SCHOOL NEWS

St. Agnes School, Alexandria, Virginia, has announced the appointment of Mr. Robert E. Leipheimer as Headmaster. Mr. Leipheimer has an M.A. degree from the university of Maryland, and he has taught at Foxcroft School.

common and of the friendly good wishes which we here at Eton send to St. Paul's on the completion of your first hundred years of history."

St. Paul's School, New York City, celebrated its 100th anniversary on September 29. Since St. Paul's is one of the four schools which were founded as church boarding schools for boys in the 19th century with the hope that they might emulate the great English schools, it was most fitting to have a representative from Eton as speaker at the anniversary banquet. This was Mr. James McConnell, for 26 years master and housemaster at Eton and author of three books about the school: *Eton: How It Works*, *Eton Repointed*, and *Treasures of Eton*. He presented St. Paul's with a statement from the Rt. Hon. the Lord Caccia, provost of Eton, which read as follows: "As provost of Eton I am very happy that this college is represented at the centennial celebrations of St. Paul's School. This gives me the opportunity of sending to you by the hand of James McConnell a copy of the recently published *Treasures of Eton*. It comes to you as a token of the purposes which our two schools have in

St. Mary's College, Raleigh, N.C., has educated thousands of young women since its founding in 1842. The college is one of the few four-year intermediate colleges in the U.S., offering a curriculum ranging from the junior year of high school through the sophomore level of college. The college's optimum enrollment of 500 creates a close "family" atmosphere. The 23-acre wooded campus is close to North Carolina State University, and the college has a notable intercollegiate and intramural sports program and fine arts program.

President Prezell R. Robinson of Saint Augustine's College in Raleigh, North Carolina, has announced three major developments. The total number of faculty is now 80, an increase of seven percent over last year; the current



St. Augustine's first lady and international student president welcome newcomers to St. Augustine's College, Raleigh, N.C.: From left, Mrs. Prezell R. Robinson, first lady of St. Augustine's College Campus; Ibrahim Kargho, president International Students; and newcomers Gregory Schrachan from the Bahamas, Priscilla Agwu from Nigeria, Amma Anin from Ghana; and Mrs. Barbara Bradley, adviser to the international students.

enrollment has increased; two new interdisciplinary majors, Criminal Justice and Urban Affairs, have been added to the curriculum.

Saint Augustine students are predominantly from the south and east, and in addition there are international students from Africa, Asia and South America.

The college has received a \$94,000 legacy from the estate of Miss Isabella Robertson of New York. These funds have been earmarked for the college's endowment fund to match a challenge grant from the Ford Foundation of \$1 million.



The Freedom Shrine, a collection of 28 mounted and laminated reproductions of key documents in American history has been presented to **Howe Military School** in Howe, Indiana. The display, given to the school by the Lagrange, Indiana, chapter of National Exchange Clubs, includes photographic copies of original documents from the Mayflower Compact to the Instrument of Surrender (WWII).



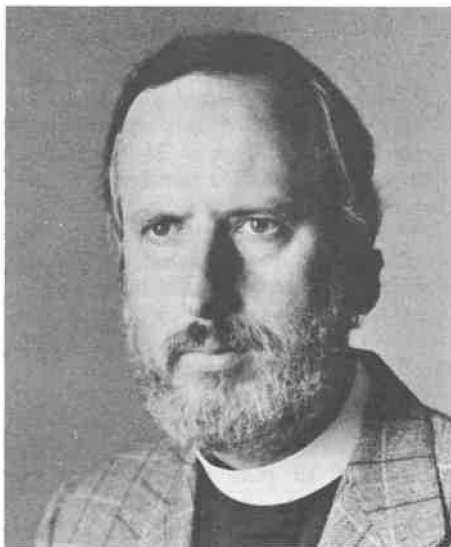
Four senior girls are enrolled in a program for an honors diploma at **Sewanee Academy**, the preparatory school of the University of the South, in Sewanee, Tennessee. The program, which was initiated two years ago, required students to take five honors courses in both math/science and the humanities, and to maintain a 3.0 grade point average in their junior and senior years. Students must also take a senior honors seminar, which is being held this year for the first time. The topic of the seminar is "Individual Survival in the Modern World."

Dr. Lester B. Brown, former executive vice president of **Voorhees College**, Denmark, South Carolina, was named acting president of the college in August. Dr. Brown, a native of Delhi, Louisiana, received a Ph.D. degree from Ohio State University in 1963.



**Margaret Hall**, Versailles, Kentucky, has initiated a system of "nonums," dividing the school year into nine distinct segments. In the "nonum" system, a student works on only two subjects during one and one-half hour periods lasting approximately four weeks. Mathematics and languages are not included in the "nonum" periods, but are studied throughout the year. History, science and English are separated into five units of the over-all subject.

The school has begun a new credit course in horsemanship in addition to the regular extra-curricular riding program. The course is offered to students who are serious about attaining high levels of competence in horsemanship and horse management.



The Rev. Richard H. Mansfield, Jr., 40, is the new dean of Bexley Hall, the Episcopal seminary in the cluster of graduate theological schools in Rochester, N.Y., that includes, in addition to Bexley, Colgate Rochester Divinity School and Crozier Seminary. Dean Mansfield, former rector of Holy Trinity Church, Oxford, Ohio, was active in the campus ministry at Miami University. He has also had considerable experience with community groups in the Dioceses of New York and Ohio concerned with drug abuse, crisis intervention, and mental health.

Margaret Hall students will travel to Williamsburg and Washington, D.C. this fall, and the school is planning its third trip to England in the spring.



A traditional celebration at **St. Mary's School**, Springfield, South Dakota, is Ella Deloria Day, which honors the late noted anthropologist and linguist. Miss Deloria was a trustee of the school and taught Indian history and culture. A special feature of this year's program arranged by the Aneptu Waste Club was an Indian dance competition. A Dakota menu of corn soup, buffalo, fried bread, wasna and wojapi was served to about 200 people who attended the festivities.



**Christchurch School**, Christchurch, Virginia, announced this summer that the school is the recipient of two grants totalling \$60,000. A \$45,000 grant from the DeWitt Wallace Fund will be used for the endowment of scholarship funds for students of middle-income, professional families. The fund will be known as the Reader's Digest Endowed Scholarship Fund, and it is a challenge grant. \$15,000, to be matched in a ratio of two to one, comes from the Marietta McNeill Morgan and Samuel Tate Morgan, Jr. Foundation. This money will be used to renovate Scott Memorial Chapel.

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## NEWS

*Continued from page 6*

He said the curriculum guide for teachers gives the impression that "genocide is mainly a Teutonic phenomenon, and this I would call a falsification of history."

Mr. Haug proposed that the course be altered to reduce the emphasis on the Jewish Holocaust and add materials on "genocides" perpetrated by other groups such as the Soviet Union and other Communist-oriented governments.

Jews were victims of the second largest genocide in history under the Nazis, while the largest genocide was the murder of 15 million citizens of the USSR by their own authorities, Mr. Haug said. He cited Aleksandr Solzhenitsyn's *The Gulag Archipelago* as the source for the Soviet atrocity figures.

The German-American committee represents the views of 50,000 German Americans of Greater Philadelphia. Mr. Haug hopes to have the Holocaust course delayed for one year.

Dr. Littell responded: "I think it is unfortunate that a little group of German-Americans should be so ignorant of what has been done since the war in West Germany on this issue."

He has urged religious and civic leaders in Philadelphia to support the Holocaust course.

## SCIENCE

### **New Star Cluster Discovered**

In 1892, Jesuit astronomers at the Vatican Observatory in Castel Gandolfo joined a project to map the skies. Their original, long forgotten photographic plates were uncovered this past summer to help an American astronomer find NGC 7160, a dense group of stars from the same cloud of gas, moving in the same direction.

Dr. William Van Altena, director of Yale University Observatory, at the invitation of the Vatican, spent the summer pinpointing NGC 7160, just one of the estimated 50,000 star clusters spread throughout our entire galaxy.

For his project, the Vatican Observatory rebuilt the out-of-use 19th century photographic telescope used in the original Carte du Ciel sky-mapping project. Dr. Van Altena repeated photographs of the same star clusters that Vatican astronomers had trained their telescopes on 85 years ago.

The original pictures show some 3,000 stars. Dr. Van Altena's task was to identify the 150 which formed the shape of the cluster. He said: "We have to find the needles in the haystack."

With the help of computers and sophisticated measuring devices, he was able to make a high precision comparison of the old and new photographs. By isolating the stars which moved

together, he could identify the members of the cluster.

Dr. Van Altena's painstaking research will help astronomers in important future probings of the mysteries of the creation and the nature of the stars.

The Roman Catholic Church has had a long, sometimes stormy collaboration with the astronomical sciences, though it was a long-time patron of classical sciences. It was in the first papal observatory, established by Pope Gregory XIII, that a Jesuit, Clavius, did the work to prepare for the introduction in 1582 of the Gregorian calendar. But a clash stirred between scientists and theologians from the 17th through the 19th centuries as scientific explanation of the solar system seemed to refute literal readings of the Bible.

The seeds of the controversy were first spread with Copernicus' work in the 16th century which challenged the traditional idea that the sun revolved around the earth. But it was not until the beginning of the next century, when Galileo claimed to prove the Copernican heliocentric universe, that the Vatican denounced the Copernican system as heretical and ordered Galileo to end his research.

The debate was temporarily resolved in the 18th century when scientists such as Sir Isaac Newton found a place in the Copernican universe for God, citing God as the explanation for mysteries of the solar system which still baffled scientists.

The controversy broke out again in the 19th century as the work of French astronomer Laplace and others found scientific theories for the problems which had puzzled Newton. The idea of a mechanically determined universe arose, a universe which God had started in motion as the Creator, but in which he no longer played a role to keep it moving. Scientists came to see the church as a stalwart of superstition and an impediment in the way of science.

It was in the midst of this anti-church climate affecting 19th century scientific work, that Pope Leo XIII set up a new observatory at the Vatican—later transferred to Castel Gandolfo—so, "that all might know that the church far from opposing genuine scientific research, wishes to promote and support it with every means at its disposal."

The pride of the new observatory was a special photographic telescope which allowed the Vatican's astronomers to join 17 other observatories around the world to produce the first map of the sky in the Carte du Ciel project.

The Vatican Observatory was assigned a section of sky in the northern Milky Way. By the time its work was completed in 1928, the observatory had charted the position of 500,000 stars. The Carte du Ciel maps are still widely used by astronomers today.

"It was a massive undertaking and ambitious," Dr. Van Altena said respectfully of the Carte du Ciel project. "They probably should have waited until better telescopes were developed, but fortunately for us they did not because now we have the plates and can take them for other projects not originally intended. . . . The project's full potential has never been realized."

He is one of only four or five astronomers in the world working on the identification of star clusters.

Although he had time only to complete the identification of NGC 7160 before he returned to Yale, Dr. Van Altena began work on four other star clusters. He said he would like to continue his work at the Vatican Observatory next summer.

"We have to depend on what our predecessors three-quarters of a century ago did," he said, "and now we have to take pictures of things that we are not particularly interested in but which we want to stockpile for the next generation."

## ROMAN CATHOLICS

### Jesuit: Atheism Main Challenge

An Italian Jesuit theologian has called on Christians to face up to atheists—including Marxists—who, he said, "are at present the main challenge to Christianity."

The Rev. Bartolomeo Sorge, S.J., editor of *Civiltà Cattolica*, made the appeal in that influential journal of opinion.

According to the priest, Christianity's two main challenges today are "injustice, which makes many people doubt in God, and atheist hopes, which nourish the confidence of many that they could succeed in building a new society out of their own resources, but outside the world of God."

Marxism, he said, is among the most widely spread atheist ideologies.

"Certainly to many," Fr. Sorge wrote, "Marxism appears to be one of the biggest hopes that mankind ever conceived to liberate itself. This in itself is good and justified, but its fatal error lies in the methods applied to achieve changes" in the social order.

"The hope of a new society that rejects the individualistic concepts of bourgeois liberalism is in itself also good and justified," he continued. "But true brotherhood could never derive from a mere change in the structures of production, the physical elimination of the antagonist class (capitalist)," let alone "from a materialistic concept of mankind and history."

One of the "main inadequacies" of Marxists' hopes, the Jesuit said, seemed to be "their tragic silence in the face of mankind's most dramatic questions, those of pain and death."

"If human life ends with death," he asked, "and if human dignity is based on

one's working potential, what hope could the handicapped and the economically unproductive have in a Communist society?"

Fr. Sorge said that only a Christian "crusade" based on a vigorous spiritual renewal and "a sincere and open confrontation" with atheism could meet the challenges.

This kind of religion, he said, is not "an opiate" but "dynamite."

## SOUTHERN OHIO

### Pickets Drawn to Ecumenical Service

Convenanting services at All Saints Church and Nativity Roman Catholic Parish in Cincinnati formally opened an 11-point agreement committing both groups of parishioners to a variety of ecumenical activities and outreaches.

Attending the services were Archbishop Joseph L. Bernardin of Cincinnati and the Rt. Rev. John Krumm, Bishop of Southern Ohio.

Following the service at All Saints, the bishops, clergy, and many of the parishioners were confronted by pickets who largely criticized the archbishop for engaging in "false ecumenism."

The protesters included members of the Orthodox Roman Catholic Movement headed by Fr. Francis Fenton of Monroe, Conn., a defender of the traditionalist Tridentine Mass. They also carried signs charging Bishop Krumm with supporting abortion and declaring that Archbishop Bernardin is a "traitor to Christ and his one true church."

Two years of work had gone into the present covenant agreement. Both clergymen, the Rev. Carlton Gamble of All Saints, and the Rev. Joseph Allison of Nativity, credited the laity with following through on early ecumenical proposals.

## NEW YORK

### Line-by-Line Study of Revised Passion Play in Process

The American Jewish Committee will take a line-by-line look at the proposed revision of the famed Oberammergau Passion Play in a search for anti-Semitic passages.

The decision came after a four-member delegation visited Oberammergau. The group, headed by Rabbi Marc H. Tanenbaum, national interreligious affairs director of the committee, saw a presentation of the proposed revision of the play which will not be seen publicly until 1980.

While the revised text contained a number of positive features "that are encouraging," a number of problems remain, according to the rabbi. He cited as one, the fear that the Sanhedrin and the

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Jews might be perceived as "instru-  
ments of Lucifer" conspiring with sa-  
tanic elements against Jesus and Chris-  
tians.

Another was the presentation of Pon-  
tius Pilate as a "weakling manipulated  
by the Sanhedrin and a howling Jewish  
mob" to decide to crucify Jesus.

Rabbi Tanenbaum said the Oberam-  
mergau producers requested the com-  
mittee to "remain available to help bring  
about the maximum possible improve-  
ment through the removal of anti-  
Jewish references and negative dra-  
matic imagery."

### CHURCH AND THE PRESS

## Reporter Hid Identity to Probe Scientologists

A declaration deploring the infiltra-  
tion of churches by journalists for pur-  
poses of reporting on religious activities,  
which was signed by 96 San Diego area  
clergymen, was presented to a represen-  
tative of Helen Copley, publisher and  
owner of the *San Diego Union* newspa-  
per.

The statement was originated by the  
Church of Scientology, although it did  
not mention that affiliation.

It said: "As members of the religious  
community, we the undersigned do  
firmly state that church members have a  
right to their personal religious convic-  
tions, that spying or deceitfully obtain-  
ing membership in a religious organiza-  
tion is unethical and in violation of our  
First Amendment rights to religious  
freedom as well as an invasion of the pri-  
vacy of our parishioners."

The *Union* had printed two stories by  
reporter Leigh Fenly, who had attended  
Scientology seminars under an assumed  
name and identity. After completing her  
research, Miss Fenley gave her true  
identity to the group which filed a  
\$10,000 invasion of privacy suit against  
the newspaper in San Diego Superior  
Court five days before the stories were  
published.

Editor Gerald Warren of the *Union*  
said: "We did not create the interest in  
the Church of Scientology. . . . We found  
that the secretive nature of Scientology  
forced us to take this action to get the  
facts to inform our readers."

He said the reporter used an assumed  
name to attend seminars because she  
had earlier identified herself as a  
reporter to church officials when she  
gathered information on other aspects of  
the story.

With regard to the allegation of "spy-  
ing," Mr. Warren commented that it  
would be "foolish to call it spying as to  
think one should have to give name, ad-  
dress, telephone number, and occupation  
before entering the house of the Lord."

The declaration was taken to Miss  
Copley's office by the Rev. Herbert

Lazenby, executive director of the Epis-  
copal Community Services for the  
Diocese of San Diego and president of  
the San Diego County Ecumenical Con-  
ference, and several others.

Fr. Lazenby said the declaration  
"demonstrates that a significant portion  
of the religious community opposes the  
use of abusive journalistic practices  
being used on clergy and parishioners by  
unethical reporters. Let this be a warn-  
ing that such activities will not be toler-  
ated by the religious community in the  
future."

Some of the clergy who signed the peti-  
tion indicated they would not have en-  
dorsed it if they had known it was origi-  
nated by the Church of Scientology.

### POLLS

## Churchmen Shown to Be Ill-informed on Trends

Pollster George Gallup, Jr., said that  
U.S. religious leaders are alarmingly ill-  
informed on the changing levels of  
religious involvement and commitment  
and have "only a vague notion" of where  
people are headed spiritually, particu-  
larly the nation's youth.

Citing a grave need for "measure-  
ments on the level of spiritual maturity"  
in the U.S., Mr. Gallup added that "we  
know more about what breakfast foods  
people like and why, than we do about  
the spiritual health of the American peo-  
ple."

The Princeton pollster made his com-  
ments in the recent issue of *U.S. Catho-  
lic*. He said that through his new religion  
research center he hoped he would be  
able to provide data to religious leaders  
that would give them "a sophisticated  
and realistic look at religion and how it  
is changing in this country. . . ."

He claimed that it is extremely impor-  
tant to find the relationship between the  
secular and religious worlds because so  
little is really known about the spiritual-  
ity of Americans.

Mr. Gallup, an Episcopalian, claims  
that in the past few years there has been  
a resurgence in religion, especially  
among young adults. A Dayton survey,  
he said, reveals that young adults are  
"remarkably religious in levels of belief"  
and "hungry for the mystical and trans-  
cendent."

He stressed that what stands out in  
the religious orientation of the young is  
"a strong desire to live a good life and an  
awareness of the need to grow spiri-  
tually."

## Things to Come

January

30-31: Christian educators of the Episcopal  
Church. Christ Cathedral, St. Louis.

## LETTERS

Continued from page 4

"If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, perhaps not less, educated minds which like blunt weapons, tear and hack instead of cutting clean, mistake the point in argument, misconceive their adversary, and leave the questions more unsolved than they find it. He may be right or wrong in his opinion, but he is too clear-headed to be unjust. He is as simple as he is forcible, and as brief as he is designed. He throws himself into the minds of his opponents; he accounts for their mistakes. Nowhere shall we find greater candour, consideration, indulgence."

Figgis goes on to say, "The common life into which we enter is not limited by those who are with us at the moment, nor even by our own land; nor even by the world of all civilized men. Our course is bright with all who lived long ago, and it embraces those to come. Citizens of the world, we are to enter into the gathered experience of all the races of every age: to make ourselves akin with the far past, and to see our friends in children that are not yet. Both of these elements go to make us. That spiritual heritage, which some call culture, has its roots far back, and we may not deny them. Yet it is not all. . . . Some in every age preen themselves on their culture, boasting their superiority, when for sheer vitality the laziest schoolboy could shame them. . . . Let us steer clear of this vice; and beware of being so greatly concerned with the objects and dreams of men long gone that we have no eye for the urgent interests of our age, making ourselves the futile mouthpieces of a tradition instead of the embodiment of a living spirit. The past enters with us; we are 'the heirs of all the ages,' but also we are 'in the foremost files of time.' We are to transmit what we have, not dried like a mummy's face, but using all its wonder to add some fresh quality, all our own; leaving something better, as we pass. Each of us has life to make something; and it is very true what is said, that 'God Himself could only create by creating creators'; and none but has his share in the great artistry of the world."

There are many other gems in the writings of this fine spirit of the Anglican communion, now unhappily neglected. Even the library book I was reading had a number of pages that had never been cut. We pass on forgetting. But now it is well to recall what a great scholar and monastic of so many years ago had to say, even in the midst of a half-forgotten war, in a collection of sermons entitled *Hopes for English Religion* (pp. 188-190, Longmans, Green and Co., 1919).

His words are still pertinent and

nourishing, and I hope that others may draw strength from them.

(The Rev.) LEO MALANIA  
Coordinator for  
Prayer Book Revision

New York City

### Service and Grace

Philip Edgecumbe Hughes' assertions [TLC, Sept. 18] strike me as more a defense of authoritarianism and dogmatic rigidity than a plea in support of authority. Authority derives from author, or source. I, a believing Christian, leave final source and authority to

theologians and philosophers. I trust that they in turn will continue to leave them to God, as they have for eons past.

I cannot conceive of confessing anyone in this world as my maker, save my mother. She is the efficient source of my life, my author, and my most revered authority. Authority does not imply control. Those in true authority have no trouble in the granting of perfect freedom. I submit that the crucified Christ, in yielding to what he believed to be the will of his maker, was in effect emulating the mother who first yields to life's awesome imperative of, virginally and alone, bearing creation unto herself

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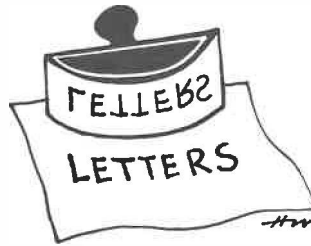
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in order that creation might be saved, i.e., might continue.

The church's present craven fear of having to communicate with women is the theological issue which unsurprisingly is forcing discussion of the issues of authority and ministry. Is there not a good deal of irony in the church's historic, earnest, and unsuccessful efforts to find a "suitable ministry" for



women? We know, and are not likely to forget, our ministry; we know to whom we have ministered. We know whom we have borne, and for whom we now sorrow. And fortunately or unfortunately, we understand all too well both service and grace, as well as a hardened, sterile, authoritarian tradition when we see it.

REBECCA BOONE

Belvedere, Calif.

### Some Small Way

By KAY GRADY

I wish I were a little bird  
With wings to fly so high,  
I'd soar above this great big world  
Like airplanes in the sky.  
I'd look upon the world below  
And see someone in need,  
Maybe a soul who wants a friend  
Or a hungry mouth to feed.  
I'd help this person find the way  
Out of his need and pain,  
Then I'd soar up in the sky  
And start all over again.  
But since I'm not a bird, you see,  
I can't do all these things.  
I can't soar high up in the sky  
Because I don't have wings,  
But I can use what gifts I have  
And use them wisely and well,  
And maybe help in some small way  
That lonesome soul that fell.  
To live each day and do my part  
Whatever to me seems best,  
And then at night to go to sleep  
And let God—do the rest.

*Kay Grady, a student at Ascension School, Chicago, Ill., is a resident of Bethany Home for the Handicapped.*

## EDUCATION

Continued from page 7

Jesus in our relations with foreigners is critical. In the face of the pressures upon modern education, it is essential to remember that.

Nestorian Christians were the first to go to China, in 631 A.D. Like most successor groups, they concentrated their educational and missionizing efforts on the upper classes. With hindsight, we can see that this was a fundamental mistake, especially because it reinforced—through the focusing of the *benefits* of education and other humane services upon the privileged—the stultifying stratification of the Chinese society. Even so, the Christians were well-received and their message was honored. One ruler, not himself a Christian, caused three churches to be erected in Peking. Some Chinese religious thinkers had had the idea of one god from the earliest days and were, therefore, respectful of all monotheists. For this reason, they made the Christian missionaries welcome.

The Chinese philosophers and theologians saw clearly the ferocious side of human nature; so Mo'tse and his followers (5th and 4th centuries B.C.) wrote *The Book of Love* and other such scriptures calling for loving the brother and the renunciation of war. From the Christian side, the Jesuit scholars of the 17th century translated the Bible into Chinese. Through this sharing of sacred writing, both the Chinese religionists and the European missionaries found common themes for dialogue and for cooperation. Such was the progress that the Emperor K'ang-hi (1661-1721) requested Pope Clement XI (died 1721) to send a thousand missionaries to instruct the Chinese in Christianity. But, in Rome, curial politics intervened: a Dominican pope, Benedict XIII, was chosen and his order was envious of the Jesuit success in China. The request was denied and an incalculable opportunity to unify the world was lost.

This colossal human error was a turning point in human history. To this day its importance is routinely overlooked, even disregarded.

The competitive jealousies of the papal court caused the Jesuits to be withdrawn from China. The French order that replaced them practiced systematic discrimination against Chinese Christians—they limited the education permitted to the Chinese and allowed them to be ordained only for minor orders and (thus) for specifically limited ministries. This was only one example, among many, of Christian racism. The Protestant history in China is equally heart-breaking. For example, by the treaties (generally forced by the military power of Europe) the missionaries were exempted from local laws and sometimes



committed crimes. Though the first Christian missionaries had come in the seventh century, the first known native Chinese bishop was not consecrated until the 1930s.

If there is to be any permanent possibility of a genuine global collective life for mankind, then modern education has three great moral imperatives.

1) We must teach our young that all men are brothers.

2) We must teach them to know their brothers.

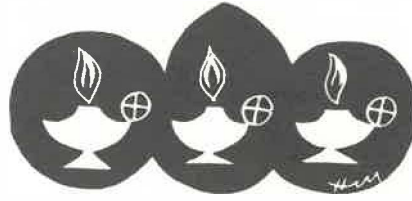
3) We must teach them to seek their brothers.

A "value free" education is not likely to be able to teach these principles; but church schools and colleges must both teach them and practice them.

The time is very short.

Education must be a moral force in the world. Therefore, church schools and colleges have continuing responsibilities

which are enlarging rather than diminishing. For them, the study of comparative religions, humbly undertaken, must be an important route to the understanding of others; and the Christian responsibility to love and serve the world



must be pondered. The moral thrust of church education must be carefully analyzed and strengthened, and its integrity must be consistently examined, judged, and guided by its scriptural and theological bases. Finally, in order to

fulfill its moral imperatives, church education must be intentionally global (both with regard to makeup of the student body and the range of intellectual inquiry) and must intentionally transcend all political and economic systems.

In all these considerations, it is important to remember that there will be much education, and much coercive funding of education, for economic and technical purposes. Church education must offer a counter and a corrective to this. The consistent and continuous missionary commitment and strategy to educate at home and abroad must not be allowed to flag. Church schools and colleges and their benefactors must take up this mission and contribute money and manpower to it. If we have a Christian hope for the world, then it is clear that we cannot cease our efforts, nor code the task of education to political or secular agencies, in this or any other generation.

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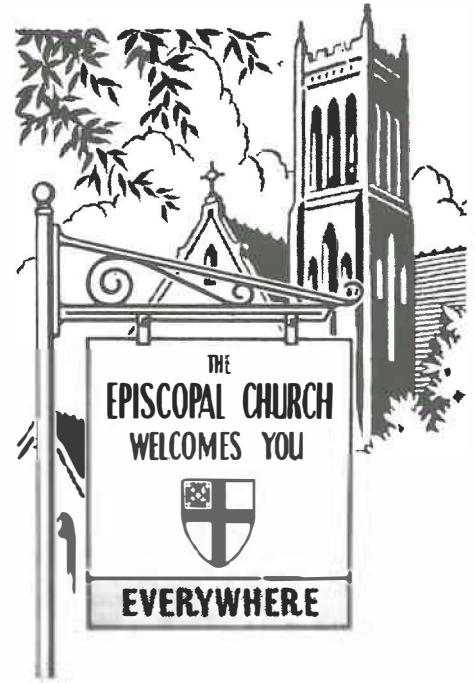
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**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the Rev. Douglas Ousley, the Rev. Leslie Lang  
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**TRINITY CHURCH** Broadway at Wall  
The Rev. Bertram N. Herlong, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15; Sat HC 9; Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## TROY, N.Y.

**ST. PAUL'S** Third & State Streets  
The Rev. Robert H. Pursel, Th.D., r  
Sun HC 8; 10:30 (1S); MP 10:30; Ch S, 10:30; Wed HC 12:05. Holy Days (as anno). Serving Troy since 1804.

## PITTSBURGH, PA.

**GOOD SHEPHERD** "An Historic Landmark"  
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St. — Hazelwood  
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

## CHARLESTON, S.C.

**HOLY COMMUNION** Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W. Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. Jack E. Altman, III; the Rev. Lyle S. Barnett; the Rev. Canon Donald G. Smith, D.D.  
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

## SAN ANTONIO, TEXAS

**ST. PAUL'S** East Grayson at Willow  
Fr. John F. Daniels, r  
Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11:12

## HOT SPRINGS, VA.

**ST. LUKE'S**  
The Rev. George W. Wickersham II, D.D.  
Sun 8 HC, 11 MP (1S HC)

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5