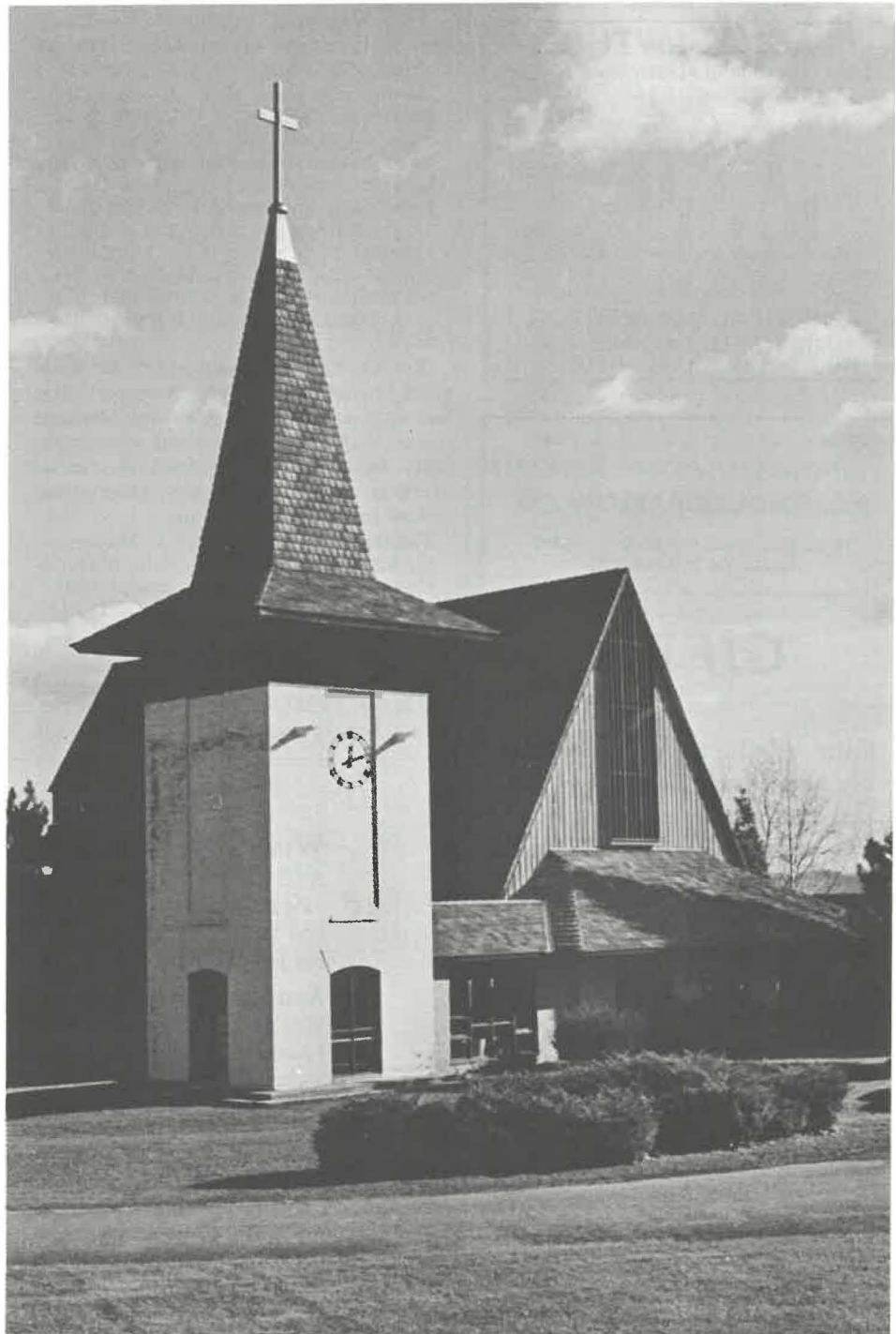


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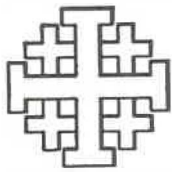
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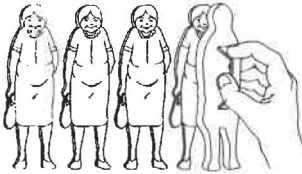
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Holy baptism is the great sacrament
of the resurrection, whereby we, as
baptized people, are made heirs of the
glory of the risen life in Christ. But why
is this so?

The relation of baptism to the death
and resurrection of our Lord is boldly
stated by St. Paul:

Do you not know that all of us who
have been baptized into Christ Jesus
were baptized into his death? We
were buried therefore with him by
baptism into death, so that as Christ
was raised from the dead by the glory
of the Father, we too might walk in
newness of life. For if we have been
united with him in a death like his,
we shall certainly be united with him
in a resurrection like his (Romans
6:3-5).

For St. Paul, baptism expresses spir-
itual truths of the greatest importance,
but such truths are not simply abstract
ideas. They are spelled out sacramen-
tally in concrete and tangible terms.
Here is where the doctrine of creation
comes in. St. Paul continues,

The death he died he died to sin, once
for all, but the life he lives he lives to
God. So you also must consider your-
selves dead to sin and alive to God in
Christ Jesus (Romans 6:10-11).

The relation between our baptism and
the death and resurrection of our Lord is
made all the more vivid when we under-
stand the ancient Hebrew view of the

created world. For them the surface of
the earth, illumined by the sun in the
day and the moon and stars by night,
was the place of life. Beneath this sur-
face, on the other hand, was the place of
death and darkness, the place where
corpses were buried, the place of old
bones, old ruins, of snakes, worms and
hateful creatures. Furthermore, as we
will see during the weeks ahead, the
Hebrews thought of the area under-
ground and under water as being essen-
tially the same place. Below the sod and
below the waves both led to the eerie un-
derworld of death.

In other words, St. Paul and his first
readers felt that being pushed under the
water of baptism *really was* like burial.
To the extent that we can appreciate or
sympathize with that feeling, we will
share their sense of baptism as a sacra-
ment of the resurrection.

We who are baptized should think of
ourselves not only as Christians, but as
risen Christians. The grace and power
and joy of the new life are already
offered to us. Easter season is the special
time to express it. So our special Easter
invitatory (BCP 1928, pp. 162-3; PBCP,
pp. 46 and 83) appropriately quotes
Romans 6:11:

Likewise reckon ye also yourselves to
be dead indeed to sin, but alive unto God
through Jesus Christ our Lord.

THE EDITOR

Meditation on an Inside Scoop

When a dead man with ragged hands
And an open side says,
"Peace to you," believe it,
For that is peace that keeps,
He knows whereof he speaks.

And when your father, dead by years,
Walks into your dreams like a frontiersman,
Lean from traveling, but long from lightning's way,
Take in gladly his greeted warmth,
For he knows whereof he speaks.

So when you've turned from the front page news
And looked over the classified ads,
Finding nothing but rugged saviors and frontier dads,
Blow the candles, cut the cake, promises for keeps,
Know whereof he speaks.

Bert Newton

THE LIVING CHURCH

Volume 178 Established 1878 Number 16

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

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CALENDAR

April

22. Easter 2

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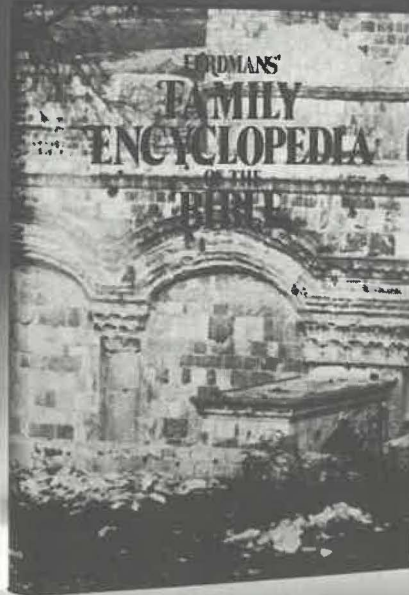
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April 22, 1979

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LETTERS

St. Francis House

St. Francis House, the Episcopal/ Anglican Student Center on the campus of the University of Wisconsin in Madison is preparing to celebrate its Fiftieth Anniversary Jubilee later this year. Everyone with a past relationship with St. Francis House is urged to send his or her name and address to SFH Jubilee, 1001 University Avenue, Madison, Wis. 53715. Written reminiscences will be enthusiastically accepted for possible inclusion in a booklet to be published in the fall. A schedule of Jubilee events will be mailed later in the year.

The "Saint Francis Society" is one of the oldest Episcopal campus ministries in the country tracing its beginnings on the Madison campus back to 1915. Ground for the chapel and student center was broken in July, 1929; a larger chapel was appended to the original structure in 1964. In its 50 years of witness to the love of Christ, St. Francis House has served many thousands of students.

(The Rev.) THOMAS B. WOODWARD
Chaplain, St. Francis House
Madison, Wis.

Exploring the Truth

Thank you for the guest editorial "Sensitivity and Dialogue" by the Rev. Canon Curtis R. Zimmerman [TLC, Jan. 28]. The author treats of a most important subject in a very helpful way. It is not the difference in opinions on controversial subjects that is wrong, but what we do about the difference. As Fr. Zimmerman says, "When crucial issues come before us for consideration, why must we build walls around ourselves as protection from differing points of view? Are we so afraid that we might just discover some new enlightenment which would challenge our past misconceptions?" I am afraid the answer is generally, "Yes." Mostly we hold on to our own opinions with our emotions. We *feel* that we are right. A different opinion does come as a challenge. So our first tendency is to defend our opinion and try to convince the other fellow that he is wrong. And of course he doesn't like it. So he fights back. Soon the opponents are interrupting each other, maybe even shouting at each other. Neither wants to be convinced, and neither is convinced. Eventually each is more stubborn than before and probably feels some ill will for the other.

But suppose the objective is not primarily to make one's own point of view prevail; suppose it is to find out what is right, what is true. Then each is more interested in the other fellow's opinion

than in his own. He can't learn anything that he doesn't already know from his own opinion, but he might be able to learn something very interesting and important from the other. And when the other is asked a question for clarification, he appreciates the compliment and replies in a gracious way. Each person gets some new ideas, each enjoys the exploration of truth, and each develops respect and admiration for the other.

And if a vote is taken in a meeting after a discussion in this vein, the Holy Spirit may really get a chance to make his voice heard.

F. BRUCE GERHARD

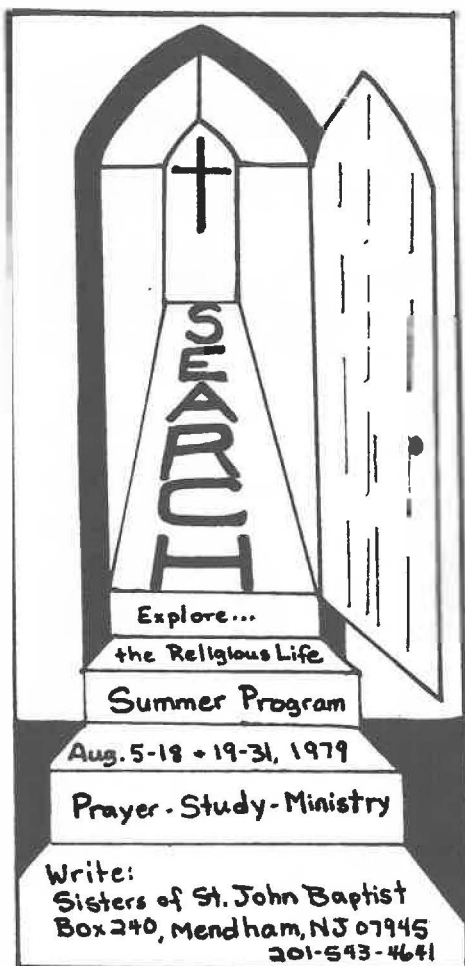
Summit, N.J.

New Seminaries Not Needed

Judging from the lengthy defense of two seminaries growing out of my letter regarding unnecessary dissenting seminaries, I'm due for a hearty vote of thanks for the publicity given their efforts. For their sakes I'm glad they were offered such a generous amount of space to prove the need for their exclusiveness and their desire *not* to be contaminated by those they believe different from them so that they might have their little cubby hole — their own tiny corner in heaven. I continue to believe that such self-imposed segregation is not necessary. All it does is separate their convictions which could and do influence those whose convictions are contrary to theirs.

I always thought our amazing Episcopal Church's strength was in its dissenting members serving together despite their differences. It is evident that those supporting the new seminary feel differently. They want their seminary to teach what they label evangelical truths only. But the evangelism must be strictly their form *only*. I believe I'm an evangelical. Certainly I could not be labeled Anglican if that means being what we once called "high church," and I'm *not* for a separate seminary because I believe the new Prayer Book decidedly favors that group. I preach to such congregations from time to time, and have done so during my 53 years as a priest. I was always enriched by the experience. I have often preached at St. Timothy's, Roxborough, Philadelphia, whose rector — a very dear friend of mine — often took me to task for daring to question his "beloved Lexington Seminary." Actually, I hope to preach there again this year. We've been joyful that we could be friends as fellow priests despite our differences. And isn't that what our Episcopal Church — our Christianity — is all about? I always thought it was.

I'll wait for a "public thank you" from the dear people who actually seemed to be objecting to the excellent opportunity my letter made possible to publicize what I believe is decidedly wrong — starting a new seminary every time



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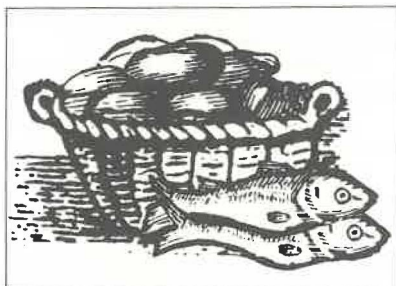
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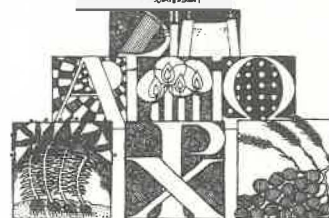
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some group did (or does) what they didn't (or don't) like in one of our already too many established seminaries. But judging from the *only* negative reactions and no letters to the editor favoring what I said I must be alone in my continuing conviction that we don't need new seminaries but even fewer of the established seminaries. (I supported heartily the merging of Philadelphia Divinity School with the Seminary in Cambridge for strengthening the type of theological education for our future priests.)

(The Rev.) W. HAMILTON AULENBACH
Rector Emeritus, St. Michael's Church,
Philadelphia, Pa.
Claremont, Calif.

Abortion and Responsibility

Your editorial "The Episcopal Church and Abortion" [TLC, March 4] ends up not being, in my judgment, "a well balanced Anglican approach" and certainly no ambiguous compromise.

It appears to me that you leap to an unwarranted and possibly a demagogic conclusion when you state that "it would seem that no Episcopalian is acting in accord with the teachings of this church if he or she takes part in rallies, demonstrations or publications advocating irresponsible abortions for any individual or groups." Of course, you cover yourself by using the word "irresponsible."

The whole point of the General Convention resolution of 1976 was that "yes, there are cases in which abortion is permissible." Further, part of the political life of our times is that individuals and groups do take part in rallies, demonstrations or publications for *and* against legislation on the part of national or state governments.

What are "irresponsible abortions"?

Certainly, abortions used as a birth control method would be one. But is it not also possible to be irresponsibly pro-life? In my youth most non-Roman Catholics were horrified by the popularly conceived Roman Catholic dictum that if there had to be a choice made, the mother always had to be sacrificed to the unborn child. This was a doctrine of "pro-life" for the child and "pro-death" for the mother.

There is nothing unclear about the church's "unequivocal opposition" to legislation in this field. Your example of a "healthy young wife" being so weak minded as to seek an abortion because of a lecturer promoting abortion as a liberating experience is an irrational non-sequitur to the intention of the resolution of the General Convention. Why do you think that there might be cases "where appropriate, penance" should be sought? Certainly one place where it may be sought is where an abortion was decided upon. Another case could probably be "penance" for even having considered it!

Your last two words "slick slogans," if they are meant to describe the General Convention resolution, are insulting. If they are not meant to apply to the resolution, what then are the "slick slogans" you have in mind?

(The Rev.) JOHN BAIZ
Calvary Church

Pittsburgh, Pa.

The use of penance is suggested by the General Convention, and by this correspondent. Those of us of traditional background would assume that penance is employed when sin is committed. Ed.

Politics and the WCC

In TLC of Feb. 11 there was an editorial ["On Schism and the Nature of Anglicanism" by J. Robert Zimmerman] in which some reasons why some former members of the Episcopal Church now belong to the ACC were briefly discussed. To quote: "The members of the Anglican Catholic Church of today have gone out from the midst of us because of things which go beyond Prayer Books and the sex of priests—an honest fear that we are losing our Catholic heritage." I have no fear of this at all in regard to myself.

I would like your magazine and its readers to understand one thing, and that very clearly. This writer, who feels herself to be a Christian as best she may before and above anything else, left the Episcopal Church primarily because of its association and cooperation with the World Council of Churches. (Incidentally, this includes the NCC and other rather politically-oriented groups who, under the guise of "Christianity" bought or, in effect, condoned the buying of weapons which were used in the killing

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and/or murdering of people—regardless of ethnic group or skin color.) I believe Jesus said, "Thou shalt not kill/murder." He even went further in elaboration of that command. Sometimes killing becomes necessary. But it seems to me that the WCC, among others, could almost be said to be making a pastime of it.

Although I don't agree with the idea of women being able to be true priests in the New Testament (or Old!) sense, and I don't care for the Proposed Prayer Book in really any way, these reasons were secondary to my first objection to the Episcopal Church's "politics."

CAROLINE S. ROBERTS

Austin, Texas

Categorizing Anglicans

In reference to your answer to Brice M. Clagett's letter [TLC, Feb. 11], I am amazed that you would for a moment think that people of an Anglican tradition would be considered Protestant or Catholic.

(The Rev.) GARFIELD N. BROWN
St. Andrew's Church

Lake Worth, Fla.

All Anglicans profess the Catholic Church when they say the creed; some of them wish to retain the term Protestant in one of the two legal names of the church. Ed.

Death and Imprisonment

I have one addition and one reservation concerning your editorial "Judicial Death" [TLC, March 4].

To the reasons for abandoning capital punishment in the U.S. I would add the following: The death penalty causes capital crimes. It's a truism among criminal psychologists that some people commit crimes in order to be put to death—a kind of flamboyant suicide. There is a man on the Alabama death row named Evans who is asking to be put to death. When asked how he felt when he shot and killed his victim, Evans said, "It was like committing suicide."

The reservation concerns your remarks about Patty Hearst. I believe that if she had not come from a well-known family Miss Hearst would not have spent time in prison. The stress to which she had been subjected and the overwhelming unlikelihood of her continuing a life of crime were enormously mitigating factors in her case.

(The Rev.) DAVID M. BARNEY
St. Paul's Church

Daphne, Ala.

General Ordination Exams

I agree with your editorial [TLC, March 11] concerning the General Ordination Examinations. They are a considerable improvement over the old system of the separate diocesan programs. I

also endorse your question at the end of the editorial as to whether the results are truly fair to the candidates and to the church. I doubt that they are, but not for the reasons offered in your editorial.

The General Ordination Exams measure the ability of an applicant to share his or her knowledge of the faith in a written medium. I have been ordained for 13 years and have very rarely been asked to write a response to an issue, a question, or a problem. The Gospel is still communicated, in parishes at least, verbally. The General Ordination Exams measure the ability of an applicant to communicate the Gospel in a medium that is hardly ever used.

I would hope that oral examinations could be added to the General Ordination Examinations which would measure not only the applicant's knowledge but his or her ability to communicate that knowledge to the church and to the world.

(The Rev.) FRANCIS H. WADE
The Memorial Church
of the Good Shepherd

Parkersburg, W. Va.

One hopes that in all dioceses the candidates must make a personal appearance before the bishop and commission on ministry. Ed.

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CAS Denied Funds

At the annual meeting of the Board of Trustees of the National Institute for Lay Training (NILT), a petition brought by the Church Army Society (CAS) to recover \$68,000 to which they laid claim, was denied.

According to Capt. Howard Galley, CAS members expressed shock and disbelief at NILT's action. The money was part of an original sum of over \$278,000 made available to NILT at its foundation in 1975, Capt. Galley said, and CAS decided to withdraw the sum when it became apparent to them that the restricted funds would not be administered as originally intended.

The board voted to make a grant of \$5,000 to CAS for the continued payment of the life insurance death benefits of CAS officers for the next five years.

Beginning in the fall of 1979, NILT plans to begin three major programs in non-residential settings to train and equip lay leaders in the Dioceses of Los Angeles, North Carolina, and New York, according to Capt. Thomas Tull.

The Rev. James B. Hagen, rector of St. Andrew's Episcopal Church, Brooklyn, N.Y., was elected chairman to succeed Catherine Collings, a laywoman from the Diocese of Long Island, who has served for five years. The Rev. James Carpenter, Sub-Dean of General Theological Seminary was elected vice-chairman, Mary Lou Benjamin of New York City, was elected secretary, and Br. Richard Banks, CAS, was elected treasurer.

Bishop Coadjutor Consecrated in Southeast Florida

The consecration of the Rt. Rev. Calvin O. Schofield, Jr., as Bishop Coadjutor of the Diocese of Southeast Florida, took place on March 23 at Trinity Cathedral, Miami. The chief consecrator was the Rt. Rev. John M. Allin, Presiding Bishop.

The new bishop was elected in November [TLC, Dec. 10]. He will serve as coadjutor until Jan., 1980, at which time he will succeed the Rt. Rev. James L. Duncan, Bishop of Southeast Florida, who plans to retire.

Besides Bishop Duncan, other bishops taking part in the ceremony were the Rt. Rev. Henry Irving Louttit, retired Bishop of South Florida; the Rt. Rev. David E. Richards, Director of Pastoral Development of the House of Bishops; the Rt.

Rev. E. Paul Haynes, Bishop of Southwest Florida; the Rt. Rev. Frank S. Cerveny, Bishop of Florida; the Rt. Rev. A. Ervine Swift, retired Bishop of the Convocation of European Congregations, and the Rt. Rev. Clive O. Abdulah, Bishop of Trinidad and Tobago, who preached the sermon.

Bishop Schofield, 46, is a graduate of the Berkeley Divinity School at Yale, and Hobart College, Geneva, N.Y. He is a descendant of the Rt. Rev. Benjamin T. Onderdonk, Bishop of New York from 1830-1861. Bishop Schofield served a number of churches in Florida, and comes to his position from St. Andrew's, Miami, where he was rector for nine years. The new bishop and his wife, the former Elaine Marie Fullerton, have two children.

Archbishop Welcomed Warmly in Africa

The Most Rev. Donald Coggan, Archbishop of Canterbury, who is on a three-week visit to the Church of the Province of West Africa, was given a warm welcome on his arrival in Gambia. At St. Mary's Cathedral, Banjul, Christians from many churches and a number of Muslims thronged to greet the leader of the worldwide Anglican Communion.

Dr. Coggan flew from Gambia to adjoining Guinea, where he spent a day

meeting with government and church officials, and preached at an Evensong service in Conakry, the capital. His congregation included Hindus, Muslims, and Sikhs, as well as Anglicans.

Throughout his visit, according to the *Church Times*, the archbishop, undeterred by possible repercussions, has been boldly talking about the murdered Archbishop of Uganda, the Most Rev. Janani Luwum.

In an interview on radio and television in Sierra Leone, Dr. Coggan spoke of the painful conflicts which sometimes lead to martyrdom in church-state confrontations. He said that his old friend Janani Luwum had been martyred because he dared to stand out for what the church was saying. "All of us, all over the world, must be ready for that painful cost of obedience," declared Dr. Coggan.

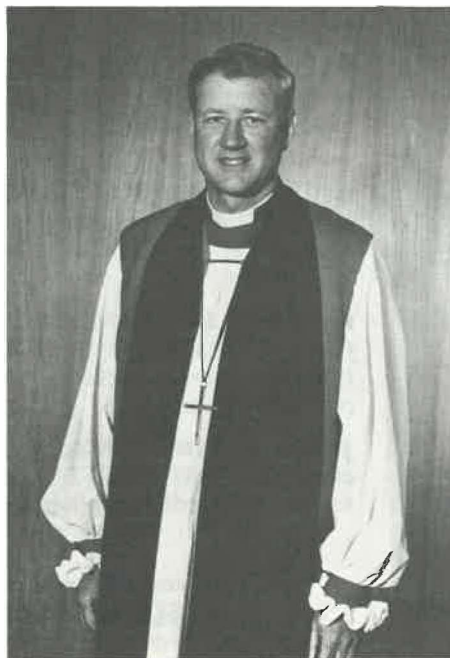
Archbishop Luwum, said Dr. Coggan in Trinity Cathedral, Monrovia, laid down his life for the truth as he saw it in Christ "in the midst of a monstrous regime."

South African Church Assembly Criticizes Government Policies

A major South African church assembly — the first such meeting in the country for more than 20 years — has adopted a series of resolutions that sharply challenge the government's policy of apartheid, or racial segregation.

Anglican churchmen joined with Presbyterian, United Congregational, Moravian, Lutheran, "colored" (mixed race), and Indian church leaders in calling for an end to segregated education, repeal of the prohibition against racially mixed marriages, and support for "that which is positive" in the Black Consciousness movement.

The four-day parley was organized and underwritten by the Geneva-based World Alliance of Reformed Churches. In many votes on controversial issues, delegates of the Nederduitse Hervormde Kerk (NHK), the most conservative of the white Dutch Reformed churches, and delegates from the white Nederduitse Gereformeerde Kerk (NGK), the largest and most powerful of the Dutch Reformed group, found themselves isolated, and either voted against the majority, or abstained. These churches, especially the NGK, are considered pillars of white supremacy in South Africa. They interpret the Bible in ways that bolster the



Bishop Schofield

ruling National Party's apartheid policies.

Black, "colored," and Indian church leaders also urged the churches to "uphold the right of those who feel in conscience compelled to disobey a law in order to obey Christ, and to support them with their prayers and the solidarity of their fellowship." White delegates were outvoted on almost every issue, and the Rev. G. J. A. Lubbe, secretary of the consultation, said the assembly showed "the white churchment that the black discontent they hear about is genuine, not just the product of English-speaking churches or the English-language press."

First Conference of Seminary Musicians Held at ETS-SW

The Episcopal Theological Seminary of the Southwest, Austin, Texas, was host to a three-day conference of musicians from the accredited seminaries of the church. According to Dr. Russell Schulz-Widmar, head of the ETS-SW music program and convenor of the conference, the meeting was "the first of its kind among the current generation of Episcopal seminary musicians."

Sponsored by the Standing Commission on Church Music and financed by a grant from the Lilly Trust Fund of Christ Church Cathedral, Indianapolis, the conference was devoted to the means whereby seminary graduates can be equipped with a more comprehensive understanding of liturgical music. Discussions ranged over curriculum, classroom goals in relation to chapel and parish participation, the use of seminaries as "seed beds" and testing grounds for new church music, continuing education for clergy and laity, and a diaconate for musicians.

It was agreed to form a Conference of Seminary Musicians, to meet biennially, with Dr. Schulz-Widmar as convenor. The first official action of the newly formed group was to compose several resolutions expressing their support of revision and enrichment of *The Hymnal 1940*.

Orthodox Theologian Finds WCC too Socially Oriented

The Rev. John Meyendorff, once chairman of the World Council of Churches' Commission on Faith and Order, and a professor of church history at St. Vladimir's Orthodox Theological Seminary, has chastised the WCC for allegedly straying from serious theological dialogue in favor of emphasis on racism and social injustice.

Fr. Meyendorff, still a member of WCC's Central Committee, evaluated the recent meeting of the WCC Central Committee in Jamaica in an article in St. Vladimir's quarterly journal.

"Impatient secularistic trends have swept most of Protestantism — as well as Roman Catholicism — and have had a deep impact on the WCC," he said. "Skeptical, and even cynical about the possibility of reaching agreement on faith, many Christians began to deny the very necessity of doctrinal agreement. Christian unity need not be sought as such, they said, but should rather be experienced in a common struggle against oppression, racism, and social injustice. Since this struggle is conceived by many in simplified, quasi-Marxist terms, it legalized any rebellion against 'capitalist' oppression, and was blind to religious and political oppression in Communist countries. Thus, the WCC rapidly acquired its present reputation for leftist one-sidedness."

In the early life of the World Council, Prof. Meyendorff said, the Council was seen as a workshop of ecumenical theology bent "to renew and transform the churches by establishing patterns of common thinking, common action, and common witness."

Church's Attitude Toward Remarriage Attacked

According to the Provost of Bradford, the Very Rev. Brandon Jackson, millions of people have turned their backs on the Church of England because of its attitude toward marriage and divorce.

"However we may protest to the contrary, those who have failed in marriage feel like ecclesiastical pariahs," wrote the provost in his latest *Cathedral News*. "The church is for good people, for nice people; 'my marriage is in a mess — it cannot be for me.' And, for every divorcee to whom we minister, there must be 50 we never touch."

Provost Jackson said the church is afraid of what might happen if it decides to remarry divorcees, yet non-conformists and "other Anglican churches around the world" have been doing it for years. "Who can say that they have destroyed the Christian witness to lifelong marriage?" he asked.

He feels the alienation will only get worse as the church fails the nation in the fundamental area of marriage and family.

FCC Investigating PTL Network Fundraising

The financially troubled PTL (Praise the Lord) fundamentalist network, based in Charlotte, N.C., is facing an investigation by the Federal Communications Commission.

The federal agency is said to be looking into possible violation of its regulations that stipulate that money raised by television appeals for one purpose may not be spent for another.

The *Charlotte Observer* reported in January that PTL had raised at least \$337,000 to begin religious broadcasts in Cyprus and Korea, but had not used the money for that purpose. The day after the story appeared, PTL, according to the *Observer*, gave \$56,000 to the Cyprus project, but, according to the paper, the network has not sent the \$281,000 raised for Korea.

Since PTL is a private network that syndicates material to other stations, the network itself is outside FCC jurisdiction. However, the FCC could bring action against any station that used materials found to have violated agency rules. PTL does own one station, WJAN in Cincinnati, which is said to be a special target of the FCC probe.

Reports in newspapers have stated that the network is in severe financial straits, and appeals for more funds have been frequent. Jim Bakker, PTL club president, has been urging regular contributors to double their monthly pledges, "so we can defeat the Devil." In another program, he told his studio and television audience, "... I'll reveal eventually to you what's going on, but I can't do it over the air at this time. If they get off my back, I'll make it, because I fulfill everything I promise."

In an effort to relieve its financial problems, PTL reportedly is laying off some 200 employees, has ended free bus service for children attending its schools, has closed its executive dining room, ended its employee athletic program, and closed its swimming pool.

AEHC Meets in California

The Assembly of Episcopal Hospitals and Chaplains (AEHC) convened in Anaheim, Calif., for its annual meeting early in March. AEHC meets in conjunction with 16 other member groups of the Protestant Health and Welfare Assembly (PHWA).

President-elect and program chairman of the Episcopal group is the Rev. Kermit Smith, chaplaincy services director, Research Medical Center, Kansas City, Mo., who succeeds the Rev. James Walworth, chaplain, All Saints' Hospital, Ft. Worth, Texas.

The chaplains heard a presentation on "Holistic Health Care" given by Dr. Hal Stone, executive director of the Center for Healing Arts, Sherman Oaks, Calif. The Rev. Herbert Lazenby, executive director of Episcopal Community Services in San Diego, spoke on the subject of aging, and Dr. Douglas McKell from Hospice Activities, Long Beach Community Hospital, pointed out the steps by which a group may create a hospice.

Among other business, it was decided to seek a listing of all Episcopal chaplains in the *Episcopal Church Annual*.

BRIEFLY . . .

If there can be a non-Italian pope, why could there not be a **non-British Archbishop of Canterbury**? Trevor Beeson, British Isles correspondent for the *Christian Century*, speculates on this question in a recent edition of the magazine. Despite the fact that four of the last five Archbishops of Canterbury have come from York, Mr. Beeson says the present Archbishop of York, the Most Rev. Stuart Blanch, is "in no sense a national figure." The writer's suggested candidates for the post include one non-Britisher, however — the Primate of Canada, the Most Rev. Edward Scott.

John J. Mullen, 66, director of public relations for the overseas ministries division of the National Council of Churches for 13 years, died of a stroke March 11 at his home on Pine Island, Mass. Mr. Mullen, an Episcopalian, was the author of *In a Year of Our Lord*, about his childhood in Chester, Pa., and *Ward N-1*, published under a pseudonym, about treatment in an alcoholism center. He is survived by his wife, Frances, two children, several grandchildren and great-grandchildren.

Seven young people from Lodden area of Norfolk County, England, are believed to be the **first candidates to be confirmed jointly by high-ranking clergy of the Anglican and Methodist Churches**. The church in Loddon is a union of Methodists and Anglicans, and the confirmation service was attended by the Rt. Rev. Hugh Blackburne, Suffragan Bishop of Thetford, and the chairman of the East Anglia Methodist District, the Rev. Geoffrey Thackray Eddy. A spokesman said the confirmands were effectively made members of both churches, and may choose either one, if they move away from the Loddon area.

Three armed bandits raided **St. Mark's Basilica in Venice** recently, pistol-whipped the night watchman, and tore off over \$1 million in jewels from a 10th century painting of the Virgin of Nicopeia. The stolen gems included a 50-diamond necklace, rubies and pearls. The painting suffered heavy damage.

Due to the high rate of inflation, the **Pennsylvania Conference on Inter-church Cooperation** has estimated that current welfare payments in the

state are only about 70 percent of the proper "health and decency" standard. The church group is joining in a legislative campaign to increase payments by 30 percent. The Rev. David Gracie, rector of St. Barnabas Church, Philadelphia, said, "We recognize that the state is in debt, but our poorest people must be given priority. This is the only moral response to an intolerable situation."

In a competition announced in London by Britain's Bible Society, **musicians are being challenged to set passages from the Good News Bible to music**. Musicians from North America are also eligible to take part in the contest, which will result, the society hopes, in the words of the Bible playing a greater part in the new music being used in all churches. Competitors must send a cassette of their work, and the first prize is the equivalent of \$1,000. The contest closes on June 30, and entry forms can be obtained from the Bible Society, 146 Queen Victoria Street, London, EC4.

Although the **Society of Jesus** would be happy to return to China, they have not as yet been formally invited to do so, according to the head of the Jesuit order, Fr. Pedro Arrupe, superior general. At the time of the Communist takeover in 1949, the order was running two universities, several high schools, and ten missions with about 1,000 priests. After 1949, foreign missionaries were expelled. There are reports that the Chinese have asked French authorities to reopen the medical school at the former Jesuit University of Aurora, about 100 miles from Shanghai. Fr. Arrupe estimates that today there are about 121 Chinese-born Jesuit priests in China, but he says they are not allowed to perform religious duties.

Over the strong objections of the Greek Orthodox Church, the **Greek government has decided to liberalize the divorce law**. A married person may now obtain a divorce after a six year separation, even if his/her partner is unwilling to divorce. Hitherto, both spouses have had to agree on the dissolution of their marriage. Several Metropolitans have called the new law "anti-social, anti-Gospel, and anti-Christian."

Canon Oliver Kelly, administrator of the **Roman Catholic Westminster Cathedral** in London, has cancelled a booking made some months ago by the Gay Christian movement. The canon said the movement's program contained various activities for which no permis-

sion had been given, and that the group's Statement of Conviction, which he had just seen for the first time, was incompatible with Roman Catholic teaching.

The Rev. **Sam Rust, an Assemblies of God minister**, takes his church with him wherever he goes. It is a semi-tractor trailer truck fitted out with a 27-seat chapel in the back, and Mr. Rust "high-balls" from truck-stop to truck-stop, "sharing the Scriptures, praying for the drivers" and showing them a 20-minute safety film. He has been serving the truckers since 1974, when "I asked the Lord what I should do and He opened the door for me." Mr. Rust had pastorates in Maryland and Virginia before taking to the road.

Black ministers of the Christian Church (Disciples of Christ) were urged recently to forget their degrees and speak in plain terms people understand and are familiar with. "Don't deal with mountain peaks," Dr. Harry S. Wright of Bishop College, Dallas, told the clergymen attending a retreat in Hawkins, Texas. "Deal with vegetables that grow in low valleys." Dr. Wright told his audience that they must go out into "the ghetto wilderness" and tell the people the "undying truths of God" in ways they can understand. "You must understand your culture before you can communicate with it," Dr. Wright said.

A special day of dialogue was held recently between the clergy of the **Episcopal and Roman Catholic dioceses of Erie, Pa.** The Rt. Rev. Donald J. Davis, Bishop of Erie, and the Most Rev. Michael Murphy, Bishop Coadjutor of the Roman Catholic Diocese, also attended the meeting at St. Paul's (Episcopal) Cathedral. The day's discussion centered on the Windsor Statement on the Holy Eucharist, which was drafted in England in 1971. Reportedly, substantial agreement was achieved on the subject of the Eucharist, and many of the priests indicated a willingness and desire to continue the dialogue at the diocesan level.

No one knows quite what to do about **Roberto Eduardo Leon** at the Montgomery County, Md., Environmental Protection Agency, where he works. Until a month or so ago, he was plain Robert Edward Lee — but that was before the legal name change. The Spanish surname now qualifies him for promotion as a minority member over other white males in the county's affirmative action program. Said his puzzled boss, "It's nice to have a Hispanic on our staff."

IN SEARCH OF A CHRISTIAN CURRICULUM

By ROBERT M. LIBBY

While a number of teachers indicated that they are trying to integrate religious content into their 'secular' studies, this effort is not reflected in their written curriculum outline."

Writing those words in 1977 as part of the Board of Regents Accreditation Committee of the Diocese of Florida was a fairly simple task. Doing something to correct the problem the following year was another matter.

The thing that triggered my initial remarks was the discovery that a world history book in common use in our schools covered ancient Mesopotamia and Egypt without so much as one reference to the biblical dramas that had oc-

curred there. Christian and Jewish writers might see their faith as having been hammered out on the anvil of history, but as far as the textbooks were concerned Abraham and Moses could have lived in the land of Oz. A search of books in other subject areas and curriculum outlines revealed similar omissions. While a church-related school might see itself as a Christian institution, its course of study might be based on secular views of reality, with chapel and some religious studies added on.

A bit of research indicated that this was not a new problem. An article in THE LIVING CHURCH issue of July 21, 1963, by Dr. William M. Hogue stated, "It is inconsistent to draw back from the public schools on 'religious' grounds and yet accept without question their academic standards and their curricula."

When a number of us began working on this problem, we quickly discovered that it was one thing to say that we wanted a Christian curriculum; it was quite another to find out how to go about



The Rev. Robert M. Libby

it. Even though there are over 1,000 Episcopal schools in the country, with an enrollment in excess of 100,000 and employing over 10,000 teachers, we have no "Episcopal" textbooks or curriculum.

Fortunately a lot of good groundwork had been laid by our Board of Regents of Parish and Diocesan Schools in the Diocese of Florida. Secondly, we realized that implementation would require the involvement of teachers in the process.

All of the documents and activities of the Board of Regents supported our search. *The Standard and Guide Lines* adopted in 1963 emphasized the Episcopal character and Christian education goals of its schools. It anticipated that the curriculum would reflect these goals and not simply be a xerox of the public schools. "The parish day schools must not be limited by the curriculum, texts or materials of public schools, but should be free to achieve, through experimentation, their own curriculum." Easier said than done!

As we wrestled with the larger question, "What does it mean to be a Christian school?" four categories of concern began to emerge: *model, process, kerygma, and community.*

Model: By "model" we had in mind the adults who would be most directly involved with the students on a day to day basis. The primary model for the child, next to the parents, is the classroom teacher. Secondary models are the principal, chaplain, coach, resource teachers, librarian, staff, etc. Assuming professional competency, a commitment to growth, a genuine and perceivable love for children, an excitement about the learning process and subject material, a sense of fairness, etc., it stands to reason

Continued on page 22

1979 CHURCH SCHOOL ESSAY CONTEST

“What Is the Church For?” — a question raised by the bishops of the Anglican Communion at the Lambeth Conference last fall — was the topic of the 1979 Church School Essay Contest. Of the entries received, three were selected as prizewinners by a panel of judges. First prize (a gold medal and \$100) was awarded to Jeff Perryman, of Fr. George B. S. Hale High School, Raleigh, N.C.; second prize winner (a silver medal and \$50) is Jane Halliburton, a student at St. Mark’s Episcopal School, Fort Lauderdale, Fla.; and the third prize (a silver medal and \$25) was won by Rachel Waterhouse, Trinity Preparatory School, Orlando, Fla.

First Prize

By JEFF PERRYMAN

Religion — those doctrines of belief that can drive men to feats of heroism or crimes in inquisition, give hope to the masses or power to the few, create masterpieces in architecture or literature, or motivate force in an individual’s life. What is religion really for? The recent press coverage of the election of the Pope and the Jonestown incident shows the major emphasis that is put on beliefs by the people in the world. Various traditional and contemporary religions and churches offer hope and stability to individuals in a variety of ways. What is present in these churches that is so appealing, and moreover, how does the individual fit in the maze of church-oriented affairs? First, we must begin by defining what *the church* is.

Whenever the word church arises, thoughts immediately turn to a familiar building near home or possibly a vision of the great cathedrals in Europe. The main point is that in the majority of cases church is associated with *building* or *structure* instead of *people*. Naturally, this should come as no great surprise, since the church building is often used as a reference to location; such as, “I’m going to church,” or “turn left just past the church.” However, the true meaning of the word should never be misunderstood; the church is *people*. Let us go one step further and say, the church is a *group of individuals*. Now we can begin to define more specifically exactly what *the church* is for.

Who in the world has never felt sor-

row? Who in the world has never pondered his or her existence, has never wondered why am I here? Christianity teaches that all existence is from the will of God; all that has been is, and will be is from God and under his care and supervision. Through the love of God, Jesus Christ was sent to the world to pay the price for man’s salvation, and during his ministry here on earth, Christ gathered individuals whom he taught and in turn sent them out to teach others. The disci-



Jeff Perryman, 18, is a senior at Fr. George B. S. Hale High School, Raleigh, N.C., where he is senior class president, a member of the National Honor Society, and plays varsity basketball, soccer, and baseball. He is the son of Dr. and Mrs. Billy S. Perryman. He plans to attend North Carolina State University.

ples of Christ, whether in pairs or alone, spread out and took his teachings and gave them to other individuals. These men did not get together and construct a church of wood or stone, these men made a church of individuals, of *witnesses* for the Word of God. The teachings of God are for each and every person on earth, not just to be locked away somewhere in a holy building. To be a witness is to be a church for God, and as a witness, the peace that comes from God is spread throughout the world.

The greatest responsibility for a witness of God is to teach the ways of God to others. Immediately, the word missionary comes to mind with scenes of devoted ministers suffering unbelievable hardships in order to take the teachings of Christ and the hope of salvation to some primitive tribe in a remote corner of the globe. All too often, we restrict ourselves to that definition, forgetting that within the radius of our individual lives there might be someone who needs love and understanding. We can see people at school or at work who are bothered or upset, who are caught up in the “rat race” and worrying themselves to death. In many cases, personal problems can ruin a life by making a person tense or frightened. The pain of disappointment after long, hard work can sometimes shatter a person emotionally. As a Christian, a person is able to deal with these problems; just as a contemporary bumper sticker says, “Christians aren’t perfect, just saved.” The great mission for a Christian witness is to show people that by being a Christian a person can face life with the knowledge that he or she is not alone, God, through Christ and the Holy Spirit is in a Christian’s life and helping him find inner-peace and stability.

Love is the greatest gift that God has given to man. To feel love is to know a sense of completeness, of fulfillment. A Christian knows the love of God. Even when the world seems to be closing in from all directions, that love is still there, unaltering, to pull him through.

The greatest sin a Christian can commit is not to witness God’s love to others. To deny that sense of joy to other people is unthinkable, and the life of every Christian should show that love and spread it to others every day of the year.

For some, the word church may have little meaning, and religion may seem to

be another word for restriction, but for myself, church and religion have very special meanings. When I see people in the world who are searching for some kind of foundation to build on, people who try to find happiness through different cults or artificial drugs, I wonder why they try those things.

My church is people, my friends. The examples of Christian love and understanding that I have found at home and in other adults and people my age has given me the strength that I have today. If I could tell everyone in the world who is looking for happiness the things that I have experienced, that would be the greatest thing I could ever do. Sometimes, I wonder if I am as good a Christian as I should be, and I guess I always will. I only know that I will keep trying to do the best that I can, and I will not be alone, I'll have the church to help me through.

Second Prize

By JANE HALLIBURTON

The word church comes from a Greek word meaning the Lord's House. We might think of the church as the worship of God by a Christian group. However, it is more than that. The church is an embodiment of love, understanding, benevolence, and care, of which all comes from the teachings of Jesus Christ. It is an important institution in which Christian people show their love and devotion to God and their fellow man. The church covers a vast number of areas.

The church is for learning. It teaches us the gospels and scriptures of the Bible. These books can teach us how to pattern our life by Christ by the use of parables, suggestions, or direct command. They teach us the story of Christ, and how to live and love. The church can help us learn these same things in the most direct and least complicated way.

The church is a refuge of understanding. If any problems arise, the church can offer counseling and help. A priest or minister can be a very understanding and confidential friend in need. Personal problems such as divorce, alcoholism, terminal illness, or psychological turmoil cannot always be solved by the church, but comfort and support can be given. This is probably so because the church is

the closest thing to God on earth, and you can reach him better in a holier environment.

The church is for worship. Now, this does not include just access to a building. It involves much more. The church, spiritually, is a middle ground between God and earth, and the church and its people can help you get to God in a faster, more direct way. After you have found him, you can worship him, with prayers and thanks, communion, or even with baptisms and weddings.

Although the church functions for all of these things, there are many other things that it does. It is for missionary work. The church could not exist unless it was readily spread across the globe. The church has social functions. Most beautification committees, charity drives, and social work for the needy stem from the church. The church can be fun. Youth groups, choirs, and circles can be very enjoyable. The church is for the aid for the old, help for the oppressed, and love for the mistreated. The church has so many more spectrums of work that it is impossible for anyone to name them all.

Every Christian person has different views and opinions about the church's functions. But, I think that everyone can agree that the church is here to spread the Word of God and for setting the example to live out his will. It gives us more than any earthly possession. It gives us hope of bettering ourselves for our other life. It gives us peace of mind, and the church reflects God's great love for us.



Jane Halliburton, 14, is an eighth grade student at St. Mark's Episcopal School, Fort Lauderdale, Fla., where she is editor of the school paper and has been a member of the school choir. She has attended St. Mark's since kindergarten and has made Headmaster's List every quarter. The daughter of Mr. and Mrs. Julian D. Halliburton, Jane enjoys swimming and has studied dancing for the past six years. She plans to attend Northeast High School and looks forward to college where she intends to study law.

Religion itself is very hard for us to comprehend. It deals with things like life after death, everlasting life, and a supreme being, God, who always has been and will always be. The church can take those difficult concepts and help us to understand them, not with long explanations, but with faith and trust of their existence.

The church is for hundreds of other things, some things which God only knows. But I know this: the church of God is the living body of Christ on earth. This is so because the church is, figuratively speaking, built on Christ and is Christ. The different areas and people of the church can even be directly compared with Christ's body; the head for thought and understanding, the hands for helping, and the heart for loving.

Third Prize

By RACHEL WATERHOUSE

When I was younger the church meant nothing more to me than having to get up early on Sunday morning. The only reason I went to church was because my parents made me. Even then I tried very hard to find the Lord, but I always failed.

As I have grown older, I find that my life is turning more and more towards God. In the ninth grade I changed schools and began attending an Episcopal-affiliated school. I found more and more that I wanted to take communion on Wednesdays, but I was embarrassed.

When my parents got divorced, we stopped going to church. It was a great relief at first, not having to get up on Sundays. But now I want to go and every Sunday, whether my mother goes or not, I go to church. Every Wednesday at school I participate in the service and take communion.

So as I have grown older, I have come more and more to know and love the church. When I say I love the church, I don't mean the building. The building is merely a place where you get the feeling of having solitude and being close to God. It may help some people when they are communicating with God, but it is really insignificant.

To love the church is to love what it stands for. It stands for love and happiness and kindness, helping people and

being helped, and overall sincerity and caring.

How can one live in this world without the help of other people? No one can live alone. The church points this out and bases its whole being on it. God. No one can live without him. If you have any type of Christian religion, this is what you believe.

Every day people are going through personal crises. Maybe someone close has died or their marriage has broken up. Where would these people go when this happens? To their friends, perhaps, but it just isn't the same as talking with God. He has the answers, and we must believe and depend on him.

As I said before, every Wednesday we have a chapel service. If you go up and take communion, your friends give you a hard time. They laugh and say things. I think it is because they don't realize the full meaning and pleasure it gives one. I was afraid to participate in the service for fear I would be laughed at, but that is all behind me now. After a chapel service, I am filled with joy and compassion for others. I feel great the rest of the day and nothing upsets me.

I wish I could spread this enthusiasm with others. I have tried with people very close to me and there have been some results, but I am not in a position to help lots of others. I do write a lot of short stories and poems and people find happiness in reading these. So I feel that I have done a little something to help the Lord.

So what is the church for? It is to love God and to be loved by God.



Rachel Waterhouse, 16, is a junior at Trinity Preparatory School, Orlando, Fla., where she is a member of the Trinity Players and vice president of Thespians. She is active in sports and was a member of the 1978 Girls State Cross Country Championship Team and the Girls State Track Championship Team. She is a member of Trisigma, the school service league.

CONTEST QUOTES

The church, to me, is a feeling — not a structure, not a building, not an object. It is a mental state. God loves us, not buildings. So, what is the church for? To gather Christians together — any place — and thus create the true church, which is a group of believers. **Scott Allen Brown**, Howe Military School, Howe, Ind.

The church fulfills its greatest mission by sharing the message of Jesus Christ with all people so that ones who are in spiritual need can find a place of rest in his love. **Joan Kaneshige**, St. Andrew's Priory School, Honolulu, Hawaii.

This is what the church is for; this is its purpose: to be God's kingdom here on earth, to help seek God in ourselves and in others, in terms which respond to the needs of all mankind. **Peter A. Stinson**, St. James School, St. James, Md.

For me, the church offers exposure to an atmosphere which challenges and broadens my present religious understanding, and in turn increases my knowledge about myself and about my purpose in life. **David J. Quattlebaum**, Christ Church Episcopal School, Greenville, S.C.

The Bible tells us that Christ appeared to his disciples and told them to go out into the world and tell everyone about God and his son Jesus Christ. The church teaches us that this is also our duty as Christians. We keep our faith alive through worship and by living the seasons of the church year such as Advent, Christmas, Epiphany, Lent, and Pentecost, and this helps prepare us for doing what God would want us to do, and helps us in preparing to be better disciples ourselves. **Michele Brown**, St. Paul's Church, DeKalb, Ill.

In a way, the church has two missions: the bringing in of new members to Christ's flock and the training of them to be good Christians. . . . That is what the church is: people together for a purpose — serving God as his Son, Jesus Christ, has told us to do. **Lisa Heard**, Grace Episcopal School, Weslaco, Texas.

In church, we have the company of other Christians. We can share our interests, our concerns, and our experiences with others. This sharing and caring helps to strengthen our faith. . . . Through the church we are spreading God's word and helping to make this a better world. **Cliff Benson**, St. Timothy's Junior High School, Raleigh, N.C.

In my opinion, the church is the guiding force in today's society. Through it we can meet people with ideas similar to our own, aid those less fortunate than ourselves, reaffirm our faith, and develop a closer relationship with God. **Ren Wilkes**, St. Andrew's Episcopal School, Jackson, Miss.

The church gives a person something to count on when all else fails. **Donna Denicole**, Trinity Preparatory School, Orlando, Fla.

The church is God's home, so the church is where we go to tell our problems to God. . . . It's a place where I can go and be at peace with myself. **Ann Le Beau**, St. Mary's School, Springfield, S.D.

Improving man's external life is an important function of the church. But its "top priority" is the same today as it was when the church was founded. The church's main function concerns man's spiritual improvement. **Ian McCutcheon**, Iolani School, Honolulu, Hawaii.

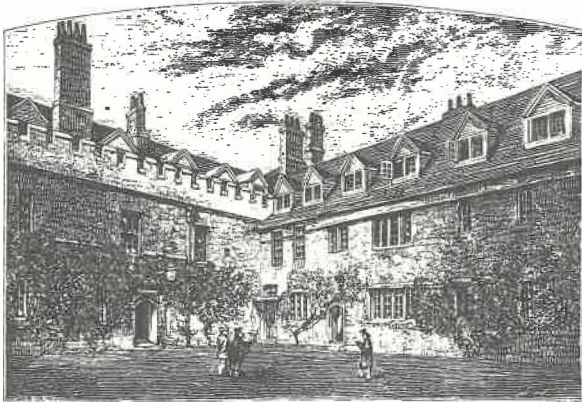
EDITORIALS

The Spirit and Content of Christian Learning

Education continues to be a major concern for Christians, and TLC expresses its esteem for those schools which are closely related to the church and which declare their intention of conveying a Christian education. They deserve support.

This issue comes this year on "Thomas Sunday," when the Apostle expressed doubt in our Lord's resurrection, and was given the opportunity to learn for himself that the Lord was risen indeed. Doubt has its place in the learning process, so too does the opportunity to learn things for oneself. A problem which faces church-related education today is that many questions of Christian intellectual content are neither asked nor answered. It is with no disrespect to the teachers in church schools that Fr. Libby, in his article in this issue, calls attention to many gaps which exist.

It is a cause for serious distress among church people



that students in many Episcopal schools continue to be given textbooks which speak of Henry VIII as the founder of the Church of England, and of Pilgrims and Puritans as the founders of the English settlement in America, which do not mention Richard Hooker as a major figure in the intellectual history of the English-speaking world, or explain that John Donne in later life was an Anglican priest, or which ignore William Augustus Muhlenberg as a major figure in the emergence of American philanthropy and education. School executives, board members, teachers, parents and students themselves must continue to call attention to area where remedy is needed. Problems of educational content are like leaky roofs — ignoring them does not cause them to get better.

School Essay Contest

It is a pleasure at this time to present the three winning essays of our annual Church School Essay Contest, and we heartily congratulate the three students who wrote them. We commend to our readers what these young authors have to say, and the sincerity with which they say it.

We also wish to express our gratitude to all the others who contributed essays, some of which we quote on p. 14. We hope that all have found participating in this contest to be a worthwhile experience. We also wish to thank all of the participating schools and their faculty members who have cooperated with our contest and who help to make it a success each year.

This is a good time to say also that this annual contest is not only occasion when we are willing to have material written by young people, or about young people. We look forward to having other articles relating particularly to students and young adults during the months ahead.

Shame and Blemish

It is with regret that we learn of the current rift between the Church Army Society and the National Institute for Lay Training. For many years, the commissioned evangelists of the Church Army have served the Episcopal Church in a variety of ways, often in difficult, demanding, isolated, and poorly remunerated situations. It was the former Church Army Training School which was developed into NILT, and which provided most of the funds for it, with the understanding that NILT would continue to provide the training for future Church Army evangelists. As things have turned out, NILT has developed in other directions and has found new opportunities for service by providing lay programs for dioceses. We applaud such developments. Under such changed circumstances, however, it is not unreasonable to suppose that NILT would return remaining endowment funds to the group of men and women who made it possible for NILT to exist in the first place.

We would hope that dioceses and parishes which benefit from NILT would pay fees commensurate with services rendered. We also believe that Episcopalians at large should contribute more generously to the Church Army Society. Many of its members have literally given up everything for the sake of the Gospel, and have lived and died in penury. This situation is a shame and a blemish on the honor of the church.

Issues to Come

We call the attention of our readers to the next several issues of this magazine. On April 29, as usual in the last issue of the month, we have the column of evangelism, "Let's Go Fishing." Similarly, on May 6, we have our usual column for the first issue of the month, "Feasts, Fasts and Ferias." The May 6 issue as a whole will be devoted to the place of older people in the church, in accordance with the request of the Presiding Bishop that the Episcopal Society for Ministry to the Aging be honored on this Sunday. Our Spring Book Number will appear on May 13. During this Easter Season, "The First Article" is dedicated to the relationship between creation, resurrection, and the sacrament of baptism in the scriptures and in church tradition.

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SCHOOL NEWS

The Very Rev. George W. Hill was appointed dean of the **George Mercer, Jr. Memorial School of Theology**, Garden City, N.Y., at the February meeting of the school's trustees by the Rt. Rev. Robert C. Witcher, Bishop of Long Island, and president of the school. Dean Hill has served as acting dean since June, 1977.

The varsity riflemen of **Howe Military School**, Howe, Ind., bested the Notre Dame University Army ROTC Rifle Team in shoulder-to-shoulder competition at the Notre Dame rifle range in late January. The competition included small bore rifle firing in three positions — standing, kneeling, and prone, and the five-man cadet team earned all five top positions in the event. The Howe marksmen, in order of scoring, were: Scott A. Brown, Ford S. Braun, Leo J. Humke, David Patlin, and Michael Dechow.

At the beginning of this year, **Bethany School**, Cincinnati, Ohio, opened a pre-school program two afternoons a week, which, because of its success, will be expanded for five days a week. The upper school division (grades seven and eight) has initiated a sports program for the first time in the school's history. The school now has an intramural basketball team. In addition, all grade levels have regularly visited the Cincinnati School for the Creative and Performing Arts, and the children have seen plays, concerts, and ballets performed by children of their own age.

The Spencer T. and Ann W. Olin Foundation of St. Louis, Mo., has announced a \$300,000 grant to **Nashotah House**, Nashotah, Wis., for the purpose of enlarging and remodeling the seminary's present library. The grant is a major step toward raising the \$967,000 needed to complete the project. The executive committee of the board of trustees of Nashotah House voted unanimously to honor the request of the Olin family that the new library building be named in honor of the Rt. Rev. William H. Brady, Bishop of Fond du Lac. Bishop Brady was pastor to members of the Olin family when he was rector of St. Paul's Church, Alton, Ill.

A group of students from **Texas Military Institute**, San Antonio, are planning to visit Kaiserslautern, Germany, this June. The trip, organized by German teacher James Brandenburg, will take students on a three-week cultural exchange study program. Students will live with German families while attending classes at Burggymnasium, the school where Mr. Brandenburg taught before joining the TMI faculty.

In July, the choir of the **University of the South** plans a major concert tour of Great Britain as an expression of gratitude to the university's many benefactors there. Nearly 50 young men and women will spend 21 days singing throughout England. The first week the choir will stay at Coventry Cathedral, and the remaining two weeks will be



The intramural basketball team at Bethany School, Cincinnati, Ohio, which is part of the school's sports program.



The beginning of renovation of Kennedy Hall at St. Andrew's Priory School, Honolulu, Hawaii.

spent at the universities of Oxford and Cambridge, Canterbury and Lincoln Cathedrals, and possibly the new Liverpool Cathedral. The tour will cost nearly \$30,000, but choir members have taken time from their schedules to do various odd jobs in the Sewanee community, pooling the proceeds in a common account. The choir also hopes to raise money in a benefit musical, and many donations have been received from choir members' home churches. Several fund-raising projects are still in the works. At the beginning of the second semester, they had raised about \$15,000.

This spring, 10 members of the **Church Divinity School of the Pacific**, Berkeley, Calif., are spending three to four hours each week taking a voluntary, no-credit class in sign language. The Rev. Charles E. Taylor, who teaches the class, has included a ministry to the deaf in most of his 24 years in parish ministry. Sign language is the principal means of communication for the half-million deaf persons in the U.S., and constitutes the third-largest "foreign" language in this country, according to Fr. Taylor.

Late last year, **St. Andrew's Priory School for Girls**, Honolulu, Hawaii, held a Victory Dinner which served a two-fold purpose. It celebrated the success of the Priory Development Program, which has received pledges totaling \$1,500,000 (80 percent of the total needed). Also, the dinner honored the retired Bishop of Hawaii, the Rt. Rev. Harry S. Kennedy, and Mrs. Kennedy, who served the church in Hawaii for many years. The Priory Development Program is being conducted to renovate the original building on the campus

(built in 1909) known for many years as Main Hall. Because of the support of Bishop Kennedy and Mrs. Kennedy, the Priory board of trustees will name the renovated building Bishop Harry S. and Mrs. Katharine K. Kennedy Hall.

Although the new chapel at **St. Mary's School, Springfield, S.D.**, was incomplete in some respects, the first service was held in late November. Since that time the chapel has been completed, and services have been held each day. A four-foot Niobrara Cross, in native walnut has been completed by Mr. Walter Rasmussen, a member of Christ Church, Yankton. It is to be presented to the school on St. Mary's Day, and will be placed on the wall behind the altar. The cross has been given in memory of Sylvia St. Pierre, a 1932 graduate of St. Mary's.

Ethics, a new addition to the curriculum at **Oregon Episcopal School**, Portland, Ore., is a required course for seniors. The Rev. Tom Goman, who teaches the course, introduces his students to ethics as a branch of philosophy and then challenges them to develop their skills of critical analysis. Seniors are finding ethics not only an area of vital concern but also one which continually pushes them toward perfecting their logical and analytical reasoning.

Bard College, Annandale-on-Hudson, N.Y., and **Simon's Rock Early College**, in Great Barrington, Mass., reached an agreement in early February which will join the two institutions under Bard's ownership and administrative control. Corporate responsibility for both colleges will be vested in the Bard College board of trustees to which two

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For students at the Hawaii Preparatory Academy in Kamuela, Hawaii, recreational opportunities abound in the Big Island's unique natural surroundings. Hawaii Preparatory Academy students are shown playing in the snow atop Mauna Kea (White Mountain).

members of the Simon's Rock board have been elected. Bard's president, Leon Botstein, will be president and chief operating officer of both colleges. Samuel Magill, president of Simon's Rock, will become its provost. Under the terms of the agreement, both colleges will remain distinct and will carry on separate academic programs at their respective campuses.

• • •

Mr. Lewis W. Randall, headmaster of Christchurch School, Christchurch, Va., has announced a grant in the

amount of \$15,000 for renovation of Scott Memorial Chapel on the school's campus. The condition of the grant from the Marietta McNeill Morgan and Samuel Tate Morgan, Jr., Foundation was that the school match every dollar with two dollars. The funds were recently matched by two grants, one from the John G. and Emma Scott Foundation and one from a current parent. The grants totaling \$45,000 will enable the school to do complete renovations, including painting, restructuring supports, replacing the roof and heating system, and waterproofing.



A "Blessing of the Fleet" seemed appropriate to sensitize student drivers to the good stewardship needed for the well-being of the many students at Seabury Hall, Makawao, Hawaii, who car pool to reach school. Thus, the school's, students', and some faculty cars, were blessed using the traditional monkey pod calabash filled with rain water and the ti leaf to sprinkle water on the cars. Shown with the Rev. Roger Melrose, headmaster of Seabury Hall, is student Robert Hall.

BOOKS

A Great Spiritual Book

CONSIDER YOUR CALL: A Theology of Monastic Life Today. By Daniel Rees and other members of the English Benedictine Congregation. SPCK. Pp. 337. £10.

During the past eight years many English and American Benedictine monks and nuns of the Roman Catholic Church have spent hours and hours in thought and discussion about what has ultimately become their wonderfully rich and worth-while corporate production of *Consider Your Call*, a reappraisal of the principles of the life to which each of them is committed. Urged on by the Second Vatican Council and its suggestion to all religious communities to renew themselves and adapt their way of life to the changed conditions of the modern-day world, these monks and nuns have carefully deliberated about the sources of their dedication—the Gospels, the vision of their founder, and the spiritual wisdom of past ages—and they have written one of the great spiritual books of this generation, worthy of being compared to Abbot Mar-mion's *Christ, the Ideal of the Monk* of yesteryear.

Consider Your Call should interest not only other monks and nuns, for to be a monk or a nun is "simply one way of being a wholehearted Christian." It should appeal to all baptized Christians who have received "a call into the life of the Risen Christ," all "whose desire for God is an overriding passion," all to whom "God matters supremely," all who know that Christ did not "promise his disciples a joyless experience, a never-ending trudge through spiritual deserts, but a peace the world cannot give and a joy no man shall ever take from them," and all who "have let the sheer joy of the Kingdom possess them and fill their whole horizon."

"Love and intimacy with the Father was the most glorious relationship of Christ's life," and it is to such a relationship that every Christian is called—not just monks and nuns. A great book—don't miss it!

Sister MARY MICHAEL, S.S.M.
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Philadelphia, Pa.

In the First Chair

THE HIDDEN MICHELANGELO. By Roberto Salvini. Rand McNally. Pp. 192. \$19.95.

The first discovery is that it is almost impossible to stop turning pages and concentrate on the text. So be it; let the

eyes run wild. Then after a sampling of sculpture, painting, sketch and architecture you may be drawn, as I was, to the how? why? when? where? what? of Michelangelo's life and genius which the author presents in a single narrative as though leading a museum tour. The simile of a museum tour is not a bad way to describe the book, though the reader will need to transport himself many times between Firenze (Florence) and Rome and back and forth from galleries, chapels, piazzas, churches and palaces.

Both the work and the narrative are presented chronologically. Salvini does it well. He concentrates on the man as related to his art without giving in to the fascination of Michelangelo's spiritual, political and social life on the one hand or reducing him to the status of mere technician on the other. No mean task that, for volumes could be and have been written on both aspects. Instead Salvini traces the external influences and quotes from the artist's own writings to establish the context for his major works and distinctive periods. He also describes in relatively clear "laymanese" principles of the artist's technique—his ability to create a sense of movement in lifeless stone, making flat paintings three dimensional (the ceiling of the Sistine Chapel) and discovering the pose and proportion of figures within the absolute limitations of a block of marble.

Halfway through the book I began to wish that I could go back to Italy and with Salvini informing my eyes and mind to rediscover Michelangelo who for me still sits in the first chair of the orchestra of great artists.

(The Rev.) MURRAY L. TRELEASE
St. Paul's Church
Milwaukee, Wis.

Spiritual Classic

GREGORY OF NYSSA: THE LIFE OF MOSES. Translation, Introduction, and Notes by Abraham J. Malherbe and Everett Ferguson. Preface by John Meyendorff. Paulist Press (The Classics of Western Spirituality). Pp. 208. \$6.95, paper.

Gregory of Nyssa, one of the Cappadocian Fathers, is remembered primarily as a major theologian of the Greek Church who had an important influence on the Second Ecumenical Council in Constantinople in 381. (That's the council which produced the final text of what we call the Nicene Creed.) Gregory was not just a profound philosophical and theological thinker; he was also important in the development of Orthodox spirituality. It is a wonder that his treatise, *The Life of Moses*, has not previously been translated into English.

Gregory seems to have been influenced by the Judaism of Alexandria in Egypt and by the writings of Philo, the great Alexandrian Jewish author. *The*

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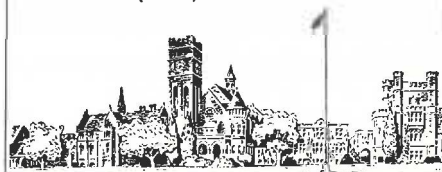
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Life of Moses is written in two books. Book I is an extended, imaginatively enriched, retelling of the biblical story of Moses from his birth, through his call by God, the Exodus, the giving of the Law, the building of the desert tabernacle, and various battles. Book II finds in the details of this narrative guides and helps for development in the spiritual life. This attractive scheme is seriously marred by Gregory's tendency to interpret each element in terms of the understanding of human nature found in neoplatonism and in Christian writers like Origen who deny the value of bodies. For example, Gregory interprets the sandals which Moses removes at the vision of the Burning Bush as garments of dead skin, that is the physical bodies given to humanity as a result of the fall and which we will shed when we receive salvation. This understanding of the way to God will be foreign to most 20th-century Christians, and its denial of the sacramental principle that creation and bodies are God's good gift to his people will stand in the way of wide acceptance. The work does, however, represent one major strand in Christian asceticism, and it is good to have this classic example of patristic piety available in English. This edition has an extensive introduction which answers the usual questions of where, when, and why, and copious notes which relate the text to appropriate comparative material.

(The Rev.) RONALD H. MILLER
St. Alban's Church
Murrysville, Pa.

Suggestions and Exercises

MINDWAYS: A Guide for Exploring Your Mind. By Louis M. Savary and Margaret Ehlen-Miller. Harper & Row. Pp. vii, 120. \$6.95 paper.

Today it is widely believed that the right hemisphere of the brain (controlling the left side of the body) supplies imagination, intuition, and feeling, whereas the left hemisphere (controlling the right side of the body) provides logic, law and order, and practical sense. This has been a stimulating hypothesis and research stemming from it has undoubtedly led to many useful insights, reflected in a number of recent writings. This present publication is intended to give the ordinary reader a first-hand experience of different ways of using different parts of the mind in an advantageous and creative manner. Its large, album-like pages are attractively arranged with discussions, do-it-yourself exercises of thought and imagination, stimulating quotations from many sources, and occasional pictures.

This is an agreeable introduction to the field, and some of its suggestions and exercises will undoubtedly be useful. Writing from the point of view of self-ac-

tualization, the authors encourage "getting in touch with one's feelings," warm baths, and relaxation—but they have some more original and more valuable things to say as well. Although their stance is vaguely friendly to religion, and some of their quotations are from the Bible, the Christian will find much that is inadequate and superficial. Whereas the authors encourage sexual permissiveness, especially in the concluding sections, Christian history shows that tapping our deepest sources of creative power often involves sexual restraint. This book purposes openness and friendliness to others, but not the curtailment of our own plans or intentions for others. Yet great creativity has often in real life demanded costly and sacrificial commitment. In short, this book is no guide for teenagers, but the middle-aged Christian reader who is secure in his or her faith can learn something from it.

H.B.P.

Old Standby Updated

AN INTRODUCTION TO THE EPISCOPAL CHURCH: Revised Edition. By J. B. Bernardin. Morehouse-Barlow. Pp. 124. \$3.75 paper.

This fourth edition of an old standby has been carefully updated to reflect the many changes in church and world since it first appeared in 1935. The 10 chapters provide introductions to the church's history and government, Bible and Prayer Book, and several aspects of her teaching and practices; and each chapter concludes with a short—and generally well-selected—bibliography. Although I noted a dozen or so points which I might question (e.g. many would hesitate to identify the Institution Narrative with the Consecration—p. 38), most of these are small items. This is an introduction, not a detailed manual. It fulfills its assigned task well and should be a good accompaniment to confirmation instruction.

(The Rev.) WILLIAM D. LORING
St. John's Parish
Sandy Hook, Conn.

Studying Trends

RELIGION IN AMERICA: 1950 to the Present. By Jackson W. Carroll, Douglas W. Johnson and Martin E. Marty. Harper & Row. Pp. 123. \$15.00.

The authors have brought together an immense mass of data—opinion polls, tables, maps, summaries of commentaries—to delineate trends in American churches for a quarter of a century. The presentation is convenient for anyone wishing to study what has happened to membership, financial support, attitudes toward religion and apparent reasons for the ups and downs in the fortunes of various denominations.

The authors acknowledge that the nature of the data available leaves something to be desired for drawing solid conclusions but at least they point directions. There are no surprises in the previously published statistics showing, for example, that there was a sharp upsurge in church membership and support in the 1950s, then a decline and then indications of reaching a plateau.

"We do not believe that the trends we have summarized," the authors state, "can be reduced to a single cause, however tempting that may be. Single cause explanations of the trends for example, secularization (however defined), demographic shifts, rejection of the social activism of mainline churches in the 1960s, decline of strictness in these same churches, and so forth, attract attention. But to explain general trends alone oversimplifies an exceedingly complex set of relationships."

Instead it is suggested that four sets of factors be considered by those who may want to study possibilities of reversing the downward trends in the future:

1. Effects of changes in population age brackets such as the tendency of younger people to forsake the church temporarily until they become family heads.

2. Shifts in commitment to beliefs in existence of a deity and after-life.

3. Reaction to denominational activities, such as social activism.

4. Local factors such as population shifts, effectiveness of ministers and parochial appeal of different denominations.

One gargantuan undertaking is worth noting—a series of maps showing the percentage of each of 13 denominations' membership in every county of the United States. But get out your best magnifying glass if you want to check your own locality.

FRANK STARZEL
Denver, Colo.

Books Received

THE SEARCH FOR THE EARLY CHURCH by William S. McBirnie. Tyndale. Pp. 165. \$3.95 paper.

THE PROBLEM OF WAR IN THE OLD TESTAMENT by Peter C. Craigie. Eerdmans. Pp. 125. \$3.95 paper.

UNITY & DIVERSITY IN NEW TESTAMENT THEOLOGY by Robert A. Guelich. Eerdmans. Pp. 219.

THE CROOKED SHALL BE MADE STRAIGHT by Rosalie Griesse. John Knox Press. Pp. 240. \$10.

HOW TO BE HAPPY THOUGH YOUNG by Darien Cooper. Revell. Pp. 222. \$3.95 paper.

THE CONTENTIOUS COMMUNITY by John M. Miller. Westminster. Pp. 107. \$4.95 paper.

LIFE'S ABIDING RESOURCES by William B. Mathews. Christopher Publishing House. Pp. 303. \$6.95.

THE PREDICAMENT OF THE PROSPEROUS: Biblical Perspectives on Current Issues by Bruce C. Birch and Larry L. Rasmussen. Westminster. Pp. 212. \$4.95 paper.

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CURRICULUM

Continued from page 11

that a Christian school would want Christian teachers for its models. "Christianity is more often caught than taught." The minimum test of this Christian commitment, we decided, should be visible involvement in the life, worship, and support of a local worshipping community.

In addition we determined that teachers would be expected to participate in an ongoing training process to expand their own understanding of the Christian faith and to deepen their own commitment to an understanding of teaching as ministry.

Process: A Christian school needs to be particularly sensitive to see that its life reflects the Christian values and concerns that it professes. As this will be a youngster's primary and initial experience of community, his/her own self-worth and ability to relate to others will be shaped in this matrix. Dr. Steve Glen, director of the Family Development Institute, gives a helpful description of the elements of the "habilitation process" (i.e., healthy growth process):

1. High identification with viable role models.
2. High identification with and responsibility for family processes.
3. Low faith in "miracle" or "instant" solutions to problems.
4. Adequate intra-personal skills (self-discipline, self-control, honesty with self, etc.).
5. Adequate interpersonal skills (communicate, cooperate, negotiate, etc.).

Obviously love and discipline are key factors.

Kerygma: Some of the very best Christian education we realized takes place in those unscheduled "magic moments" when the needs of the child can be met with spontaneous response which has Christian meaning, i.e., a death in the family, a need for forgiveness, a moment of discovery, etc. Teachers need to be trained to recognize and respond naturally to these moments, rather than panic and say, "That's a religious question, ask the chaplain." Every teacher is in fact a Christian minister.

But, important as "magic moments" are, they are not the only opportunities for Christian education. There is a con-

tent to the Christian faith and it is important that the *kerygma* or teaching of the Christian community be included, not only in the formal religion courses, but synthesized into the fabric of the daily curriculum. The day school provides the church with an excellent opportunity to accomplish what the old Seabury Series hoped to achieve in the Sunday school: to see the unity of all life and knowledge as a gift from God.

Community: In a schematic presentation, I suggest that where *model*, *process*, and *kerygma* intersect, we have *community*. According to Dr. John Westerhoff of Duke University, it is in community that effective and affective Christian education occurs. In the Christian school, liturgy is the major expression of the community's life. When done properly it is the gathering place of the community where all learning, play and experience are brought together in offering. Music and art play an essential and vital role in building this community especially in the liturgy. Worship shapes the community and the community shapes the worship.

In concentrating on the development of a Christian curriculum, our basic premise was that "all truth is of God and those who find it, find God." While we have to use the terms "sacred" and "secular" and continue to recommend "religious studies" apart from general studies on some grade levels, we have been aware of the fact that the ancient Hebrews and early church fathers knew no such distinction. All learning was sacred. The act of study was the act of prayer. Somehow we needed to recapture that sense of wholeness and holiness.

But where to begin? The Board of Regents had developed profiles of each age level, based to a large extent on the work of Eric Erickson, Gesell, et al. We asked teachers to validate these from their own experience and modify them to fit their students. Then we recommended that the curriculum and textbooks be examined with the following questions in mind:

1. What has been left out?
2. What has been distorted or misrepresented?
3. What Christian teachings are appropriate to this age group?
4. What needs to be examined in light of our Christian experience and values?
5. What learnings are appropriate for the developmental level of child?

What has been left out? This question is necessary, because, as we have noted, most of the textbooks and packaged curricula materials come out of the secular school system and to avoid controversy often leave out anything that smacks of religion. Two more examples: we discovered that first grade social studies introduces the youngster to the community and its institutions, but ig-

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nores the church. Learn to spell those words that are important. Do words such as "prayer, communion, sacrament, Eucharist" appear on spelling lists?

What has been distorted or misrepresented? Christians and church people are often depicted on TV and in literature as bigots, super conservatives, obstructors of progress, etc. Let's face it, sometimes they are the Archie Bunkers, but do the children also have a chance to hear about the men and women who have been agents of God's love, justice and/or healing power? (If there is a book publisher reading this, let me suggest that there is a great need for Christian biography and Christian adventure. Would that someone would do for Christian heroes what the Arch Books have done for biblical figures.)

What teachings are appropriate to this age group and/or tie in naturally to the subject under study? For instance, can the second grade apply their geography skills to a study of Israel in the time of Jesus? Can the first grade



read the story of creation as it explores the world of nature? Can the third grade read about the Abraham and Moses experience as they discuss the early American colonies and the exodus from Europe?

What needs to be examined in the light of our own Christian values and experience? This question leads to a search for a theological framework. Part of this rests in the faith of individual faculty members, whose own attitudes are communicated, but part rests in identifying what in fact we do believe as a Christian community. We discover some marvelous statements in the new Prayer Book to help us, i.e., "At your command all things come to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses . . ." (p. 370).

What learnings are appropriate to the developmental level of each child? This sends us to the experts: Piaget, Bruner, Erickson, Elkind, Goldman, and Westerhoff, as well as back to our own classroom experiences.

What is being recommended is as much a process as a final set of conclusions. One year's insights should be tested out in next year's classroom. What is essential is that our schools take seriously their vocation as centers of Christian learning. We trust that this study suggests a way to begin the renewal of our Episcopal schools.

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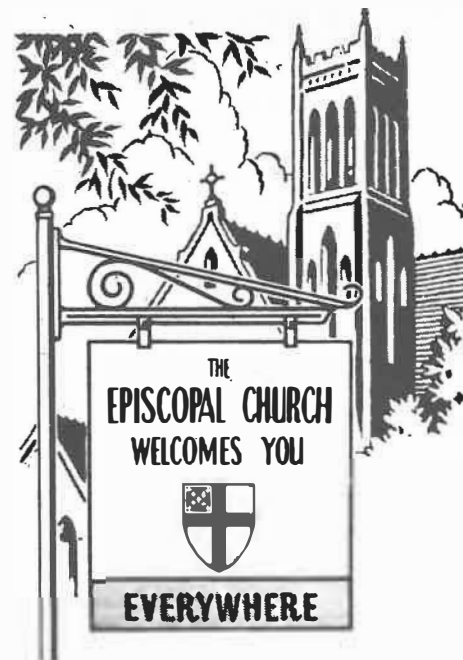
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