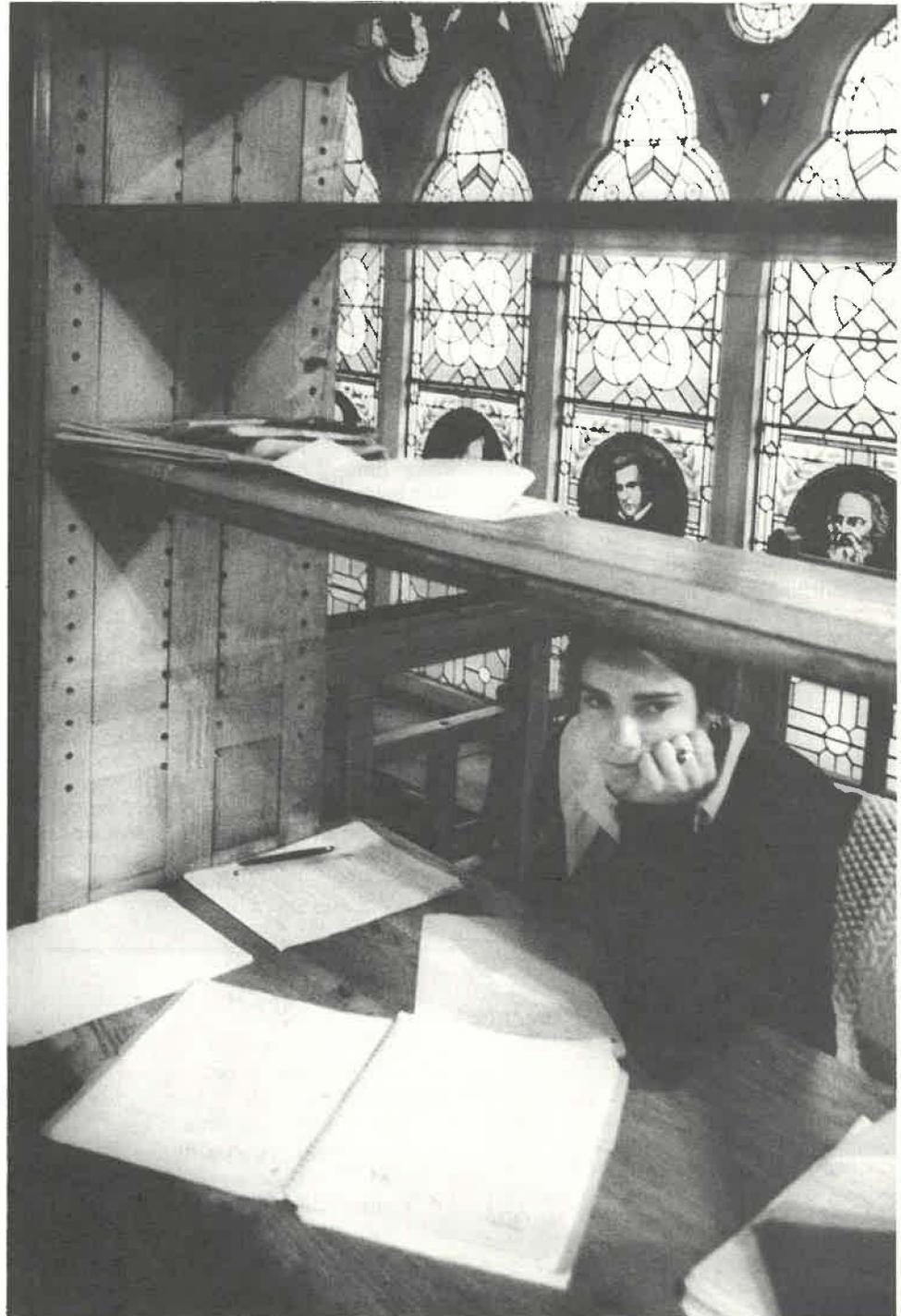


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THE LIVING CHURCH

Episcopal
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Sunday
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Lisa Eddy, a William Smith College sophomore from Olean, N.Y., studies in the Elizabeth Blackwell Room, Hobart and William Smith Colleges, Geneva, N.Y.



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Danger: UXB

By JOANNE MAYNARD

For the past few Sundays evenings, I have been watching "Danger: UXB" on television. It's a story about the British bomb squads in World War II.

Some bombs weren't made to explode on impact, but would lie buried, ready to go off when jarred, or they were equipped with a timing device to explode at some unknown time. The bomb squads had to locate these unexploded bombs, dig down and uncover them, and then defuse them and stop the timing mechanism.

The men of the squad did the digging, and then the commanding officer would go into the hole alone, to defuse the bomb. He would carefully wipe the dirt away from top of the fuse, unscrew the locking ring, and remove the fuse mechanism. Sometime the locking ring would be stuck, and he would have to place a screw driver on it and tap it with a hammer.

It must have been almost impossible to make oneself do this job. It was almost impossible to watch the actors pretending to do it. The bomb might explode at any time. And there was no escape.

Although God isn't like a bomb, God being all good and a bomb being all bad, in other aspects, the two seem much alike to me. The people who wrote the Bible, and the old time saints didn't know about bombs, so they compared God to a fire, a wind, or an earthquake. In Isaiah 59:19, it says that the Lord will come "like a rushing river, like a strong wind."

Both God and a bomb can do some-

thing extremely powerful and unexpected, and both can change everything in an instant. And maybe that's why I thought of our way of approaching God as I thought of the bomb squad in the film.

We search for God, we dig here and there, with a feeling that he must be somewhere around. Perhaps, in the back of our mind, we hope he isn't. But sooner or later, there he is. We have found him and now something must be done about it. We approach him gingerly. What might he do? What may happen to us? Will we be destroyed, along with everything we know and love, if we make contact with God?

Tap tap, chink, chink. We daintily seek him. We run away, sick with fear. We return to our task because we are driven to know him. We seek to defuse him, to take away his power over us. We seek to put a "clock stopper" on him, to halt the relentless movement of God toward we know not what terrifying explosion of power.

A bomb is all bad, whether in our own back garden or in our enemy's. The only way to live with it, is to defuse it and render it powerless. God is more powerful than a bomb. He is all good. And one must live with him as he is.

The saints knew God as a fire or a wind, but they were not afraid, because they trusted him completely. May we grow to be like them, so that we can accept even God's terrifying power as St. Francis did, with open arms, shouting, "My God and my All!"

Rebirth

Daffodil sun rays
startling the green
shout "Spring!"
Soft white blossoms
on twisted tree trunks
coax forth the season.
White sparks, yellow flames
rekindle scattered ash
to soulspring's fire.

Ellen Roberts Young

Our guest columnist this week is Joanne Maynard, who is a member of St. Peter's Cathedral parish in Helena, Mont., secretary to the Bishop of Montana, and editor of the diocesan newspaper. Her writings are seen occasionally in religious publications. Mrs. Maynard is the mother of seven children and has three grandsons.

LETTERS

Essay Contest

For me THE LIVING CHURCH essay contest is a highlight of the year [TLC, Apr. 5]. We need more witnessing by our youth in this way to encourage those who are shy and timid.

The essay by Darlene Pope summed up life in her statement that surely the retreat has just begun! If a retreat has any meaning, this is true.

(The Rev.) HAROLD S. MARSH (ret.)
Hopkinsville, Ky.

English Alternative Book

I was interested in Massey Shepherd's review of *The Alternative Service Book 1980* [TLC, January 25]. There are two points which perhaps should be made for American readers.

First of all, the book looks complicated, and my own first impression was that it would be very awkward to use. But in actual use I find general agreement that, provided the minister does his homework beforehand, the book presents no problems to the congregation. This is a surprising and welcome discovery. (You do need extra ribbons, though!)

Secondly, the absence of such things as Holy Week services is due to the legal requirement that the ASB must be confined to services which are in the Book of Common Prayer. Admittedly, this principle has been quietly ignored in one or two minor instances, but it has been rigorously applied in the case of anything as important as Holy Week services. These will follow in a separate book of supplementary services and will probably be the first task undertaken by the new commission.

(The Rev.) GEOFFREY CUMING
Ripon College

Cuddesdon, Oxfordshire

We are grateful for Dr. Cuming's comments. We are also advised that Seabury Press can supply The Alternative Service Book 1980 now for \$11.50 (hardbound) or \$10.75 (soft). Ed.

Loyalty to Vows

After reflecting on the disappointment of the Rev. Harold O. Koenig with regard to discipline and authority [TLC, Apr. 5], I could try to add some thoughts and comment.

The church's constitution and canons were designed (and redesigned), supposedly, to set forth a framework of guidelines. Curiously enough, emphases in discipline, doctrine, and worship do vary from place to place, from parish to par-

ish, from diocese to diocese.

It is incomplete to suggest that responsibility for religion and virtue resides solely with all bishops and other clergy. Every person in the pew and vestries are equally moved to witness positively for evangelical faith and catholic order.

Fr. Koenig's confusion touches what is ultimately unavoidable: are promises made to be broken? Occasionally individual vows, voiced at ordination or confirmation or marriage, have echoed out the sanctuary windows, but they remain on record, somewhere.

Does God allow what we allow? The flow of any stream in church life is not exactly channeled by a pre-ordained destiny. (Alleged Anglican openness to whatever comes down the pike is a rather stinging indictment of process theology and adoptive tradition.) Christian adaptation to social need or human frailty is better done with dependence on divine strength reaching people's weakness.

In the meanwhile, homesick Episcopalians might resist the urge to look beyond their present jurisdiction because where would a conscientious churchman or woman happen to go from here?

In this vineyard, countless unperfected labors and hearts are waiting for closer union with their Lord. In remembrance and obedience, the church should

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for those with limited vision . . .

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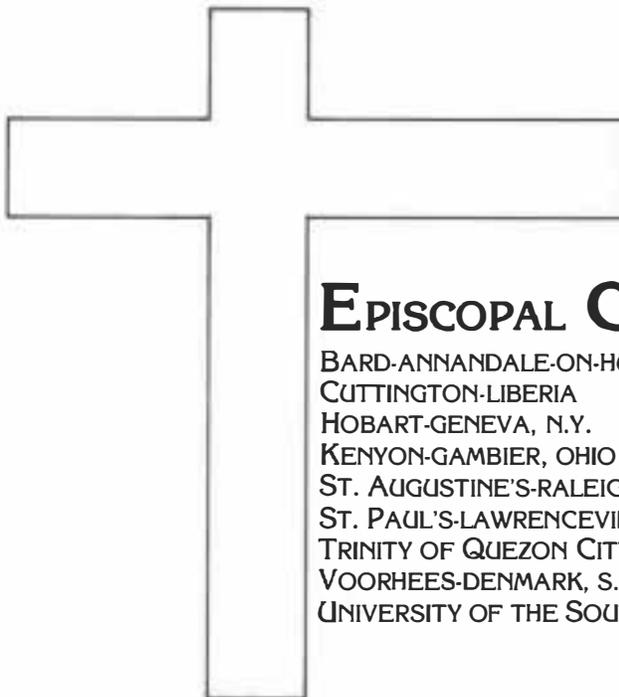
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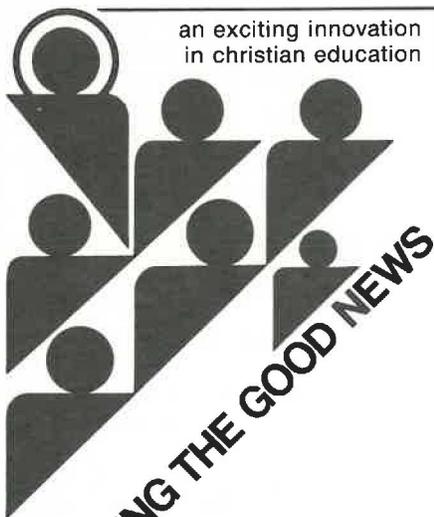
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J. EDWARD BAKER

Springfield, Ohio

Rex Humbard's Crusade

Often I have thought that Rex Humbard's preaching should be protested — but not for political reasons!

It is, at the least, unimaginative for Bishop Burt and the Cleveland religious leaders to protest Rex Humbard's preaching crusade in Chile because his appearance would "give credibility to the military regime of President Augusto Pinochet [TLC, March 29].

Why would *any* Christian evangelist not obey the evangelical imperative to preach Christ? Should the salvation of the Lord Jesus Christ only be offered to people whose political leaders happen to meet the proper qualifications?

Why, the Gospel would never have been preached in the Roman Empire (and, perhaps, I should no longer preach here, as my public appearance might "give credibility to the regime of Ronald Reagan," whose government I heartily disapprove of!)

Not only Humbard, but others, go to Chile, please, and everywhere else where the Gospel needs to be preached, regardless of which brand of political repression is in control of the country!

(The Rev.) PHILLIP AVILA-OLIVER
Kingston, R.I.

Battle Hymn of the Republic

Lillian Weidenhammer inquired concerning the alleged use of "The Battle Hymn of the Republic" at Winston Churchill's funeral [TLC, March 29].

That service, held on January 30, 1965, was available on London Records. The hymns, all personally chosen by Mr. Churchill, were: "Who Would True Valour See," "Mine Eyes Have Seen the Glory of the Coming of the Lord," "Fight the Good Fight," and "O God, Our Help in Ages Past."

"The Battle Hymn of the Republic" has been included in one of the various supplements to the 1940 hymnal. This, I suppose, gives it official acceptance anew.

KENNETH H. KERR
Raleigh, N.C.

For the Hearing Impaired

In our parish we mimeograph all the Sunday sermons for the benefit of those older people who can't hear well. We have found that it is much appreciated.

(The Rev.) ERNEST E. HUNT, III
Church of the Epiphany
New York City

BOOKS

Questioning the Images of Man

SOCIOLOGY AND HUMAN DESTINY. Edited by Gregory Baum. Seabury. Pp. xii and 215. \$14.50.

This is a book which ought to be better than it is. Certainly its intention seems timely: It brings together nine original essays, written by scholars whom its editor calls advocates of "a certain religious humanism," scholars who regard religion as "the guardian of the *humanum*" and who "question the images of man (*sic*) that modernity has produced and that social science often protects and promotes."

As the editor himself admits, these writers have very little else in common. Several chapters are analyses of significant figures in contemporary sociology, such as Talcott Parsons, Robert Bellah, and Peter Berger; others examine recent movements in the field, such as ethno-methodology and the Americanization of critical theory. Still others, such as Hillel Levine's chapter "On the Debanalization of Evil," tackle the more difficult criticism of the state of the discipline and the way it functions.

I found Baum's analysis of a critical ambiguity in the work of Peter Berger to be a well constructed and important, if narrowly focused, piece of work. Lee Cormie's essay, "The Sociology of National Development and Salvation History," is, in spite of its ponderous title, a persuasive call not only to understand the world but to help change it.

Read singly, most of the chapters are competent essays on subjects of varying degrees of interest to this reader. But, as a unity, the book's appeal is limited in the extreme. If one of its authors, Rudolf Siebert, is right in asserting that "a cold war has broken out between theology and science," this reviewer doubts if this enterprise will go very far in helping to achieve détente.

(The Rev.) JOHN L. KATER, JR.
Christ Church
Poughkeepsie, N.Y.

Aid to Self-Deployment

MORE THAN FINE GOLD. By James A. Hanisian, William G. Penny, James G. Wilson. Seabury. Pp. xi + 41. \$5.00 for single copies. Reduced cost for diocesan bulk orders. (Available only through Church Deployment Office, 815 Second Ave., New York. N.Y. 10017).

How can I cooperate in strengthening the mission and ministry of the church? What gifts have I to offer? How do I make them known? *More Than Fine Gold* offers a technique by which clergy may deal with some of these issues.

This book is a manual written for use in workshops (although it can be used individually). It is what it states on the title page: A process for updating or initiating a cleric's CDO computer profile. A word of warning: the manual is slim, but the use of it requires much hard labor.

We have used it, both for updating our own profile and for leading a workshop to help others. The proof of anything is in the experience of it. We found the manual sound and helpful. All participants in the workshop we led — though some came as doubters — went away enthusiastic about what the manual's approach did for them and their sense of ministry.

We recommend this book to all clergy who are concerned with sharing the gifts God has granted them, especially those who are dispirited in their present situations. But we more especially commend this manual to those priests and bishops who have questioned how the church with her mysteries can put a computer with its electronic coldness to sound use. To them all, we say: "Try it; you may like it!"

The Rev. RICHARD L. ULLMAN
Director
Miami Valley Episcopal Council
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Two Rules for Marriage

STRANGERS, LOVERS, FRIENDS.
By Urban G. Steinmetz. Ave Maria
Press. Pp. 175. \$3.95 paper.

Most of us would be delighted to spend a weekend with Urb and Jeanette Steinmetz, a sixtyish couple, cheerful, honest, and real. And that's the sort of marriage book Urb Steinmetz has set out to write in a cheerful style — honest and real — and designed for the "very married." (Younger fry are not ready to hear the honest truth.)

"All of us marry strangers," he says. Most of us have little or nothing in common, which is as it should be — or as God has made it to be — since unlike partners complement each other and help each other to become better persons. We build each other in many areas of marriage, not the least of which is our mutual enjoyment in the sex act.

Married life involves five stages: dream world, disillusion, misery, awakening, and love. Like the five stages of grief, the pattern is rough and imprecise, but its successful completion depends on only two rules — love God, love one another. One suspects that Urb Steinmetz does not think highly of lesser rules cast down from ecclesiastical heights.

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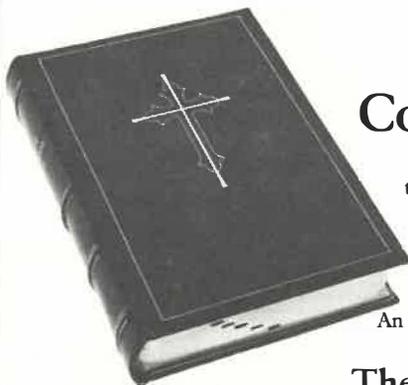
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Springfield Bishop Resigns

The Rt. Rev. Albert W. Hillestad, Bishop of Springfield, has submitted his resignation to the Rt. Rev. John M. Allin, Presiding Bishop. Reasons of health were cited. Bishop Hillestad's resignation will be effective upon approval of the House of Bishops.

After serving six months as Bishop Coadjutor, Bishop Hillestad was enthroned as Bishop of Springfield in 1972. During his episcopate, he presided over a major reorganization of the diocesan structure, and the founding of several new congregations. He was elected president of Province V in 1974, and has served in that capacity until the present.

A native of New Richmond, Wis., Bishop Hillestad was educated at the University of Wisconsin and Seabury-Western Theological Seminary. He was ordained to the priesthood in 1950, and served churches in Wisconsin and Illinois until his election to the episcopate.

Bishop Hillestad, 56, the father of seven children, was married to the former Carol Joyce Hutchens, who died in 1978.

Decolonizing Puerto Rico Recommended

At a three day symposium of self determination for Puerto Rico, held at the Interchurch Center in New York City in March, the Rt. Rev. Francisco Reus-Froylan, Bishop of the extra provincial Diocese of Puerto Rico, told 150 church and secular leaders that "U.S. churches must denounce the existing colonial status and demand its end by the U.S." Likewise, "Puerto Rican churches must cease in their role as defenders of the *status quo* and as vehicles and instruments of assimilation and domination," according to the Episcopal bishop.

The symposium marked the first time that the issue of Puerto Rican self determination had been addressed in a conference organized for and by major U.S. denominations. Diverse views were put forward by key politicians and church leaders, and at the end of the sessions, recommendations which will serve to guide churches and private organizations in support of Puerto Rican self-determination were approved.

Churches were urged to sponsor educational programs directed at their constituencies which will increase understanding of the economic, social, and

political situation facing Puerto Rico today, and to encourage the U.S. government to proceed with steps outlined in the UN General Assembly Resolution 1514 of December 14, 1960.

This resolution calls for the transfer of all power now held by the U.S. to Puerto Rico so that its citizens can determine their political status.

Disaster for the Ranch

A fire that caused \$10,000 worth of structural damage to St. Jude's Flea Mart and Thrift Shop on March 23 ended, at least for some time, one of the major sources of funding for St. Jude's Ranch for Children, Boulder City, Nev. There was also heavy smoke and water damage to the store's contents.

The small shop in downtown Las Vegas has been operated by the St. Jude's Women's Auxiliary for the past 11 years. It has generated an annual income of over \$40,000, which helped run the 54 bed Episcopal-related home for battered and abused girls and boys.

"It couldn't have happened at a worse time," said Audrey Karas, president of the Auxiliary. "We are approaching summer when donations (to the ranch) drop, and Father [the Rev. Herbert A. Ward, Jr., executive director of St. Jude's] and the sisters [the Anglican Sisters of Charity] depend on flea mart income to make up budget deficits."

Mrs. Karas could not say when, or if, the thrift store would reopen at its old location. "Our landlord has indicated he may not repair the damages," she said. "It is a prime location for a new hotel, you know. We have already started looking for a new location. But we are certain to be out of business for at least two or three months, and then it will take a year to replace all the display cases and merchandise."

St. Jude's has recently built two additional cottages and increased enrolment capacity by 20 more children. According to the Rev. Cornelis de Rijk, an Episcopal priest-social worker who runs the daily program for the youngsters, much of the clothing needs of the children were supplied by the thrift shop. The sisters and houseparents were expecting to outfit the young newcomers at the store until the recent fire burned up their hopes.

Although local officials are not yet sure what caused the blaze, a North Las Vegas fire department investigator said

that it appeared that someone was hiding in the store when it closed, burglarized it, and set a fire before leaving through the rear door.

Fr. Ward commented about the situation which greeted him on his return from a speaking tour in the Diocese of Connecticut: "The loss was not covered by insurance, and I don't know at this moment exactly what we shall do to take up the slack caused by the drop in revenues. . . . It just means we will have to work and pray a lot harder in the months to come."

Controversy Clouds London Appointment

The Rt. Rev. Graham Leonard, Bishop of Truro, was chosen recently to be the new Bishop of London, even though he had fewer votes than the other nominee, the Rt. Rev. John Habgood, Bishop of Durham, according to a front page story in England's *Church Times*.

Intensive political effort by Bishop Leonard's supporters is believed to have influenced Prime Minister Margaret Thatcher's choice. The Queen allegedly was dismayed at the appointment, and is said to have contacted the Archbishop of Canterbury to ask if the nomination could be reconsidered.

Statements issued by both the archbishop and the Prime Minister's offices defended the choice, and said that the procedures in the new selection system, which was designed to give the church more say in the appointments of its bishops, had been followed scrupulously.

However, during the 1976 General Synod debate on the new system, it was stressed that a Prime Minister "would not lightly disregard the church's first choice, and that, in most cases, he would be the one appointed," according to the *Church Times*.

What the paper called "reliable sources" said that Mrs. Thatcher had done this twice before — most notably in the selection of the Most Rev. Robert Runcie as Archbishop of Canterbury.

Dr. Leonard, 59, is considered to be the leader of the church's Anglo-Catholics. While religiously conservative, he is known as socially liberal. He has opposed remarriage for divorced persons in the church, and argued against removing the barriers to the ordination of women to the priesthood. He also used his considerable influence in

1969 to defeat a plan which would have brought the Church of England into union with the British Methodists.

As chairman of the church's Board for Social Responsibility, Bishop Leonard has denounced apartheid, and accused the current Conservative government of "racial discrimination" in its attempts to limit immigration.

As Bishop of London, Dr. Leonard will succeed the Rt. Rev. Gerald Ellison, who is retiring. The London appointment is considered very important to the church, as the Bishop of London is the third ranking prelate in the Church of England.

Provost Calls for Coherence

On a recent visit to the Community of the Cross of Nails at Christ Church, Washington, D.C., the Very Rev. H.C.N. Williams, provost of Coventry Cathedral, said that "the greatest need of the church today is coherence — to become a model of coherence in an incoherent world." The CCN at Christ Church is one of a number of such centers of reconciliation established around the world by Coventry Cathedral.

Provost Williams, who was accompanied by the Rev. Eloise Lester, was in the U.S. for a number of visits to CCN centers and a national consultation in Burlington, Vt.

At Christ Church, he stressed "the absolute integrity of the theological basis of the CCN — this pivot of death and resurrection that is the central proof of the Christian faith," and went on to say that renewal comes out of suffering and hurt. At Coventry, he said, one feels the release of hatred and the healing that follows, in the words "Father Forgive" carved into the ruins of the old cathe-

dral, destroyed in World War II.

"If only the whole world could get down on its knees and say to God, 'Forgive us,' there might really be a resurrection, for in the death of trust and love, only through healing and forgiveness can they be reborn."

Fr. Williams said he believes the CCN centers are "our models of what we believe is possible through Christian reconciliation," and through their Common Discipline (a modification of the Benedictine Rule), the best pattern of coherence he has ever experienced.

The provost cited the CCN centers in Israel and Northern Ireland as "places where healing is taking place." At Iserlohn in West Germany, members are attempting to establish centers in East Germany.

An international consultation of the CCN will be held at Coventry Cathedral in July, after which Provost Williams plans to retire. This will be marked by a special service in the cathedral which Queen Elizabeth II is expected to attend. He will continue to live in Coventry, and hopes to devote all his time in retirement to the work of the CCN and visiting its centers around the world.

Dorothy Mills Parker

Runcie to Pope: "Hard Questions"

At the close of a recent lecture at Westminster Abbey on the theme, "Towards Christian Unity," the Most Rev. Robert Runcie, Archbishop of Canterbury, remarked that he would have some "hard questions" to put to Pope John Paul II, when the pontiff visits Britain next year.

Vatican centralization is one of those questions, Archbishop Runcie said. "As

early as the close of the second century, Pope Victor was threatening excommunication of the whole of the Asian episcopate because they kept Easter on a different date from the West.

"The tendency to uniformity still seems to be a Roman state of mind. . . . How much freedom does the Roman Catholic Episcopal Conference of England and Wales have to pursue moral and pastoral initiatives culturally relevant to the mission of Christ in this country?" he asked.

"To put it more directly, would Anglicans be expected to accept the 'Latin' attitudes and rulings of the various Vatican congregations? The question is acute when we consider moral issues relating to particular interpretations of natural law and the Anglo-Saxon tradition of the informed Christian conscience."

Archbishop Runcie said he was asking such questions because he was "absolutely committed" to Anglican-Roman Catholic unity. He said it was his "profound hope that when the present successor of Pope Gregory comes to this country next year, St. Augustine's present successor and he will be able to take a step together towards that unity — towards the mutual exchange which will show both traditions more clearly what visible structures that unity in diversity requires."

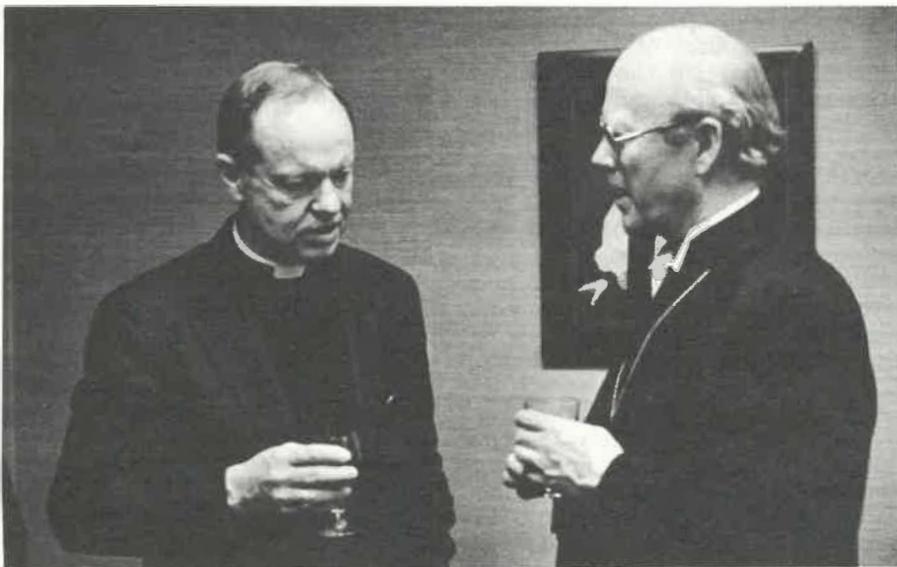
Homosexuality Debated at Synod

At the beginning of a wide ranging debate on homosexuality that took place at the mid-winter meeting of the Church of England's Synod [TLC, April 12], the Most Rev. Robert Runcie, Archbishop of Canterbury, called for more "informed" talks to take place about homosexuality instead of "the casual contempt and unthinking mockery . . . which so often pass for discussion of this subject."

The debate was interrupted by two homosexual clergymen who urged the church to begin working actively against the social rejection of homosexuals. The Rev. Robert Lewis, a former chaplain to the Archbishop of York, announced his homosexuality publicly for the first time at the debate.

The Rev. Peter Elers from Essex, told the synod to "stop talking about the problem of homosexuality. Let us recognize where the problem lies — in the dislike and the distaste felt by many heterosexuals . . . a problem we have come to call homophobia."

Archbishop Runcie told the synod that, on the question of ordaining homosexuals to the priesthood, his personal "rule of thumb" was to determine whether "a man was so obsessive a cam-



The Rt. Rev. John M. Alln, Presiding Bishop, is shown chatting with Evangelical Lutheran Bishop D. Edward Lohse of Hanover, Germany, during a reception at the Episcopal Church Center in New York. Bishop Lohse recently led a delegation of German evangelicals to the U.S. for conversations with Americans. The reception was preceded by a short prayer service in the Chapel of Christ the Lord at the center.

Continued on page 13



Charles E. Love, Jr.

What Students Want

By CHARLES E. LOVE, JR.

One of the historic buildings at Hobart College is named for William Pitt Durfee, who is described in a plaque on its door as "the first dean of any American college."

When Durfee was dean (1888-1925), he was responsible for following the students' academic progress and for deciding who would stay and who would leave. He was also in charge of many of the non-academic aspects of student life.

That has not changed at Hobart, but it is an unusual practice these days, when most colleges separate the academic side of student life from the rest, placing the non-academic parts in the charge of a "dean of students." As Dean Durfee's latest successor, I have a big responsibility, and I see the joys and sorrows of our 1,050 students at very close range.

We all carry around strong stereotypes of college students, and the media and our own limited experiences reinforce these stereotypes. However, a re-

Charles E. Love, Jr., has been dean of Hobart College in Geneva, N.Y. since 1973. Among other professional activities, Dean Love is currently serving a second one-year term as chairman of the Upstate New York Association of Private College Deans.

cent edition of the *Rochester Democrat and Chronicle* carried an article which parodied the famous Bob Dylan song of the late 1960s: "Where have all the radical students gone? Studying in classrooms, every one."

As dean, I am a devoted reader of the "police beat" column in the local newspaper. Other readers may see students as people who drive while intoxicated, get arrested for having open containers of alcoholic beverages on public streets, and are the source of an enormous amount of noise in the community. Worse yet, news of drug-related arrests may lead one to think that all college students are drug addicts.

On the other hand, our neighbors may know that our fraternities join in the Red Cross blood drive effort every year and seem to succeed in breaking the record over and over. Some of them may have had a student intern in their work places; our students intern in law offices, the hospital, the newspaper, and so on.

Stereotypes are funny things, of course; it is unfair to apply them to every member of a group, but on the other hand, they often have some validity. For example, I graduated from Hobart College in 1962 and fit nicely into the era that one could describe as "the 50s." That era ended about 1967.

We then had the era known as "the late 60s," which lasted until the early 70s. The third identifiable break oc-

curred around the mid-70s, and the trends we saw emerging then are still going on. Because students do influence each other so much, there really is a phenomenon called "the student culture."

The best way to describe the students of these three eras is to compare them with each other in two dimensions: First, Hobart College's mission is the liberal arts. When you think of the liberal arts, you think of something timeless — Plato, Aristotle, and so on. But the mission changes in the way that it is carried out — the curriculum — and the nature of the curriculum at any one time depends largely upon the nature of the students. The faculty must "push back" against the students, push against their dominant values, and reassert their own liberal arts values.

Secondly, we need to ask how the students see their future relationship to society. What do they think they will do after they graduate?

In the 50s, students were sliding down a well greased track. Most of us had been expecting to go to a good college since we were little; that was just something one did. Most also expected college to lead them to a profession — if not medicine or law, then business.

We did not question why we were in college or what our future held; we knew. We took whatever courses the faculty set down, assuming that whatever they said was basically right. In this context, the faculty had to try to shock us awake, shock us into questioning and thinking. The liberal arts mission was to try to interrupt us in our predetermined course, to make us free to think about more.

There was no problem like that in the 60s. A new word came into the student lexicon: *relevance*. Every course had to be relevant, which meant "connected with contemporary social and political concerns." Faculty members had to defend the teaching of anything about the past and to reassert old values, instead of trying to challenge students with new ones.

Many people outside higher education tended to blame faculties for inciting students, but in fact most faculty members were intensely uncomfortable during this period, feeling that all that they stood for was being denied by those who should have been following their lead.

For many of the 60s students, college wasn't "relevant" enough, and many did almost no studying or dropped out. In the 50s, students assumed that college would prepare them for later life. The 60s students rejected this mission for colleges and said they weren't going to fit into some pre-ordained niche in society.

But things changed again. Around 1975 or so, faculty members began to report that students were studying much harder. Today, the library is still full. At first, faculty members were overjoyed,

but now they have discovered that students might be studying for what they see as the wrong reasons. If we asked today's student what courses are "relevant," he would say, "Those that will help me get a good job." Now, studying is for grades, and courses are chosen for their utility.

In the 50s, students (except pre-meds) majored in what they liked. In the 60s, there was a boom in philosophy, religion, English, and any course that involved reading texts that were exotically religious or excitingly radical. Today, our most popular fields of study are economics and political science — "practical" things.

Many commentators see our current age as a return to the 1950s, with alcohol replacing other drugs, fraternities making a comeback, and things being relatively quiet on the political front; but this really is a different age. The 50s students knew their place in life, and they were "all set." Now, however, because of the state of the economy, college students are exceedingly anxious about jobs, worry a great deal, and direct their studies in that way.

In this setting, the faculty tries to downplay careerism and show students the value of thinking for its own sake. A liberal arts education used to be attacked as irrelevant to social and political concerns; now it is attacked as irrelevant to career preparation.

The current freshmen are members of the class of 1984. I don't know what George Orwell would have said about that, but I do know that most of them were born in the year in which I graduated from Hobart College.

I also know that, for them, many events that formed my thinking are only pieces of history. John F. Kennedy was assassinated when they were one, and 35 people died in riots in Watts when members of the class of '84 were three. The "flower children" had their "summer of love" when our students were five. They were six when Martin Luther King and Robert Kennedy were assassinated, and when students took over Columbia University. They were eight when students were killed at Kent State and Jackson State Universities. The Watergate break-ins took place when they were ten, and President Nixon resigned when they were 13.

In my view, their reality has more to do with the current economic dilemma, the energy crisis, and the changes in the role of women and the state of the family than it does with any of those earlier events.

What do students want? Like the rest of us, they want a port in the storm, they want it *right now*, and they are not at all sure that they will find it. Colleges will support them in their search, but we will also tell them that there is more to life than "relevance," just as we always have.

Literacy and Modern Education



Leon Botstein

By LEON BOTSTEIN

When many people talk of decline, there is a subtext in their arguments which suggests that too many people are being educated, particularly too many people who are black, or poor, or members of other minorities, who are simply going too far in education and inhabiting our colleges when they shouldn't be.

What is invoked here is the myth of an arcadia when only upper middle class people, predominately non-Jews, proceeded through higher education where they became sophisticated in an Anglophilic way about literacy.

That notion is implicit in the arguments of Edwin Newman and William Safire and others interested in preserving really eloquent jargon, the jargon of civility. But it's not clear to me that literacy has anything at all to do with such matters, and I want to dissociate myself from the political critique implicit in those arguments.

Having said that, I must go on to say that there is a clear sense that literacy is inadequate. The situation is that even

with all the diplomas issued in all the institutions in the world, what we are doing is certifying a level of illiteracy, but calling it literacy and feeling satisfied about it. It is a real problem of an inadequate capacity to write, read, and speak in relation to the time spent in school.

I want to suggest that educators look at the issue of imitation. It seems to me that imitation is a classic way of learning and also a classic means of cultural formation, and as such, it is an important thing to focus on as a method by which people learn or don't learn.

I would say there is a crisis in the objects of imitation that we put before young people. We speak increasingly in telegraphic modes, in verbal shorthand. Furthermore, visual and physical gestures have now emerged as a surrogate for speech.

And then there is the intolerance of silence. When noise is not ambient, we make speech ambient. We have come to a very dangerous attitude where we separate speech from action. We no longer believe that talking is doing. Therefore we separate talking from action, and now, dangerously, talking from thinking.

The young and the poor, both of whom are not yet literate, do not see from the way language is used in the adult world and the more affluent society any reason to believe the rhetoric that becoming literate will be liberating, either personally or politically. They see language only as effective in adapting one to a higher

Leon Botstein is the president of Bard College. His article is based on excerpts from the winter edition of the Bard College Bulletin and is used with permission of the author and editors.

level of social function.

So if you are marginally literate, you get certain kinds of jobs; if you go to a computer technological school and learn a new language, you get a higher level job. But if someone suggests to the poor and the young that maintaining our common language is important for political purposes, they might think it's nonsense.

So what can educators do for the rich, the affluent, and for the poor? I suggest we reach back into the way in which we now speak and write and the way the environment uses language, to break it out of the technical imitative literacy we now teach students to function with.

How do we do it? The first thing I would do is forget the normal college curriculum in terms of teaching freshman English. Instead, anybody who goes to college has to go through eight weeks of intensive basic training — writing, reading, speaking. Everybody goes through the program. I don't care if the student is a budding Yeats, he or she goes through it.

Now I suggest this kind of uniform program because I believe it is very important that the smarter students not be able to test out. It seems to me that remediation is required of everybody.

The second thing I would require is two years of a foreign language. It could be an African language, Asian language, European language, Latin, Greek, but absolutely every student must demonstrate serious proficiency in a foreign language.

I would require of every student a course in logic. It could be symbolic logic or linguistic logic — how to do things with words. The purpose is to reinforce the notion that thinking and speech are inseparable.

We should teach rhetoric and public speaking. Combined with this program of logic, rhetoric avoids the danger of becoming vacuous and becomes a positive virtue that can be taught.

Written work should be required in every single course. Writing is habit and it should be done in mathematics, in science, in every area. And the instructor of every course in high school or college must write and circulate his or her writings to the students every semester for every single course.

Every school should invest in the circulation of students' work to each other. The idea that writing is a private act is idiotic, as is the idea that it is an act of competition and that only those people who write elegantly by some critical standards should get their work circulated.

Finally, we must ensure that what we teach and the medium in which we teach it — language — are integrally connected. Therefore the content of the curriculum must undergo serious revision. It is not only an issue of process, it is an issue of content as well.

The Church's Black Colleges

By FREDERICK S. BALDWIN

Historically, more than 95 percent of all private black colleges were at one time church-related. Since most of the colleges are located in the south, the majority have been Baptist, the predominant black denomination. But the Episcopal Church was among the very first to develop institutions of learning for blacks, and it still maintains direct affiliation with three liberal arts colleges.

Immediately after the Civil War, General Convention established a Freeman's Commission to investigate ways the Episcopal Church could aid in the education of newly freed slaves and their descendants. Through a bequest of a Methodist minister, the commission established St. Augustine's College in 1867 in Raleigh, N.C.

The college was staffed by whites, and it taught a well rounded, liberal arts curriculum at a time blacks elsewhere received only vocational training. In 1927, St. Augustine's received full accreditation as a four year, liberal arts college, a milestone in black education. Today it stands among the very top of the predominantly black institutions of higher education in the nation.

The second of the Episcopal Church's black colleges, St. Paul's in Lawrenceville, Va., had a very different beginning. It was founded by a young black archdeacon, the Ven. James Solomon Russell, in 1889, soon after his ordination. It was a small, vocational school staffed completely by blacks, and was

This article was prepared by the Association of Episcopal Colleges through the cooperation of St. Augustine's, St. Paul's, and Voorhees Colleges. It was written by the Rev. Frederick S. Baldwin, director of public relations for the association.



Classroom at St. Paul's College, Lawrenceville, Va.

part of Archdeacon Russell's missionary work in the poverty stricken south side of the state. The school received full accreditation as a four year liberal arts college 80 years later.

In order to coordinate more effectively the church's commitment to the Christian education of blacks at such schools as St. Augustine's and St. Paul's, the American Church Institute for Negroes was founded in 1906. Among its board members were leading bishops, clergy, and laymen of the day.

In 1922, the bishops of South Carolina and Upper South Carolina learned that a small, Baptist normal and vocational school was about to close. It had been founded in 1879 by a fragile but tenacious school teacher, Elizabeth Wright, to provide the only education available to black children in that part of the state. The school was burned down twice, first by whites and then by blacks fearing reprisal. Her third rebuilding was assisted by a white philanthropist in the North, Ralph Voorhees, after whom the college is now named.

Through the American Church Institute, the school was acquired by the two southern dioceses. It went on to become a junior college, and in 1967 Voorhees College received its full four year accreditation.

In the ensuing years, great strides have been made to improve the education of minority and economically deprived young people. However, it is still a reality that many blacks arrive on campus inadequately prepared for college level work. There are also often many adjustments that must be made in learning to study and live together in an academic atmosphere. It is difficult for large, predominantly white universities to address these special needs, and their retention rate of black students is quite low.

The particular genius of the black colleges is that they provide students with

the additional assistance which enables them to pursue their studies successfully and develop personal confidence in their own abilities. All three Episcopal black colleges have learning centers which offer intensive remediation in oral and written communication, and in reading and mathematical skills.

Faculty members, many of whom have followed paths similar to their students, counsel them in study habits, curriculum decisions, and personal problems and hygiene. The chaplains on the campuses play a special role in getting to know all the students as they arrive and in being available for support.

An indication of the superb success of the black colleges is seen in recent studies indicating that while blacks still have the lowest graduation rate of students entering universities, the percentage of blacks who graduate is significantly higher at a black college. Young men and women emerge from these colleges fully prepared to compete in the job market or at the graduate school level.

The vast majority of black American leaders were graduates of black colleges: Justice Thurgood Marshall, Martin Luther King, Jr., Julian Bond, Ralph Abernathy, Jesse Jackson, Barbara Jordan, Patricia Harris, Edward Brooke, Andrew Young, and Vernon Jordan, to name a few.

In the last decade the quality of education has greatly improved in the black colleges. During the 1970s many large foundations dramatically increased their support to black education. Their funds enabled the colleges to institute faculty development programs, improve curriculum, and update antiquated facilities.

All three Episcopal black colleges have new libraries or library extensions, new or renewed science laboratories, and modernized residences. The addition of computer systems, audio-visual equipment, and other sophisticated electronic technology allows black students to venture into areas of learning previously closed to them.

For example, one college is undertaking an intensive study of genetic birth defects in blacks; another has instituted a joint study program with a prominent medical college for pre-med students, and a third college sends its students to the famous Livermore laboratory in California for the summer to pursue projects begun during the school year.

This much needed modernization of campus facilities has also provided great benefits for the local community. In addition to offering their regular academic curriculum and varied social and cultural programs, the Episcopal black colleges have instituted economic development centers staffed by faculty and local business leaders to help merchants of the area with practical management, accounting, and planning problems. A



Voorhees student studies in the college library.

regional technical school is now able to offer its students a full baccalaureate degree by sharing the resources of faculty of an adjoining Episcopal black college.

At the heart of each Episcopal black college there is a chapel. More than a denominational symbol, the chapel and the ministry of its Episcopal chaplain represent Christ's presence amidst the pressure and competition of college life. Daily worship services are offered from the Book of Common Prayer. There are active ecumenical Bible studies and discussion groups, community service programs, such as Big Brother and Sister and blood donor drives, and gospel choirs which tour the nation.

The majority of the students at the black colleges comes from strong religious backgrounds, although most are not Episcopalians. Nevertheless, the ministry of the chapel has reached out to

all, involving them in the shared faith of all Christian believers.

It is interesting to note that a rising number of students at these colleges do become Episcopalians and even go on to seek holy orders. Historically, the Episcopal black colleges have been the major source of the church's black clergy.

It is impossible to measure all the benefits which have come to the church and society from the creative and productive input of black college graduates. Young lives are shaped in a special way by the spiritual and intellectual values which they develop while on the campuses of these three great Episcopal institutions.

For over 100 years the Episcopal Church has been the largest private supporter of these colleges. This continues to represent the church's commitment to black people and to their personal advancement through a Christian liberal arts education.



The Rev. Ronald Fox (far left), college chaplain, is shown with the members of the Pre-theological Student Association, of St. Augustine's College, Raleigh, N.C.

Church Colleges

For those young men and women fortunate enough to go to college, it is often one of the most formative experiences of life. New ideas, friendships, and new attitudes must all be faced outside the former shelter of the family nest. It is a challenging and risky time, even a dangerous time. Our Episcopal colleges provide a sensitive, personal, and human context within which growth into maturity can take place. For this we are grateful to them.

The 25 Hour Week

Naturally, we hope the present national administration can encourage an improvement in the economy, but inflation will continue for some time to come, and the church cannot ignore its probable effects. It appears that salaries for rectors of large parishes will continue to climb, but additional staff will often be curtailed.

In place of former curacies for assisting clergy, we now see deacon-in-training programs subsidized by dioceses, and terminated after one or two years. Or we see permanent deacons, or non-stipendiary priests employed in full time secular work, assisting on Sundays and certain other occasions. Or we see assistant clergy who are employed part time in parishes and part time as teachers in church-related schools, or as chaplains of nearby institutions.

Small churches are increasingly looking to these clergy who are fully or partly employed in nonparochial work, or to clergy who retired early. In addition, the percentage of small churches is increasing.

What does all of this say to our traditional and present methods of selecting, training, and deploying clergy? We tell them to dedicate themselves fully and unreservedly to the ministry, to be available 25 hours a day, to organize activities and programs which will require the presence of themselves and their spouses on many weekday evenings, and to be eager to administer the Blessed Sacrament and lead other services of public worship on as many days of the week as possible. For a priest or deacon who spends 40 hours a week teaching in an elementary school?

Those who are putting in an honest day's work in other jobs cannot even *want* to do those things in a parish; they *should not* want to! In those situations, lay people will need to do much of the visiting of the sick and shut-ins. Lay people will have to do much of the church business.

Of course such clergy and their families can get to a Wednesday evening service in Lent, or an occasional church supper — but *no more* and *no less* than the other more active members of the parish. If there is an extra evening free each week, a priest will need to

spend it working on his sermon for the next Sunday, or a deacon will need to prepare for a confirmation class — not attend another meeting.

As the Very Rev. Allen Bartlett, Jr., dean of the cathedral in Louisville, so wisely pointed out in our pages [TLC, Jan. 4], rectors of large churches need to *learn* to work with part time clergy. So too must bishops — many of whom themselves were previously rectors of large parishes with the full time staff of the past generation. So too must lay people learn about this. We regret to say that we see little evidence that the national leadership of our church is aware of the urgency of this problem.

Last but not least, professors in seminaries, writers of devotional manuals, and leaders of clergy retreats must adjust themselves to the genuine spiritual, intellectual, and professional needs of clergy who are indeed full time servants of Christ, but who are only part time staff members of a local parish or mission. These are clergy on whom the church will increasingly have to depend in many instances. These are the clergy receiving the least remuneration, reward, or recognition from the church. In the future, they will have to receive a far larger slice of the church's official attention and concern.

We believe that the National Association for the Self-Supporting Active Ministry (NASSAM), the Associated Parishes, Inc., New Directions for Churches in Small Communities, the National Center for the Diaconate, and other organizations which call attention to these matters are performing an important service for the church as a whole, and deserve support.

Back Copies

We frequently receive notes or phone calls from readers who wish to obtain a copy of some item published in our pages a year or more ago. We are pleased that many of our articles are of enduring value, and we are happy to be of assistance to our readers. On the other hand, such requests often involve a considerable search in order to identify and locate what is desired, as well as the mailing and handling.

We would be grateful if readers who wish back copies would send us a note, indicating as accurately as possible what is desired, and enclosing a check for one dollar per copy. We can often supply several copies, if desired, of an issue which has come out during the past two years. For earlier years, in most cases one or two copies would still be available for this purpose. For 10 years or more back, we have no available copies. Copies published during the current year, if available, may be had at the current schedule of prices for individual or bulk orders. We urge that individual subscribers, and especially parish libraries, save their old copies. Successive issues of this magazine make the most complete record of the ongoing history of the Episcopal Church.

NEWS

Continued from page 7

paigner on this subject that it made his ministry unavailable to the majority of church people. Then, I would see no justification in ordaining him."

The archbishop advised the church to consider homosexuality "more as a handicap" than as a sin or sickness. The "handicap" remark got the archbishop in hot water with the Gay Christian Movement.

"By referring to us as handicapped, the archbishop is subscribing to an old fashioned theory and is ostracizing us," said the Rev. Richard Kirker, secretary of the group.

The synod tabled motions disapproving homosexual relations, and refused to disassociate itself from the controversial conclusion of a 1979 report that in some instances, the qualities of a homosexual relationship could be equated with those of marriage.

South Africa to Take Away Bishop's Passport Again

On a recent visit to New York City, the Rt. Rev. Desmond Tutu, secretary general of the South African Council of Churches (SACC), warned that time had grown short for bringing about a peaceful end to the system of racial segregation in South Africa. He said that the credibility of non-violent advocates "is eroding quickly."

For these remarks and others, Prime Minister Pieter W. Botha said in Johannesburg that the government would confiscate Bishop Tutu's passport again upon his return home.

Bishop Tutu's U.S. visit, sponsored by the National Council of Churches, was one of his first trips outside South Africa since the government returned his passport in January after holding it for nine months. The first seizure came after the Anglican bishop refused to disavow a statement he had made in Copenhagen, urging the Danish government to stop buying South African coal.

During his U.S. visit, he described apartheid as "one of the most vicious systems since Nazism," and urged American churches to push the Reagan administration into applying political, diplomatic, and economic pressure on the white South African government for racial justice.

While in New York, he preached at a service of Evensong at the Church of the Intercession. The service had been organized as a sign of solidarity with the black people of South Africa. "It is good to be out of South Africa for a while," he told the large, racially mixed congregation, "away from the claustrophobia of oppression and breathing free air. It is good to be treated as what you are, a human being made in the image of God."

BRIEFLY...

Connecticut's Episcopal churches have designated \$80,000 to support the Episcopal Church in Ecuador, according to the Rt. Rev. Morgan Porteus, Bishop of Connecticut. The funds will be used for two purposes: to build a permanent church building in the city of Quito, which is both the headquarters of the diocese and the country's capital; to provide a project director for Oriente Province in eastern Ecuador who will coordinate agricultural and evangelistic activities now under development, including the construction of temporary church buildings in farming villages.

Episcopal-affiliated Bard College, located in Annandale-on-Hudson, N.Y., has announced that it will offer a Master of Fine Arts Program. The program is structured so that eight weeks of instruction for four summers, or three summers and two periods of independent work away from or at Bard, will be needed to complete the degree requirements. The program thus will be available to teachers and others on an academic schedule, and to employees of the many corporations which offer extended vacation leave for higher education. Applications now are being accepted for the initial summer session that begins in July, 1981.

The Rev. David Hunter, director of the rebuilding project for St. Luke in the Fields Church, New York City, recently expressed the congregation's gratitude for \$100,000 in 281 unsolicited gifts which arrived in the first two weeks after the church was gutted by fire [TLC, April 5 and 12]. A \$5,000 gift from Temple Emanu-El in New York was particularly gratifying to the people of St. Luke's. Senior Rabbi Dr. Ronald Sobel told the Rev. Ledlie I. Laughlin, Jr., rector of St. Luke's that "such devastation is always to be lamented, especially when it involves an historic house of worship." He said his congregation was making the gift to affirm "their expression of brotherly concern" to the people of St. Luke's.

Major Scottish churches, including the Episcopal Church in Scotland, have described as "unjust and morally indefensible" a government bill which seeks to limit full British citizenship to those with a close personal relationship with the United Kingdom. Only people born in the United Kingdom to a British citizen or to a person already settled in Brit-



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ain would have an absolute right to live in Britain. All others could be excluded by the Home Office, which regulates immigration. "There has been an increasingly racist character in the legislation on immigration under successive governments in the last two decades," commented the Scottish church leaders. The so-called Nationality Bill was censured by the General Synod of the Church of England at its midwinter meeting [TLC, April 12].

A recent visit by the Rt. Rev. John M. Allin, Presiding Bishop, to the Diocese of Texas on behalf of that diocese's \$6.8 million Venture in Mission campaign was highlighted by a special Texas House/Senate concurrent resolution recognizing VIM, and honoring Bishop Allin. The bill, which was read at the Austin rally on March 13, described Venture

as "a call to greater commitment by every member of the Episcopal Church to further the work of the church," and extended an official welcome to the Presiding Bishop.

A new directory which contains the names, addresses, and positions of the approximately 261 women clergy registered with the Church Deployment Office is available from CDO, 815 Second Ave., New York, N.Y. 10017, for \$2.50. About 250 of the women listed are priests.

The Rev. Tetsuro Nishimura, principal of Rikkyo High School, has been elected Bishop of Tokyo in the Nippon Sei Ko Kai (the Holy Catholic Church of Japan). Bishop-elect Nishimura, 55, holds degrees from the University of Chicago and Trinity College, Toronto.

Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicate projected location of the events.

May

- 4-7 National Workshop on Christian Unity (Boston)
- 4-7 Episcopal Diocesan Ecumenical Officers (Boston)
- 5-6 PewsAction board (Indianapolis)
- 5-7 Educators and Trainers for Ministry (Cincinnati)
- 6-9 Associate Church Press convention (Philadelphia)
- 7-8 Standing Commission on Metropolitan Areas (Washington)
- 7-9 Anglican Fellowship of Prayer Conference (Indianapolis)
- 8-9 Convention, Diocese of Vermont (Burlington)
- 8-9 Convention, Diocese of New Hampshire (Portsmouth)
- 11-13 Standing Commission on Stewardship (New York)
- 11-15 Council of Associated Parishes (Waverly, Ga.)
- 12 Convention, Diocese of Fond du Lac
- 12-14 Worship '81 (London, Ont.)
- 14-16 Convention, Diocese of Western North Carolina (Hendersonville)
- 14-16 Parish Renewal Conference of the Episcopal Renewal Ministries (St. Paul's Church, Sacramento, Calif.)
- 16 Convention, Diocese of Maryland (Frederick)
- 16 Annual meeting of the Society of Mary at 12 noon. Solemn Pontifical Mass, luncheon, and general meeting. Church of the Good Shepherd, Lancaster Ave. and Montrose St., Rosemont, Pa. Preacher, the Bishop of Fond du Lac.
- 18-22 Standing Commission on Church Music (Charleston, S.C.)
- 19-21 Province VI Synod
- 21-22 Church Deployment Board (Chicago)
- 21-23 National Episcopal Conference on Diaconate (Notre Dame University)
- 22-23 National Commission on Hispanic Ministries (Albuquerque)

June

- 1-5 Episcopal Communicators (Sierra Madre, Calif.)
- 7 Pentecost
- 8-19 Leadership Academy for New Directions (DeKoven Foundation, Racine, Wis.)
- 10-12 Province IV Synod (Hendersonville, N.C.)
- 12-13 Convention, Diocese of Central Pennsylvania (Lewisburg)
- 13 Annual Confraternity of the Blessed Sacrament Mass and Conference (Church of the Good Shepherd, Rosemont, Pa.)
- 16-20 Executive Council
- 19-21 Convention, Diocese of Utah (Salt Lake City)
- 23-24 Seminar on Involuntary Termination, CDO (Bexley Hall)
- 27 Consecration of the Rev. Alden Hathaway as Bishop Coadjutor of the Diocese of Pittsburgh (Trinity Cathedral, Pittsburgh)
- 30-July 4 Full Gospel Business Men's World Convention, Costa Mesa, Calif.

July

- 15-24 Anglican/Orthodox doctrinal discussions
- 26-Aug. 1 Annual Evergreen Conference for Christian Educators (Evergreen, Colo.)
- 27-31 American Festival of Evangelism (Kansas City, Mo.)

August

- 20-23 Evangelism Congress '81, sponsored by the Evangelism and Renewal Office and the BSA (Evanston, Ill.)

October

- 23-24 Convention, Diocese of Western New York (Amherst, N.Y.)

CLASSIFIED

BOOKS

THE DEACON IN LITURGY: A manual, with commentary, for the deacon's ministry of servanthood in the liturgy. By Deacon Ormonde Plater. Publication date: March 1, 1981. \$6.00 from National Center for the Diaconate, 14 Beacon Street, Boston, MA 02108.

THE DIACONATE TODAY: A Study of Clergy Attitudes in the Episcopal Church, 1980, 134 pp., soft cover, \$7.00 prepaid. A national Study of the Diaconate is now available through the Notre Dame Monograph Series of the Parish Life Institute Press. Author is the Rev. John H. Morgan, Ph.D., D.D., recently of the Centre for the Study of Man, the University of Notre Dame, and rector of the Episcopal Church of St. John of the Cross. Preface by the Rt. Rev. William Folwell and Response by the Very Rev. Urban Holmes. Order from/checks payable to: Parish Life Institute, Box 661, Notre Dame, Ind. 46556.

THE HYMNARY, widely acclaimed planning book for 3-year Lectionary. Lesson summaries, hymn suggestions, psalm antiphons, alleluia verses, and more. 89 pages, looseleaf for 3-ring binder, \$12.50 ppd. Check to: James E. Barrett, 1317 Sorenson Rd., Helena, Mont. 59601.

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*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

PEOPLE and places

Appointments

The Rev. Mitchell Keppler is Episcopal chaplain to Sam Houston State University and the Texas Department of Corrections. Add: P.O. Box 1502, Huntsville, Texas 77340.

The Rev. Robert H. Long is rector, Christ Church, Pulaski, Va. Add: P.O. Box 975, 24301.

The Rev. James D. Marrs, Sr. is prison chaplain for the state of South Dakota and continues as priest-in-charge, St. Paul's Indian Mission, Sioux City, Iowa, until June 1.

The Rev. Robert P. Mathison is rector, St. Jude's Church, Valparaiso, Fla. Add: P.O. Box 307, 32580.

The Very Rev. Donald S. McPhail is rector and dean, St. John's Cathedral, Denver, Colo.

The Rev. Thomas R. Polk is rector, St. Mary's Church, Lovington, New Mexico.

The Rev. Larry C. Quilliams is rector, St. Thomas' Church, Greenville, Ala. Add: P.O. Box 512, 36037.

The Rev. Roderick D. Sinclair is chaplain, Hollins College, Roanoke, Va. 24019. Effective: July 1.

The Rev. Jack Wilhite is vicar, St. Thomas by the Sea, Laguna Beach, Fla.

Schools

John R. Hyslop has been elected headmaster of Shattuck School, Saint Mary's Hall, and St. James School, Faribault, Minn. He is presently director of the summer school at Cushing Academy, Ashburnham, Mass., and will resume his new duties on July 1. He succeeds Dr. Albert L. Kerr.

The Rev. Edward Michael Ward is headmaster, St. Stephen's School, Alexandria, Va., effective: July 1. He succeeds Willis H. Wills.

The Rev. Peder N. Bloom is headmaster, St. Mary's Hall-Doane Academy, Burlington, N.J.

Resignations

The Rev. Warren G. Thomas, Jr., as assistant, Christ Church, Toms River, N.J.

The Rev. G. Markis House as priest-in-charge, St. John's Church, Battleboro, N.C. He remains priest-in-charge, Christ Church, Rocky Mount, N.C.

Deaths

The Rev. Charles Merritt Brandon, rector emeritus of St. John's Church, Porterville, Calif., died February 9. He was 91.

Fr. Brandon was born in Auburn, Ind., September 15, 1889. He attended Seabury Theological Seminary, was ordained deacon in 1923, and priest in 1924. Fr. Brandon served as rector of Calvary Church, Waseca, Minn., from 1923 to 1929, and as rector of St. Paul's Church, Brainerd, Minn., from 1929 to 1935. He served in the U.S. Army from 1935 until 1946 when he became rector of St. John's Church, Porterville. He served there until his retirement in 1959. In 1960, Fr. Brandon was elected rector emeritus of St. John's and in 1971 the parish hall was named in his honor. He was married to the former Naomi Frances McCready.

The Rev. John Ritchie Purnell, rector, All Saints Church, Boston, Mass., died March 18 of a heart attack. He was 48.

Fr. Purnell was born in Evanston, Ill., March 1, 1932. He graduated from Swarthmore College and Harvard Divinity School. He was ordained deacon and priest in 1958, and was curate at St. Matthew's and St. Timothy's Church in New York City from 1958 to 1962. He was rector of Holy Communion Church, Paterson, N.J. from 1962 until 1975, when he became rector of All Saints. He is survived by his mother, Dorothy (Gardiner) Purnell, and a sister Peggy Bowen, both of Lynchburg, Va.

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ST. PAUL'S 2430 K St., N.W.
The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

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Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

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The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker
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