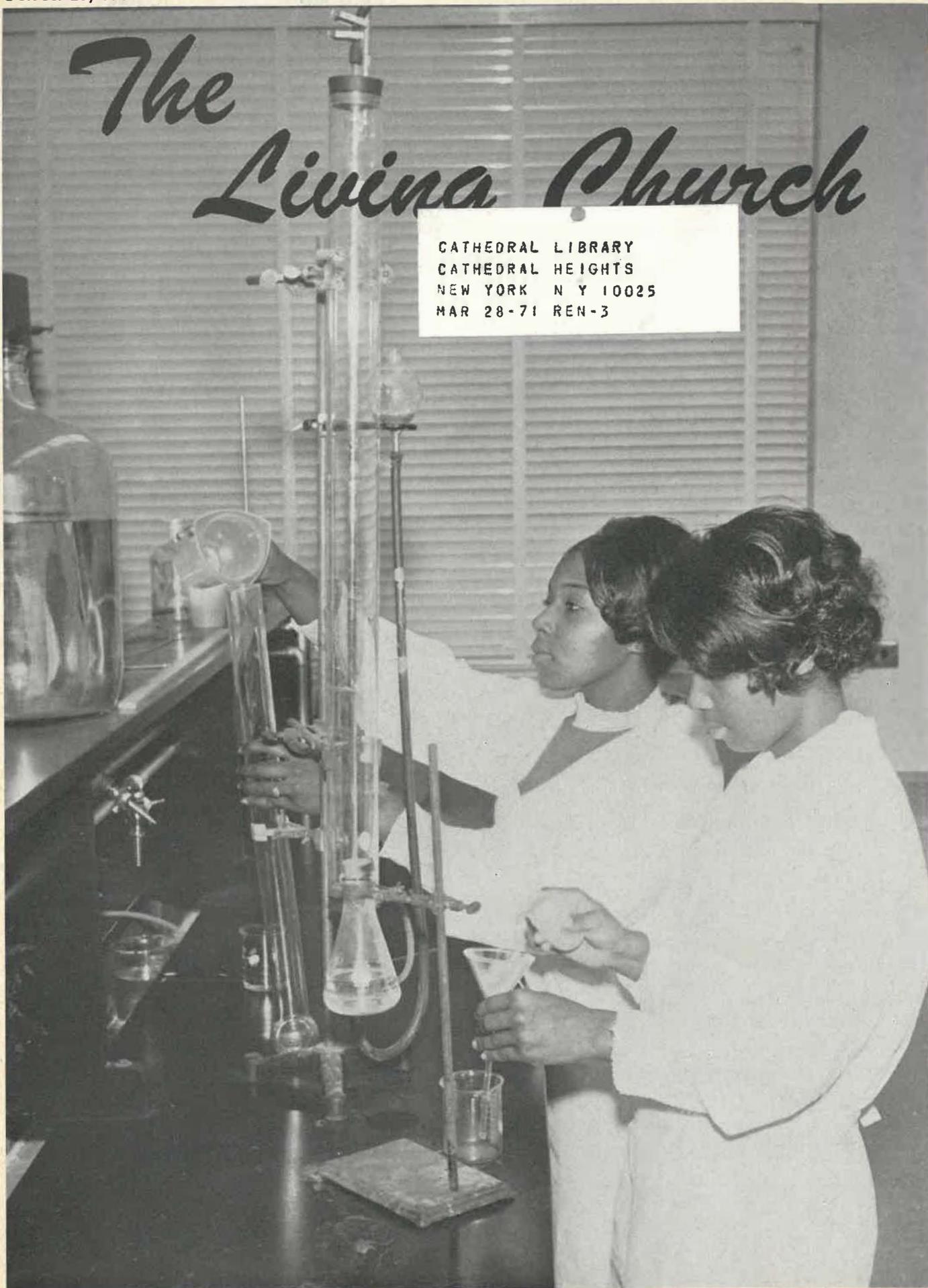


The Living Church

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Learning through teaching : St. John Baptist School, Mendham, N.J.

Harland M. Irvin, Jr.

WHY EPISCOPAL SCHOOLS?

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

The Book of Common Prayer, 42

EPISCOPAL SCHOOLS are observing Episcopal School Week, Oct. 25-Nov. 1, 1970. This is the seventh consecutive year for this week of witness and celebration. Plans for the week have been developed under the auspices of the National Association of Episcopal Schools. An appropriate message has been received from the Presiding Bishop. Over 940 schools, 7,000 teachers, 108,000 students, and 1,000 clergy are to share in numerous activities designed to highlight the mission and accomplishments of our Episcopal schools. Some common convictions underlying the work of these schools will be expressed in many words, methods, and places. The words might well be these: "Why Episcopal Schools?"

Why Episcopal Schools? Because God is! Because all truth is from him and points to him. Because we are dependent upon God—in whom we live and move and have our being—and because we each have an eternal destiny.

Why Episcopal Schools? Because education in our schools seeks to prepare children for life and for death and because all living and teaching is fundamentally a theological process.

Why Episcopal Schools? Because such education helps us realize a fuller humanness, a richer sense of being in God's world. Because goodness and truth flow from and find their fulfillment in God.

Why Episcopal Schools? Because love and justice meet in Christ and through him we are enabled to be more honest with hope, relatively happy, and more courageous. Because we are empowered and freed to care, to love, to be more whole and free amid the illusions and half-truths by which so many live and die.

Why Episcopal Schools? Because in such education, where God's sovereignty is recognized in all things, we are called and enabled not only to earn a living, but to live a life with value and purpose.

Why Episcopal Schools? Because the church has within its Gospel heritage, the lever and leverage to resist the drift of mass secular society and cultural conformity and to promote concern and compassion among members of its body to work for the well-being of all men.

Why Episcopal Schools? Because here teachers can carry and meet the responsibility and opportunity to teach spiritual and moral value, the reality of God, the sanctity of life and personality in a society which is increasingly illiterate religiously and where our Sunday schools and homes have been less and less effective

in nurturing our children in the faith of Christ and his church.

Why Episcopal Schools? Because we believe such education is a natural part of the family-church relationship and can greatly enrich both. Because in a good church school, children grow naturally and regularly in wisdom and stature, in knowledge and love of God and man. Because they can then not only get more out of life, but will be able to give more to life.

Why Episcopal Schools? Because, far from there being an inherent incompatibility between quality education and church relations, the latter, ideally realized, guarantees as nothing else can, the ideal of the former.

Two years ago, the Rev. John D. Verdery, then president of the National Association of Episcopal Schools, wrote the following words which seem appropriate in conclusion:

"These are days when men and institutions need to have the courage to stand up and be counted, not defiantly but confidently. Episcopal School Week is nothing but an annual opportunity to do just that. Our church has some cause to be proud of us; we have some cause to be proud of her, as well as some cause to be proud of each other. Our sins are many and so are our problems. But let us, each in the most appropriate way, not be ashamed to let the world know what we believe and with whom we belong.

We ask all churchmen to pray for their schools, and to help plan for and support the development of their schools.



The Rev. Harland M. Irvin, Jr., is headmaster of St. Clement's School, El Paso, Texas, and chairman of Episcopal School Week 1970.

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—Saturday Review

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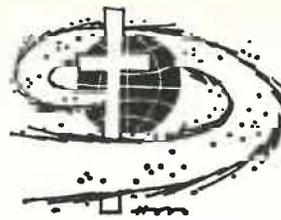
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Around



& About

With the Editor

Some first thoughts about the Scranton report on campus unrest. Like all such reports of presidential commissions of inquiry it was largely predictable: it says the undisputed things in such a solemn way. But without half trying I can find in it some quite disputable things too: hence what follows.

The report notes that the members of the new youth culture are "part of the first generation of middle-class Americans to grow up in the post-depression American welfare state under the tutelage of a parental generation which embodied the distinctive moral vision of modern liberalism. The children, brought up in conditions of affluence and freedom from worldly struggle, began to live what their parents mostly preached. And as they brought their parents' high-minded ideals to bear upon American society in a thoroughgoing way, their vision of that society changed radically."

Thus the report politely accuses parents of hypocritically preaching "the distinctively moral vision of modern liberalism" while living in crassly comfortable detachment from the want and misery of the oppressed. I'm sure Mr. Scranton and his colleagues could find several millions of examples of just what they mean, and I'm equally sure that I could find several million more middle-aged, middle-class Americans whose primary motivation toward affluence has been, not lust for the fleshpots of Suburbia, but an anxious desire to preserve their children from the penury which blighted the days of their own youth. That has been the story of the family I know best, my own; and I doubt we are of a small minority.

By the device of slapping everybody's wrist the report avoids making anybody egregiously angry. We all feel good when we all get slapped impartially, since if all are guilty in general none is guilty in particular. This opiate of the people should be familiar to students of recent church history (reparations and all that). It is, however, sub-biblical prophesying. When I read a biblical prophet I am left in no doubt as to who is the man and what is his offense. Charges of turpitude or error should be specific or they shouldn't be made. I'm going to make one now, as specifically as I can.

All participants in "the distinctive moral vision of modern liberalism" I accuse of thinking faultily about human life and therefore about society and its problems, their cause and cure. I accuse those who practice, preach, and teach

this "vision" to the young of being unintentional corrupters of youth.

For this "distinctive moral vision" is a "vision" of something that isn't really there. The thing these visionaries see and that isn't there, that they know and it isn't so, is that human life can be delivered from its besetting miseries by a remaking of human institutions. Modern liberalism stands or falls on the platform of this assumption. The liberal believes that this brave new world can be made and managed by high-minded people, like himself, who share this vision splendid and follow the gleam. They will get rid of greed by doing away with the profit economy, of sexual repressions by giving everybody the Pill, of ignorance and prejudice by universal education, of war by abolishing the military, etc.

Earlier in the century these Galahads sang as they marched: "Courage, God: we come!" Today they don't even put God's name on the letterhead among the sponsors, and perhaps it's better this way because their motivation and movement is atheistic *au fond* despite the incongruous popularity of the "vision" with theologically muddled clergymen.

The "vision" is a demonic mirage which if followed must lead society into darker and crueler tyrannies, and Christians have a special mission to warn their brethren (and themselves) against it. All have sinned and fallen short of the glory of God, and therefore no generation can be freer from hypocrisy and egocentricity than its predecessor. The assertion that young folk have the virtues their parents only preach about is gratuitous and unsupported nonsense. Worse yet, it is very dangerous nonsense. Once let it be generally understood that the contemporary young are a whole generation of seers, enlightened by that "distinctive moral vision" and both worthy and ready to redeem the world, and the stage is all set for the *Uebermensch* — the Humanitarian with the Guillotine.

American Christians of whatever age or station have something to say to our troubled nation, from the Lord: No man is fit to rule except as he is ruled by God, fit to reform the world and others except as he is himself a new man in Christ.

Same old antique platitude, is it? So is the multiplication table. It may not be so exciting as that "distinctive moral vision of modern liberalism" but it has the merit at least of seeing something that is really there: something that is sure as Hell there, and sure as Heaven there.

The Living Church

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THE KALENDAR

October

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Trinity XXII
26. Alfred the Great, Kg.
28. SS. Simon and Jude, App.
29. James Hannington and his Companions,
B.M.M.

November

1. All Saints' Day
Trinity XXIII

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Letters to the Editor

PBS 18

I have just finished reading your editorial on *PBS 18* [TLC, Sept. 6] and I should like to make a few comments if I may.

First, I am inclined to favor the restoration of infant confirmation and first communion [and whatever the early church did, it is certain that the Church of England did this, at least occasionally, at and before the time of the Reformation so that it is a "restoration"] provided that the child is in a situation where Christian upbringing can be reasonably anticipated—and I think this

should apply to baptism alone as well. I do agree, however, that a change of this sort should not be attempted on a trial basis, and I wish to speak to this point without now debating our differences.

It seems to me that the editorial has unnecessarily linked trial use of the liturgical text with trial use of one particular application of it. Although I do have reservations about portions of the text (as I do about other parts of the present rite), I see no strong reason for questioning the validity of the sacraments as such, and therefore I suggest that the text of *PBS 18* be author-

ized for trial use but only for: (a) the baptism and/or confirmation of those who are of years of discretion [and preferably with confirmation reserved to the bishop], and (b) the baptism *without confirmation* of infants. True, this limited authorization might be abused, but I recall from your news columns that the rite has already been used—with an infant—without any authorization at all (and I have been told privately that some parishes are using this rite more or less regularly now), so I am not at all sure that a "no" vote would make much difference as compared to a limited "yes."

Finally, a personal note: I do cherish not only my confirmation but my baptism as well, but this did not prevent me from having my own child baptized when he was only a few weeks old—however, this is what I promised not to debate!

(*The Rev.*) WILLIAM D. LORING
Chaplain at St. Mary's School

Peekskill, N.Y.

I would take issue with your editorial on *PBS 18*. You raised two false issues and at the same time avoid ever facing two real issues in the life of the Church which *Prayer Book Studies 18* attempts to answer.

No one is suggesting *trial* sacraments. You know that what is being suggested is the administration of the same sacrament committed to us by the Lord in a different rite administered at a different age level. Certainly there have been a good number of different rites recognized as valid for the administration of baptism and for the administration of confirmation in the history of the church. Certainly the church has administered confirmation at many different ages. I think you are doing the evidence less than justice when you suggest that we really don't know much about the early church's practices. Certainly we would all like to know more. But disregarding that altogether, the traditional time of confirmation has varied throughout the centuries.

As the age has varied through the centuries, your argument about suddenly telling people that the way we did it before is wrong and that we now have a right way, is specious. The church has changed its practice over the years following popular psychology. Witness the moving of confirmation from the normal age of nine, at the Reformation, to the early teenage period so popular in the first part of this century.

More important than your false arguments are the problems that face the church. These are twofold. First, what actually happens in the sacrament of confirmation from a theological viewpoint? And two, what, practically, happens from the psychological viewpoint? I have never been able to find a convincing rationale or theology of what

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The Cover

Two students perform an experiment in the science laboratory at Saint Augustine's College, Raleigh, N. C. Saint Augustine's, an Episcopal Church-related college founded in 1867, is now completing a major development program which will provide a new student union building, a four-story air-conditioned classroom building, a new dormitory, and a 31-bed infirmary.

happens in the "sacrament" of confirmation (understanding a sacrament according to the definition in the Prayer Book). Certainly those attempts to say that of course a person baptized has got the Spirit but doesn't have God's Spirit's gifts has never been very convincing to me.

The question of what happens psychologically at confirmation is more important for the practical life of the church. You rightly say that we are going to lose the great opportunity for instructing in the essentials of Christian faith and life, and that you will lose this impression of a very important occasion in the Christian life. My experience leads me to feel that though confirmation as a rite is supposedly a sacrament and supposedly a commitment to a life in Christ, it actually works psychologically as a graduation from Christian education and really from any deep commitment to the Lord. My congregation on discussing *Prayer Book Studies 18* raised these same issues this summer, but the articulate teenagers present said that, whatever they thought, it was to them a "graduation." It just might be that removal of this attempt to teach everything in six months or, if you prefer the Lutheran pattern, three years, would open the way for continuous Christian education which certainly seems to me to be desirable. I too have some questions as to whether contemporary psychology will prove to be absolutely true, but I am impressed with the idea that no one can psychologically make a once-and-for-all commitment. Certainly many of the people who have been great Christian witnesses in my life have at some turn or other lost the depth of their commitment and then been lost to the active family of the church. So also, in the many marital problems I find myself involved in, once and for all commitment is only of value if it is remade every day.

(The Rev.) HENRY I. LOUITT, JR.
Rector of Christ Church
Valdosta, Ga.

I am pleased that TLC is providing a forum for the discussion of *Prayer Book Studies 18*. Certainly this proposal requires thorough discussion before General Convention. I am disappointed, however, that in your editorial you asked that it not be authorized for trial use. You did not convince me that the service should not be approved—although I don't have a vote in Houston either.

I do not agree that we should be influenced in our decisions about initiatory rites by what the Romans and the Lutherans are doing. Nor do I agree with your suggestion that the rite should not be authorized for use because you find theological shortcomings in the introduction. After all, it is the rite, and not the introduction, that is being offered for trial use. You say that "two great values" will be lost if this proposal is accepted: pre-confirmation instruction and "a sacramental high moment which can be recalled forever." Unfortunately, in my experience, it has not often happened that way. My only memory of my instruction is painful: I was sent to class while my friends played baseball. I don't recall anything that I learned in the classes. The "sacramental high moment" for me was that the classes were over: I never again went to a Christian education event in my parish.

What I now offer is no better than what I received. In spite of changes and experimentation, neither the instruction nor the rite itself has proved very significant to young people or adults. The proposed rite offers a marked improvement. It will allow a person to renew his allegiance to Christ several times a year for the rest of his life, as he grows in his commitment. It prevents the disruption of the Christian educating of a child. Surely the church would gain considerably more than it could lose.

Your main concern, however, seems to do with the divisions which authorizing the use of this rite would cause in the church. The only way to prevent divisions in 1970 would be to call off General Convention. Someone has said that, if General Convention were to vote to give every mother a rose for Mother's Day, there would be those who would oppose the idea and cancel their

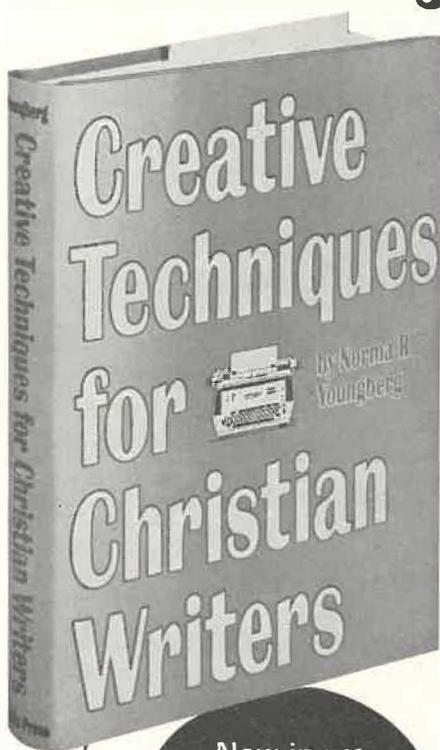
pledges. If General Convention tries to make its decisions on the basis of what would make peace, this in itself would cause anger and division. They surely would act more responsibly if they dealt with each proposal, liturgical or otherwise, on its own merits.

To my mind, this proposed baptismal liturgy offers more than enough merits to justify its trial use.

(The Rev.) ROBERT L. LADEHOFF
Rector of St. Christopher's Church
Charlotte, N.C.

As one of the authors mentioned in your thoughtful editorial concerning *Prayer Book Studies 18*, may I respectfully suggest an alternative to a negative vote on trial use of the proposal. I fully agree that more discussion is needed on the whole question of baptism and confirmation when it concerns infant baptism. Such discussion should

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include theological, educational, and ecumenical experts as well as liturgists. But in the interim, I suggest the following:

1. That *Prayer Book Studies 18* be approved, *as is*, for adult baptism;

2. It also be approved for infant baptism, minus the blessing of the oil and laying on of hands, until such time as a permanent decision is made;

3. Children aged eight or over be admitted to communion, after proper instruction, before confirmation;

4. Serious consideration be given to making confirmation a real *adult* commitment to Christ and his church, as an alternative to the present proposal. If the proposal as suggested is finally adopted, some form of such adult commitment be developed.

Such a solution would enable us to give the proposal real "trial use," and spur us to a real study of the issues involved, without committing us to any conclusions at present, and saving us serious division in the church.

(The Rev.) J. ROBERT ZIMMERMAN
Rector of St. Andrew's Church

Lewisburg, Pa.

Relative to the recent discussion of baptism and its merits as it now stands, I can't help but feel disenchanted with the obvious inconsistencies of the debate. Too much emphasis it seems is being placed on the wrong syllable. Have we become so presumptuous that we are now able to determine the exact time and the proper place for the most efficacious working of the "inward and spiritual grace"? I am constantly impressed by man's infallibility.

(The Rev.) TIMOTHY O. CARBERRY
Assistant at St. Mary's Church

Manchester, Conn.

In Memoriam Jim Pike

TLC has published letters in the past, in which some writers were merciless in their evaluation of the late Bp. Pike. One, I recall, stated that "the impending departure of Bp. Pike is the greatest piece of good news that the Episcopal Church has had since the descent of the Holy Ghost . . . now we may have our services of joyous

thanksgiving on a Sunday, when we commemorate the Good Shepherd." In reply, a priest declared that "the contributions made by James Pike to Christianity in general and the Episcopal Church specifically are enormous. Uncounted persons found Christianity an authentic way of life, as a result of his witness, including myself."

Since I, too, benefited from the influence of my Rt. Rev. Brother in Christ, I deemed it proper, on the first anniversary of Jim Pike's death, to extoll the positive aspect of the late bishop's ministry.

It is unlikely that I would have discovered what "A Pearl of Great Price" my catholic and apostolic faith is, according to the Episcopal Way, were it not for Bp. Pike's interest and concern for my personal need. I found him a delightful and spiritual-minded friend, who opened the door to the Episcopal Way by inviting me to attend a Holy Communion service, which he celebrated at noon at St. Paul's Chapel, Columbia University. In this same chapel, he blessed my marriage within the celebration of a Nuptial Eucharist. When I suffered an automobile accident, in which my wife was killed, he celebrated a Requiem Eucharist at the Cathedral of St. John the Divine. In each of these instances, he remarked that the real presence of the Eucharistic Christ should be on hand as life opens a new door. With the concern of Christ, he interrupted his busy schedule as dean of the cathedral, flew from New York City to Rochester, rented a car, and visited me at the Warsaw Community Hospital. As he handed me my appropriate doctor's hood, which he had purchased and brought with him, he said: "May its crimson red be the Holy Spirit's fire for warming souls to Christ, through your ministry."

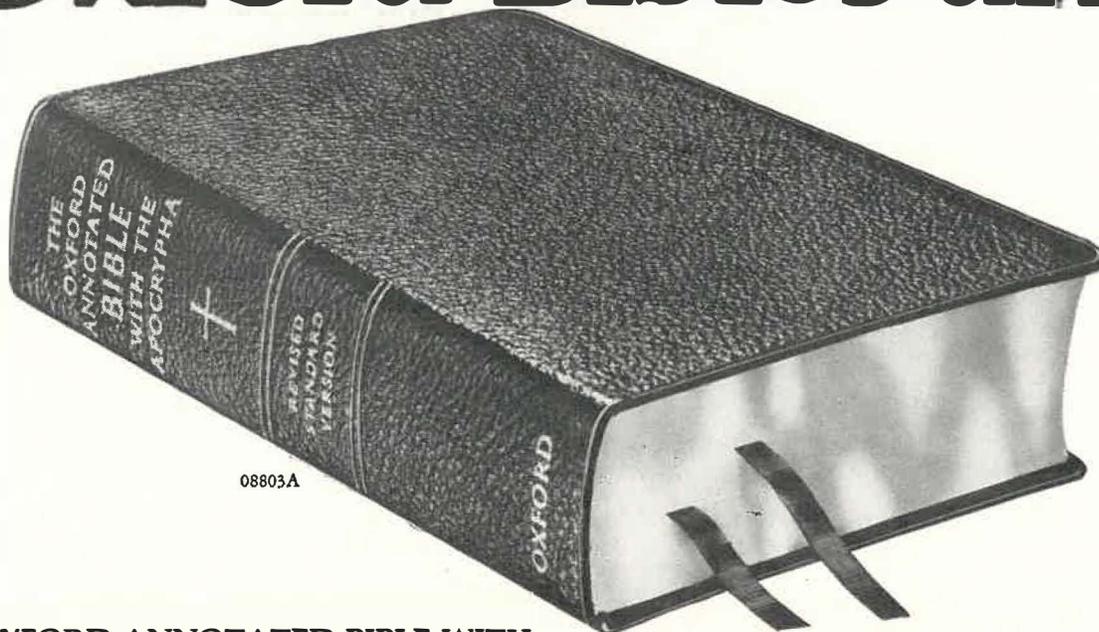
In any personal conferences with this priest of God, I found him candid and kind, trustworthy, and not given to the use of subtleties. He may have appeared cold and calculating to others, but, behind his searching, restless mind, I beheld certain strong values, which could have been formed within his eucharistic thinking. He was willing to make sacrifices that others might be consoled and strengthened; he was eager that



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Christians might be one; what he considered the truth, he was willing to defend, no matter how adverse the consequences; with desire he had desired to share.

For leading and influencing persons like myself and other clergymen to find an authentic Christian way of life within our Episcopal Church, Jim Pike deserves a grateful prayer, that he may win the eternal victory with Christ, who alone can accurately read the motivations of his followers.

(The Rev.) ELIGIUS G. RAINER, JCD
Batavia, N. Y.

Creeds and COCU

I ask leave to reply to Dr. Day's letter [TLC, Sept. 13] about the creeds and COCU.

The problem of those churches which have, and which have not, taken the creeds seriously in their experience is indeed precisely the problem. It is not to be evaded by affirming "the Trinity, the Incarnation, the Resurrection, the Second Coming, etc." So did Arius, and Appollonaris, and Nestorius, and Eutyches, and Mary Baker Eddy. One may give his own special twist of interpretation to such words, and mean very little indeed. The creeds are safeguards because they contain, not the doctrines explicitly, but the biblical assertions from which the doctrines are drawn. That is scarcely to be called "going beyond the scriptures themselves."

The objectionable position in the COCU document is that the creeds *may not* be used "coercively." Unless we are prepared to use them so, we need not ever expect any non-Christian to take them seriously. Unless we use them so, then the union will not be a union but a dissolution. Unless we use them so, then Anglicans must regard COCU as a betrayal of the Quadrilateral, for the creeds in that document were of the minima, and not negotiable. It is no palliative to say that, with Anglicans and Presbyterians aboard, the creeds would be "in force." Anglicans and Presbyterians would be painfully in a minority; in any case, orthodoxy *could* not be demanded any longer of anybody—at baptism, or at ordination, or episcopal consecration.

Dr. Day mentions our scandalous theologians (Bp. Robinson, Drs. Hamilton, Altizer, and van Buren), and asserts that the Presbyterians are "not well supplied" with such. Robinson is English, and beyond our jurisdiction; Hamilton is Canadian, and ditto; Altizer is a layman, and I know not whether he is a communicant, but I doubt it; van Buren was quoted in *The New Yorker* profile as saying that "no one" asked for his renunciation, though the present Presiding Bishop was then (at the time of the publication of his infamous book) his own diocesan.

Presbyterians who have espoused similar scandals are quite as numerous, but less prominent: TLC frequently reports them. This is a diversion from the central point, which I think Dr. Day had better drop. Presbyterianism is no rock upon which to found hopes of orthodoxy.

Dr. Day asserts that "the creeds are the Gospel . . . and must be used in a way which makes clear their character of good news." I agree that they are "the good news in microcosm," but his "and" clause does not follow. The creeds were developed to guard the good news from distortion, and *that* is how they "must be used"; any other function for them is secondary. The only reason they have survived for any purpose is because of their coercive character; to deprive them of that character is to guarantee their desuetude, and to deprive the word "tradition" of any serious meaning.

(The Rev.) B. FRANKLIN WILLIAMS
Vicar of St. John's Church

Durant, Okla.

Decentralizing PECUSA

Congratulations and three loud cheers for the Diocese of Rhode Island in taking its most courageous stand calling for decentralization of the church and sale of the New York headquarters [TLC, Sept. 20]. Let us all pray that the General Convention will heed and act favorably upon this plan which could be a great re-uniting factor as well as a theologically sound, practical step forward.

It would seem that the church has already a suitable place in the heart of America, at Roanridge, for such headquarters as envisioned in the Rhode Island plan. After several visits there the only lasting impression was of sadness at the great waste of space in that centrally-located facility.

Ironically, our own Diocese of Western Michigan submitted a similar resolution to General Convention some six years ago which I understand was laughed off the floor! Let's hope that thousands more people have had their eyes opened in the last few years!

CARL D. SWANSON

Kalamazoo, Mich.

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The Living Church

October 25, 1970
Christ the King

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ANGLICAN COMMUNION

Council's "Relevance" Questioned

Although only two years old, the Anglican Council of North America showed signs of wear during its sessions held in Montego Bay, Jamaica. At its second meeting, the council, which covers the Church of Canada, the Episcopal Church, and the Church of the Province of the West Indies, heard serious questions raised as to its relevance.

The Most Rev. Allan Knight, Archbishop of Guyana and Metropolitan of the West Indies, questioned the expense of such meeting to discuss "interesting but highly theoretical issues." Others went along with his assessment although all agreed with the Anglican Executive Officer, the Rt. Rev. John Howe, who said that the concept of regional consultation was the only valid method of operation in this century.

"If you people in Canada and the United States continue in a path of introspection and isolation I'm afraid the concept of worldwide Anglicanism will die and your churches will become moribund," Bp. Howe said in the keynote address to 40 delegates and observers from the three independent churches.

Formation of regional councils was a result of the 1968 Lambeth Conference which rejected large international meetings in favor of regional operations. The North American Council was one of the first to be formed. But the specific name was changed to the Anglican Council of North America and the Caribbean to bring the English-speaking West Indies into the picture more clearly. Acting Primate of All Canada and Bishop of Algoma, the Most Rev. W. L. Wright, was elected for a one-year term as chairman of the council.

Bp. Howe pulled few punches in his address, and delegates spent much of the hours reacting to his talk. The Presiding Bishop of the Episcopal Church said he agreed with Bp. Howe's assessment that the church is relevant today—a comment, one observer said, that is seldom heard from modern church leaders. Bp. Hines also said that "Anglicanism from its very inception has come from the privileged classes but it also stands, perhaps more than most traditions, for freedom and individual dignity under God."

Bp. Howe told delegates that no longer is the Anglican Communion the symbol

Continued on page 24



New additions at St. Michael's Farm for Boys, Picayune, Miss.

NEWS OF CHURCH SCHOOLS

■ **St. John Baptist School**, Mendham, N.J., is coordinating some classes with St. Bernard's School for Boys. There will be joint social and dramatic events as well, and further working together in arts and other activities. The school has three foreign students this year: one from Thailand and two from Panama.

■ **Saint Michael's Farm for Boys**, Picayune, Miss., is under new management, being now operated by the Congregation of Saint Augustine, a teaching religious order made up of both priests and lay brothers. Among proposed changes are these: (1) an enlargement of faculty; (2) accreditation which will allow the farm's school to issue its own diplomas, to be achieved, if possible, by the close of the present academic year; (3) experimentation with a 12-month school year, with short, more frequent free periods from the classroom; (4) tutorial help for boys needing it; and (5) construction of a new multiple-purpose building for which 1971 is the target year. The farm and the order are now somewhat interdependent. The Congregation plans to make its "Mother House" at Saint Michael's and erect a monastery to house and train a novitiate which will in time take over the educational work of the order.

■ A new name, new degree programs, and a new approach to theological education mark the year 1970 at **McGill University**, Montreal. In the spring of this year the former faculty of divinity was enlarged and reconstituted as the Faculty of Religious Studies. New degree programs came into operation in September, offering a Bachelor of Theology (B.Th.) for three years of work beyond the B.A., and a Master of Arts (M.A.) in Religion, a two-year program of advanced study. The faculty continues to offer the degree of Doctor of Philosophy (Ph.D.). Three theological colleges are associated with the Faculty of Religious Studies—one Anglican, one Presbyterian, and one United Church of Canada.

■ **Wooster School**, Danbury, Conn., is another school that is "going coeducational" this year, admitting girl students. The school is beginning the fifth year of its French program, sending seven students to live with French families in Provence where they attend French schools and "discover by total immersion what it means to be French." Approximately 10 percent of the Wooster student body is black, with many of these students enjoying scholarships. The scholar-

Continued on page 20

Announcing . . .

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Church School Essay Contest

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Subject: HOW CAN WE BE PEACE-MAKERS?

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We ask those who enter this contest to deal with the subject in a directly personal way, asking themselves: "What can *I* do, to make peace?" They might remember the beautiful prayer of St. Francis of Assisi as a guide: "Lord, make me an instrument of thy peace. Where there is hatred, let me sow love; where there is injury, pardon. . . ." The essayist may find valuable suggestions in some prayers in the Book of Common Prayer: *For Missions*, p. 38, *For Social Justice* and *For the Family of Nations*, both on p. 44; and others.

The maximum word limit is 1000 words.

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Regulations: Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 1,000 words or less. The manuscript must be mailed and postmarked not later than midnight, February 23, 1971, to *Contest Editor, The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202*, and received not later than March 1, 1971. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly, the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the entry submitted is the original work of the student.

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

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

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of the winners will be made in the April 18, 1971, Educational Number of *The Living Church*.

THE CHURCH SCHOOLS



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

Ecclesiasticus 1:1,9

Some comments on

the church's schools

Mission in Education

3. Why Episcopal Schools?
by Harland M. Irwin, Jr.

11. News of the Schools

12. TLC Essay Contest for 1971

13. Mission in Education

14. Summer Vacation
by O. C. Edwards, Jr.

17. Theological Education
by Stanley R. Sinclair

19. Editorial Commentary

OUR CHURCH's concern on a national basis for excellent education has been demonstrated in the founding of 940 schools and a continuous record of service since colonial times. Nearly two-thirds serve the pre-school and primary level. They enroll more than 100,000 students where God-centeredness is witnessed to as a vital dimension in education and in all of life.

The National Association of Episcopal Schools, which is sponsoring Episcopal School Week, Oct. 25-Nov. 1, exists to serve the schools and provides many resources vital to their growth in excellence. The NAES was organized by the schools themselves for this purpose in 1965.

At a difficult time for Christian churches throughout the land, the schools increase and their opportunities for service expand. Within recent years, there has been a very rapid expansion in the number of schools, their enrollments, and their professional personnel. The NAES has worked consistently on a state and national level to cooperate with leaders in public and independent education.

Since 1963-64 the total number of Episcopal schools has increased from 783 to 940. Students increased from 51,251 to 108,495—4,506 teachers in 1965 increased to over 7,000 in 1970. In 1969-70 the vitality of our schools continues and grows. The NAES is committed to the strengthening and expansion of its ministry and needs to be supported by all our schools.

At the same time the parish and preparatory schools, the secondary schools, colleges, seminaries, and post-graduate schools of our church all deserve and need enthusiastic support and encouragement from the church as a whole. No greater missionary field lies anywhere than in the minds and hearts of the thousands upon thousands of boys and girls who, God willing, will carry on the work of our churches and witness as Christian stewards in the generations to come.

What I Did on My Summer Vacation

By O. C. EDWARDS, JR.

ALTHOUGH the fall leaves have just turned red, yellow, and brown, and begun to drift to the ground, it is not too early for clergy families to begin to think about what they will do on their vacations next summer. The decision is usually a difficult one. Most priests get a month off and they need it, not only to rest from their arduous activity, but also to recoup the mental and spiritual energy which is demanded by their job. But where to spend a month? Few parishes offer the sort of stipend that would permit their incumbents to take their families to a resort at the beach or in the mountains for that long a time. One can scrounge off relatives and friends only so often before both they and you begin to get awfully tired of the arrangement. How to spend that much-needed month and get the renewal the whole family requires and yet not give further jolts to the already teetering family economy?

A number of clergy families are finding the answer to this annual dilemma to lie in attending the summer graduate session of one of the Episcopal Church's seminaries. For the priest this solution has a number of advantages. The first is that he can recharge his theological batteries and get the kinks out of his brain. It is impossible to continue passing out theological insight on a wholesale basis for very long without having to replenish one's supply. Five weeks or a month spent in disciplined study can work wonders this way, especially when one is guided and inspired by some of the fine scholars of the church. Then, too, clergy find that summer school gives them an opportunity to do some of that absolutely necessary shop-talk with some of their brothers in holy orders. It restores their

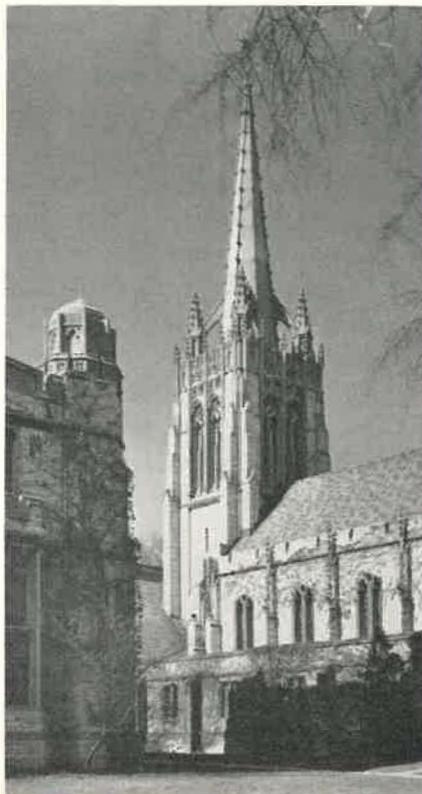
perspective and allows them to see that there is more than one godly man left and that there are other parishes with problems—some even worse than those of one's own cure. And, thank God, this companionship is not just in adversity; at these summer-school bull sessions, the men share joys as well as sorrows and draw strength and inspiration from one another. They also draw strength from God. The opportunity to share daily offices and Eucharists with other clergy is one of the benefits of summer school for which many men are most grateful.

Very often, though, the vacation is not just for the priest. Father may be a daddy, too, and in that case summer plans have to provide for others as well as himself. Are the summer schools just places where ordained husbands and

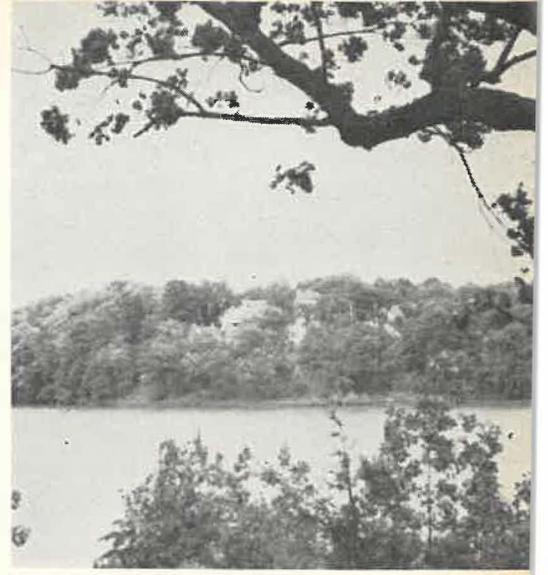


fathers can have an orgy of refreshment while their wives and children suffer hardship and denial, or do they offer vacations for the whole family? The latter is definitely the case. Whether the seminary is located in the southern mountains or on the banks of a northern lake, whether it is in the country or the heart of a metropolitan academic community, there is as much to appeal to wives and children as there is to beguile husbands.

WHERE, then, does one spend these wonder vacations? To the best of my knowledge, there are four places. If there are others, I fail to mention them only because I do not know about them. The places are Sewanee, Nashotah House, Seabury-Western, and the Church Divinity School of the Pacific. A number of other places offer short refresher courses but these four are the only ones I know of which give opportunities to work on advanced degrees in the summer. The four are readily divisible into two sub-groups: 1) Sewanee and Nashotah offer study in a denominational seminary which has a rural location. By "denominational" I mean that the Episcopal seminary does not share its summer program with one or more schools of other communions; non-Episcopalians can and do study and teach at both places. (2) Seabury and CDSP are in large cities and their summer programs are given in cooperation with seminaries of other churches. The Seabury-Western summer school is held jointly with Garrett Theological Seminary, a Methodist institution which is just across the street from Seabury on the campus of Northwestern University. The relative location of the two schools led some local wag to dub them "East Jesus Tech" and "West Jesus Tech." Garrett began its summer program around the time of World War II when many seminaries were interested in accelerating their curricula. Three years ago when Seabury decided to offer



The Rev. O. C. Edwards, Jr., is associate professor of New Testament at Nashotah House.



its summer course, the idea of tying in with the high-quality program just across the street seemed very natural and so it has proven. CDSP does its graduate work, both in the summer and during the rest of the year, as part of the Graduate Theological Union, composed of schools in the vicinity of the University of California at Berkeley. The GTU includes Roman Catholic, Baptist, Lutheran, Presbyterian, and Unitarian seminaries as well as interdenominational ones, CDSP, and the beginning of a Center for Judaic Studies.

The honors for pioneering in summer graduate theological study for clergy goes to Sewanee. The first summer lectures in theology at the University of the South were announced in the catalog of 1888. The series lapsed after a few years only to be picked up again from 1904 through 1906. The present program began in 1937; its beginning was reported in *The Historical Magazine* 29 (1960), 315-24, by its first director, Royden Keith Yerkes. When Dr. Yerkes went to interview for a job on the theological faculty at Sewanee in 1935 he said, "For the first time in my life, I saw what was called a university without any kind of graduate school, and with a 'Theological Department' (that was its name), which had no library and no one who saw any need for graduate study." Dr. Yerkes went to Sewanee with the understanding that he would be allowed to supply these deficiencies. That understanding, unfortunately, was with Bp. Gailor, who died the day before Yerkes moved in. As soon as he learned of the death of his benefactor, Yerkes decided that Sewanee must have a real school of theology, a library to go with it (more than the two shelves it had in the university library at that time), and it must have a graduate department of theology. So devoted and capable he was that all three goals began to take on reality within a couple of years after his arrival.

The graduate program began in the summer of 1937 with the all-star faculty of Burton Scott Easton, James Alan Montgomery, Charles Luke Wells, and Dr. Yerkes. Since then it has not been interrupted except during the war years of 1943-45, when the Yankee Navy occupied the mountain. Dr. Yerkes continued on the faculty until his first retirement in 1947. He was succeeded as director by Bp. Dandridge for a few years before Massey H. Shepherd, Jr., the distinguished liturgiologist, church statesman, and exemplary Christian, became director in 1951. Dr. Shepherd's term ended this past summer and his replacement has not yet been named. During the years a number of teachers as able as the giants who composed the Graduate School of Theology's first faculty have taught there. A sample may be taken from the summer I attended: Dr. Shepherd, John Knox, Glanville Downey, William Pollard, and Shunji Nishi made up the embarrassment of riches from which we had to choose. A number of outstanding priests have studied there, too. The first class in 1937 included Bp. Louttit and the Very Rev. George Alexander, now dean of the seminary at Sewanee. In addition to Dean Alexander, six men now teaching in the church's seminaries studied there.

The summer of 1960 saw the beginning of what Arthur Ben Chitty has described as Nashotah's "sincerest flattery" of the summer school at Sewanee, her own summer program leading to an S.T.M. degree. The present Bishop of Northern Indiana, Walter Conrad Klein, was dean of Nashotah House then and, a virtuoso scholar himself, he longed to see the opportunities for clergy to acquire advanced degrees increase. The Nashotah schedule has offered four courses each summer, one in each of the four academic areas in which a degree candidate could concentrate: Bible, Theology, Church History, and Pastorals. While the

Nashotah summer faculty has included such stellar names from the academic theological disciplines as Edward Rochie Hardy and Reginald Fuller, Vincent Pottle and Howard Rhys, George DeMille and William Dunphy—not to mention the (ahem!) accomplished members of her regular faculty—one notable characteristic of the Nashotah program has been the opportunity it affords for clergy to pursue graduate work in pastoralia. Frank Carthy and Nicholas Kouletsis have taught courses on inner-city work. Daisuke Kitagawa communicated some of his profound insight into race relations. Experts from the Milwaukee area have offered courses growing out of their experience in settlement-house work, a home for emotionally disturbed teenagers, and the chaplaincy of a large denominational hospital. It is not surprising that a large percentage of the priests and pastors who have come back to school at Nashotah have chosen to major in this field of their own professional activity.

Much of this practical emphasis can also be seen in the Garrett/Seabury-Western curriculum. In addition to the courses offered in the pastorals field, the Evanston school has also been host to a number of special projects in practical areas at the time that summer school was going on. Last summer, for instance, there was an interdenominational school for rural leaders, a seminar for campus ministers, and a workshop in group procedures. As a New Testament professor, I am pleased to note that they also offer a workshop in New Testament Greek. To quote Dr. Yerkes again: "You can imagine my shock when our own church made Greek a dispensable study for ordination. Thus it laid the foundation for the present practice, namely, formally constituting men to be official interpreters of a book which they could not read—the New Testament."

I am sorry not to be able to report the CDSP program in any detail, but the



only bulletin I have from the Graduate Theological Union deals exclusively with doctoral programs which appear to require continuous residence. An impression is left by the catalog, however, that one does not have to be in a Th.D. or Ph.D. program to attend the summer quarter there.

SOMETHING needs to be said about the various opportunities for family recreation that are available at the different schools. The listing will have to be curtailed to the point of distortion; there are so many at Sewanee alone that a book has been published to list them, *Under the Sun at Sewanee*. Nashotah House is located in the heart of one of the most popular summer resort areas in the country and offers such lakeside activities as swimming, boating, and fishing. There is provision for tennis, and public golf courses are not too distant. Seabury is not only able to offer the bright lights of Chicago as an inducement but can present the full array of summer activities at Northwestern to its summer families. And CDSP entices with the attractions of one of the places I'd like most to visit myself, the San Francisco Bay area. One can almost pick the kind of vacation he would like to have and choose the summer graduate school that is best located to provide it.

But by now the question of when the joker is to appear in the deck is bound to have arisen. The most common area of suspicion has probably been that of money. What does it cost to combine graduate theological education with a family vacation? The answer is that it costs surprisingly little. Nashotah is the least expensive with a maximum tuition of \$40 and the rent on a two-bedroom apartment at around \$70. Meals may be cooked in the apartment for about what they would cost at home. Registration and tuition at Sewanee run \$150 and apartments begin at \$55 and go up to

\$200. There are also swimming, golf, and tennis fees for those interested in those sports. Maximum tuition at Seabury is \$200 and no price is listed for apartments since the school cannot provide those; they must be located by the student family through the Director of Summer Sessions. The only fees I know for CDSP are for doctoral candidates and those are understandably higher than the tuition at the other schools, but whether there is a different rate for those not engaged in a doctoral program, I do not know.

Many parishes and dioceses, as well as private individuals, have been known to provide all or part of the expenses of their clergy in attending these summer sessions. My own summer at Sewanee was made possible by a benefactor who provided funds for any priest of the diocese to attend summer school, and I have heard of many other such provisions from our summer students at Nashotah House. The rationale for such assistance is clear: any priest who spends his vacation increasing his professional skill increases his usefulness to his people at the same time and it is only proper that they should wish to help bear the cost of the improvement.

By now I hope that there is only one question left and that is, "Where do I apply?" The addresses are:

SEWANEE

*The Graduate School of Theology
The University of the South
Sewanee, Tennessee 37375*

NASHOTAH

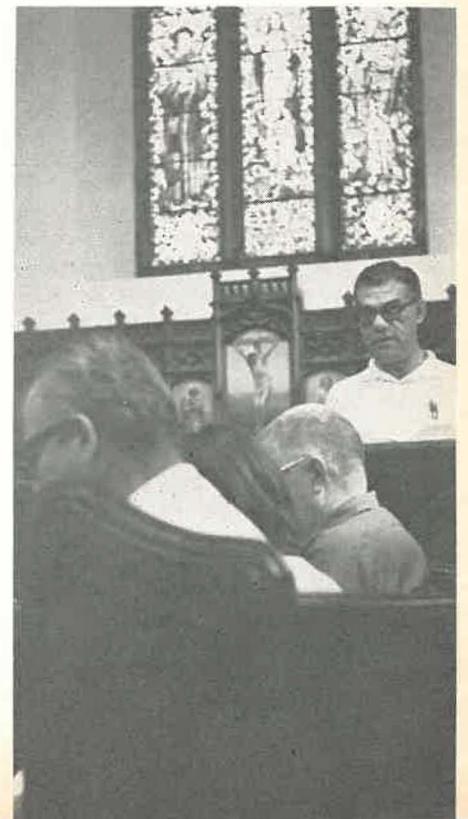
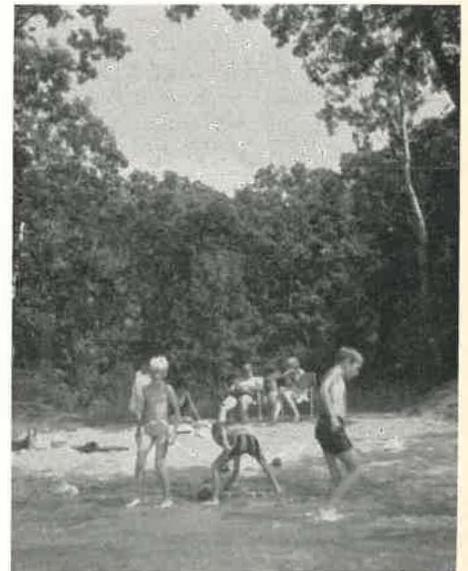
*Nashotah House
Nashotah, Wisconsin 53058*

SEABURY

*The Rev. Jules Moreau
Summer Session
600 Haven Street
Evanston, Illinois 60201*

CDSP

*The Graduate Theological Union
2465 LeConte Avenue
Berkeley, California 94709*



Theological Education: What Kind of Reform?

By STANLEY R. SINCLAIR

THE proposals of the Board for Theological Education to be submitted to the Houston General Convention require the thoughtful scrutiny of every churchman, and particularly of examining chaplains and convention deputies. Several questions must be considered: Do we want to eliminate local (diocesan) examination of candidates? Are we in favor of centralized, national examination of candidates? Do we think the examination process should be under the control of the same board which will determine the curriculum in our seminaries? Shall we give a commission on ministry control not only over training and examination but, as well, over deacons, deaconesses, and professional church workers? And—do we think we need “professional assistance,” from testing organizations, in order to examine men for the ministry? These are the questions arising from the theological education board’s proposals for revision of Canons 26-30 and for a new Canon 31.

The circular letter sent out from Rochester, N.Y., by the Board for Theological Education does not provide a rationale for their proposals, and one can only speculate as to the reasoning behind them. I venture to suggest two possible explanations:

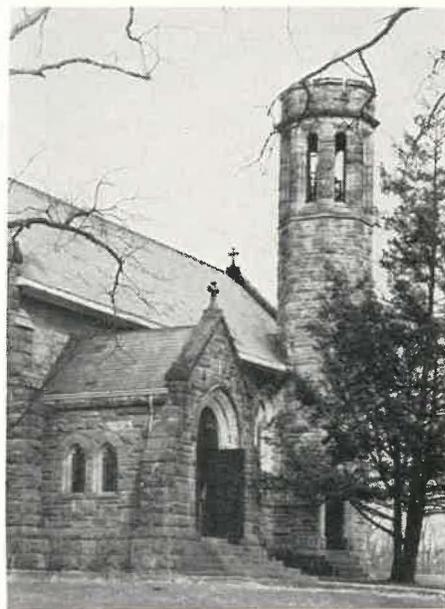
1. The board wishes to prepare the way for COCU by putting the “machinery” for reproducing the ministry under one central agency to effect the transfer into the new ecclesiastical body with the greatest ease;

2. The board wants to promote social-activist orientation by means of this central jurisdiction over virtually every phase of the ministry.

To advance this theory of motivation is not to accuse the board of machiavelian design, because the promotion of a more centralized Episcopal Church and

of the future COCU “settlement” is legitimate and understandable. Whether it is praiseworthy or not is another matter. And even more vital is the question, is this the *kind* of reform in theological education which we need today? Let us first consider the worth of the proposals as they now stand.

EXAMINATION: The possibility of three exam centers involves much more than episcopal prerogative, “diocesan rights,” and other power problems. On the level of practicalities consider: Until and unless the seminaries are reduced in number, men will be forced to travel great distances at considerable expense either to themselves or to the church in order to do what can be done at little cost (in this diocese, for less than \$200 a year, generally) in the home diocese. The centralized examination process, as outlined, will require salaried personnel and what would seem to be the creation of another of those bureaucracies so beloved by the modern church administrators. When a program is envisioned or



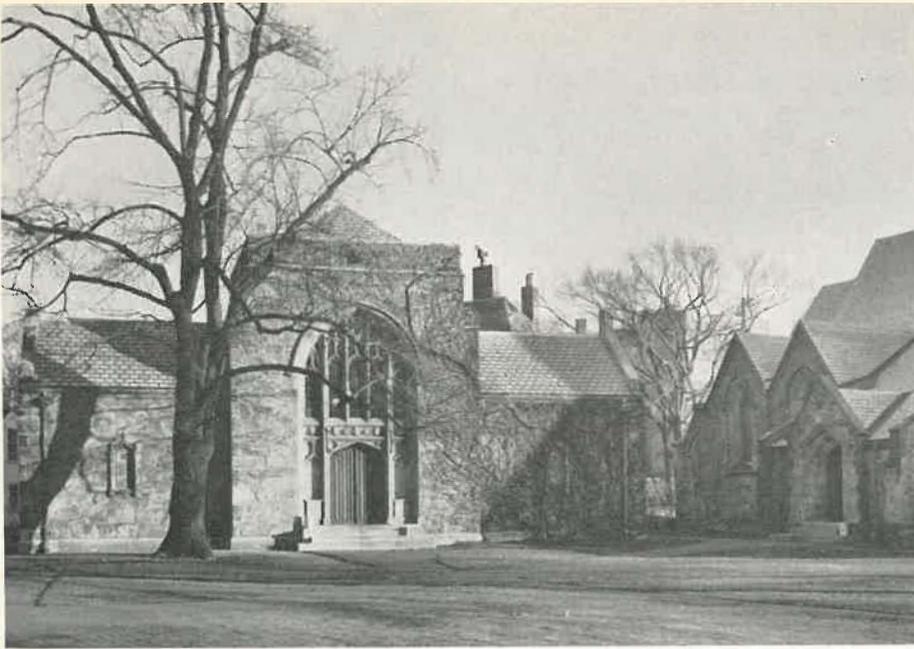
Seminaries—What kind of reform?



developed today, it usually involves expensive organization quite likely to perpetuate itself and its sacred budget with a Parkinsonian inevitability.

QUALIFICATION: Canon 31 (which incorporates the idea just discussed) will certainly serve the two objectives which I think are in the collective mind of the board. But they do not, I submit, serve the best interests of the church. Possibly the most critical objection is to be found in a process of professional qualification (in which the examinations can be compared to those of the medical and legal professions), which places the direction of studies and the evaluation of those studies practically speaking in the same hands. Independent evaluation, check, and balance are always desirable. I wonder if the board is confusing its laudable commission to raise standards of theological education with *standardization*, and consequently losing sight of the potential richness, diversity, and strength drawn from a system whereby would-be colleagues decide from the standpoint of those in the day-to-day local ministry what a man has gained from three years in seminary? Given the tendency today to downgrade theology and stress *involvement*, I doubt that the Commission on Ministry could function as a judge of orthodoxy. Yet surely, at some point before ordination, someone should be able to determine whether or not a candidate is a convinced Christian believer, and since words today are tortured to mean “exactly what I say they mean, neither more nor less,” without clearcut questions and responses, who knows, for example, if a man could not be ordained under this proposed system as a believer in the Allegro mushroom Christology without anyone being the wiser? The board has proposed various word changes. For example the term, “ministry,” which today is so broadly applied, does not

The Rev. Stanley R. Sinclair is rector of St. Paul’s Church, Visalia, Calif.



Seminaries—"Canon 32 . . . has lowered the standards for ordination. . . ."

really clarify the task of the commission so much as to give it a large umbrella for whatever action it wishes to take. The addition of direct oversight of deacons and unordained workers adds to the confusion and again bypasses the bishop.

THE BISHOP: The revised Canon 28 reads, "The Bishop *shall* (italics mine) ask the Commission to assist him," in direction of postulants and candidates. This wording confuses me. If a bishop is to retain his traditional pastoral and administrative role with respect to future ordinands, then "shall ask" is a poor choice of words. If "shall ask" is the real force of the canon, then in effect the bishop surrenders his prerogatives. The board recommends changes that eliminate any mention of standards of personal morals that have been expected of ministerial students. And it is at pains to "simplify" the terminology listing the material to be covered in examinations to the point that almost anything could be covered. Yet, there is no assurance

that a great many important subjects would not be omitted. The board could more usefully serve by providing a comprehensive examination for postulant applicants which would indicate general fitness for the ministry: attitude towards people, outlook on life, degrees of commitment to Christ and the church, awareness of the realities of the ministry. And the board might well prepare a general ordination examination to be used as a model by local boards of examining chaplains, who could modify it and enlarge upon it.

REAL NEED: But we are still left with the question, "Is this the *kind* of reform in theological education which we really need today?" The examining chaplains of the Eighth Province, meeting last January, memorialized Bp. Warnecke as to "our deep concern about the manners and morals of our students in some of our seminaries." What another age called "scandals" have developed in more than one of these institutions, involving

sexual license and drug abuse. Counseling, devotional theology, and personal ethics are very much in need of "upgrading." These same examiners found a distinct weakness in "church craft" on the part of many of our seminaries, which has become more apparent with each year's new crop of graduating seniors. They seem less and less adequately prepared in the fields of practical theology, apologetics, conduct of worship, and parish administration. Dogmatic theology is a subject increasingly ignored, and moral theology as discussed by the modern seminaries very often reflects secular rather than Christian, much less scriptural, thinking. Canon 32, already passed, has lowered the standards for ordination of ministers serving ethnic groups and isolated communities to the point where no real standard is left at all. Is this a sample of the trend of the board's future actions? Now, of course, the whole church or at least the General Convention is answerable for this particular exception to the accepted levels of professional training.

ADMISSION: What about the basis for admission to seminary? As of now some young men are attending to beat the draft, and at least a few bishops countenance or even encourage the procedure. Others attend merely for theological education with no intention of seeking holy orders or of entering the active full-time ministry. I do not think that the church can or should support the costs of educating the theological dilettante and the avowed draft-dodger. The basis for admission, in my opinion, should be postulancy for holy orders, leading either to a full-time ministry of some kind, a "worker priest" ministry in a specified, specialized field acceptable to the bishop of the man's diocese; professional lay church work; or an academic teaching function within the church. Considering the price of educating a student, I do not believe it is good stewardship to open seminaries to a broader field of potential enrollment. Here is certainly a matter for the board's attention. There is plenty of work for the Theological Education Board to do.

Let us not forget that the quality of the man as well as the quality of instruction must concern the whole church, and that quality depends in part on the discipline and life within the seminary. The quality of the academic course cannot be separated from the content of that course, its value in the day-to-day ministry, its adherence to the central affirmations and obligations of the Christian faith. The quality of the Episcopal Church's own life has always depended upon the bishop, the shepherd, and no substitute for this essential office and ministry has so far shown any signs of success. Let us not take steps to eliminate his jurisdiction over men who must some day serve under his leadership.

For Prisoners of War

O GOD, whom prison walls cannot exclude, be present with all who are held prisoners of war. In hours of loneliness draw near to them. Let thoughts of thee be their strength and stay. O Thou who comest as a still, small voice, speak to them comfortably. Uphold them in their weakness, whether of body, mind, or spirit. Give their loved ones reassurance concerning them, and temper the malice of their captors with mercifulness; through Jesus Christ, the Great Deliverer of all. *Amen.*

Prepared by the Office of the Bishop for the Armed Forces

EDITORIALS

Parleying About POWs

ALL that we want to do at this time is to raise a question—not to deliver a judgment or even an opinion. It's about signing petitionary pleas to the government in Hanoi to release information about American prisoners of war, to allow some kind of communication with them under the universally recognized rules, and to give some assurance of humane treatment of these men.

Our question is about the propriety, and ultimate effect, of such an approach to an enemy government by American citizens rather than by the American government. To say that the governments of nations at war cannot communicate with each other is simply not true. They can communicate through neutral and international agencies.

May it not be more appropriate, and also more effective, for Americans to make their plea through their own elected representatives in government? We have misgivings about American citizens parleying with Hanoi, except through their government. When a government like Hanoi's has citizens of its adversary begging it for mercy it can only regard this as evidence of surrender in their hearts: or so it seems to us. But we're not sure that's right either, and so we raise the question hoping that someone else knows the answer and will come forth with it.

Churches and Law-and-Order

THE president-elect of the American Bar Association, Houston attorney Leon Jaworski, has castigated the churches of the land for their general reluctance to lead the nation "in a recommitment to compliance—voluntary compliance—with the law" (story in news section). He is right. Very many church leaders dread being accused of supporting "law and order." When National Guardsmen shot some students at Kent State (an action which we do not for a moment condone) church spokesmen were loud in their wail. But when a young research student at the University of Wisconsin was killed by an explosion, the work of those beautiful kill-for-peace people of the Campus Cong, there were some murmurs of regret, but no seismic tremor of ecclesiastical righteous wrath.

A distinction needs to be made, and Mr. Jaworski did not make it in his statement as reported to the press, between what church leaders think and say about such issues and what church members think and say. On this particular issue there is a clean and deep division between the thinking of the leaders and the thinking of the Silent Majority in the pews. The Silent Majority may be faulted for its silence. It's time for it to speak up to its leaders and tell them that on this and some other issues they are not authorized to speak for the membership. And, of course, not all church leaders of all American churches are guilty of this craven retreat from their responsibility. Mr. Jaworski was necessarily speaking in a very general way; and in a very general way we agree with him.

When Love Fulfils Law

THERE are occasions when a man fulfils the spirit of the law by transgressing (or should we say transcending?) its letter. The canon law of the Episcopal Church requires that a man's ordinations to the diaconate and to the priesthood be separated by a period of not less than six months. There are good reasons for this, and no faithful bishop would depart from it without grave cause. But such grave cause was recently presented to the Rt. Rev. William H. Brady, Bishop of Fond du Lac, and he had a decision to make. He made the right one, for a Christian; and we are here lifting an entry from his "Bishop's Diary" (published in his diocesan paper) dated Aug. 29:

"On this day I performed a most uncanonical act but one on which I believe God looked in His full love, favor, and mercy. For over a year now, our seminarian, Charles Byers, has been fatally afflicted with cancer. On Friday evening his doctor, whom I have never met, called me and asked if it were possible that Charles be ordained before he died. He told me that he had talked the whole matter over with Charles and that Charles expressed only this one desire that he could be ordained. I called Dean Parsons from Nashotah who agreed to preach and Dean Gulick to present him. We went to the hospital this morning prepared to do the Mass and Ordination in his room. However, he was free from all pain and insisted we go down into the Chapel. There is a small chapel in Wood Hospital in which the Blessed Sacrament is reserved. Here the whole Ordination to both the Diaconate and Priesthood took place. Charles was able to stand with me at the Altar and concelebrate the Mass and since then has been able to say Mass twice himself. On one of these occasions, Dean Gulick and I just happened in as he was beginning his Mass. I have never known a more reverent or devout celebration. I commend Charles to your prayers."

We request that several thousand more prayers for Charles be added to those of the diocesan family of Fond du Lac. The great Curé d'Ars once said that the full meaning of priesthood can be known only in heaven.

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Young fellow, keep your head down
In this combat jungle,
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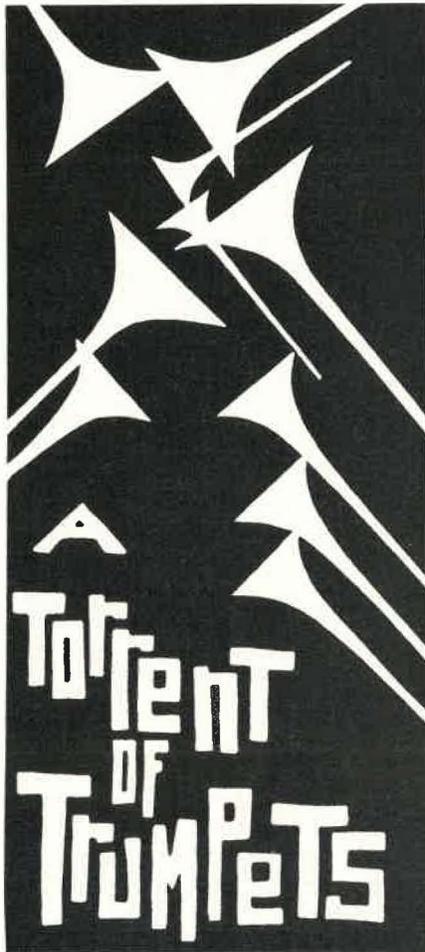
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News of the Schools

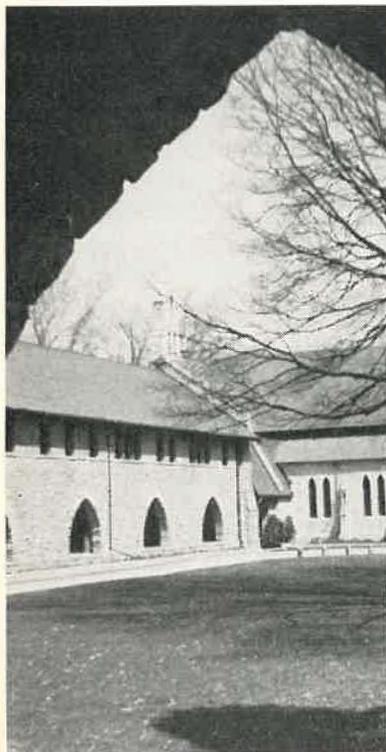
Continued from page 11

ship fund of the school represents more than 20 percent of the operating budget. Wooster's newest building, the Allen O. Whipple Science Center, was completed last April.

■ **Trinity University**, San Antonio, held its first commencement ceremony under President Duncan Wimpres, who took office Aug. 1, on Aug. 21, at the close of the school's 101st academic year. The ceremony was held in the Earl C. Sams Memorial Center probably for the last time. The spring commencement is scheduled for the Dorothy A. and James W. Laurie Auditorium, which is scheduled for completion by early spring. Dr. Laurie is president-emeritus of the university. Prior to the summer commencement festivities, the university was host to four young African teachers who were among the 31 unofficial ambassadors in the African Youth Leadership Program, who were travelling throughout the United States studying cultural and educational projects. San Antonio was selected as a tour city because of its Mexican-American programs.

■ **St. Mark's School of Texas**, Dallas, has begun to coordinate some activities in the **Hockaday School** and other schools with monthly meetings of headmasters and school officials. This year it is beginning an exchange program with a Dallas public high school. The school has developed a tutorial program in which student and teacher pursue together a specific course of study on an independent, individual basis. One-third of the graduating class of 1970 received a National Merit Recognition.

■ **At The Bishop's School**, La Jolla, Calif., "Project Physics" is among curriculum changes being put into effect this year.



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This and other new programs were planned by a student-faculty curriculum committee. "Protect Physics" centers on understanding the concepts, purposes, and objectives in the study of physics, rather than the memorization of facts and formulae and the manipulation of laboratory instruments. In it, emphasis is placed upon the "why?" of physics rather than simply the "how." The school's course entitled "Ideas of Man" is being further developed this year, as is the humanities program which is a coordinated presentation of various aspects of history, English, and religion. This past summer the school's swimming pool, tennis courts, and playing fields were used by SOFA (Strongly Oriented For Action), a La Jolla group uniting black, white, and brown people in a tutorial and recreational program for children.

■ **Porter-Gaud School**, Charleston, S.C., has received a \$25,000 unrestricted gift from the estate of the late Mrs. Marian G. McFadden. The school's dining hall is being expanded in anticipation of a larger student body. An "interdisciplinary approach" to teaching religion, art, and music appreciation is now being used. Instruction in these areas is integrated into the history and English programs, so that when, for example, some significant religious movement occurs in history the chaplain comes in and takes over the class. Six hundred students, the largest enrollment in the school's history, are attending Porter-Gaud for the present term.

■ The formerly "coordinate" schools of **St. Helen's Hall** for Girls and **Bishop Dagwell Hall** for boys, both in Portland, Oregon, have now become fully "coeducational" and are known as the **Oregon Episcopal Schools** in Portland. The result this year is an increased enrollment, and, in the words of Headmaster David Leech, "a happy, healthy, purposeful academic environment in which the church is grate-



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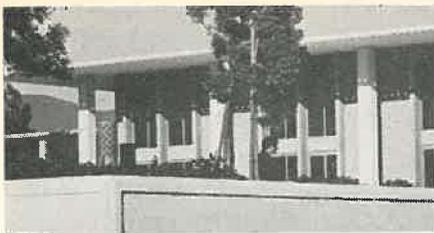
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■ **St. Luke's Hospital School of Nursing**, Kansas City, Mo., has admitted 77 freshmen students, the largest incoming class in several years. The school was awarded 6-year accreditation this summer by the National League of Nursing. Students at St. Luke's involve themselves in community problems in addition to their studies. Junior and senior students offer their services in clinics, day camps for underprivileged children, diabetic camps, or work with lonely elderly persons or troubled teenagers during summer vacation periods or off-duty time.

■ Beginning with the summer of 1971, the Rev. James W. McClendon, Jr., will be professor of systematic theology at the **Church Divinity School of the Pacific**, Berkeley, Calif. Mr. McClendon is at present the Jeffrey Lecturer in Religion at Goucher College, Baltimore. A Baptist minister, he has been confirmed by the Bishop of California without renouncing his Baptist affiliation.

■ **Saint Margaret's School**, Waterbury, Conn., is happy about first results of its independent studies program for seniors. Projects undertaken thus far include: In-depth study of Zen Buddhism, teacher's-aide work, laboratory assistance in a chemical company, occupational therapy assistance in a rehabilitation center, study of wildlife areas and game management in Africa, and newspaper reporting.

■ At **St. Catherine's School**, Richmond, Va., construction has begun on a new library-chapel-lecture room building. This represents the first phases of a \$1,250,000 project that eventually will include reno-

vation of existing buildings and the construction of a new gymnasium. Headmaster Robert W. Trusdell said that the new facilities would enable St. Catherine's to keep its high place among schools which emphasize learning through independent projects. "Forward-looking preparatory schools are trying to show students how to make the best use of teachers," he said. "In short, we have learned that not all subjects are best taught in small class-rooms holding 15 to 18 girls. Some aspects of any subject are best pursued singly, others in very small groups, and still others by lectures to 80 or 90 students, often using the best audio and visual aides available. As a consequence, St. Catherine's is providing flexible and versatile teaching areas so that a variety of teaching and learning methods may be applied."

■ A new and unusual program has been established at **Saint James School for Junior Boys** (grades 5 through 9) at Fairbault, Minn. This program is for children with specific language disability (dyslexia). Developed in conjunction with the Remedial Reading Center at Rochester, Minn., the SLD program at Saint James will be supervised by the directors of the Rochester center. The program is privately-funded and is experimental for a period of two years.

■ **Saint Mary's-in-the-Mountains**, Littleton, N.H., which has been a girls' boarding school in the past, now has boys enrolled as day students. The school announced the appointment of Mr. Donald C. Hagerman, headmaster of Holderness School in Plymouth, N.H., as acting headmaster, and of Mr. Arthur Ingraham III, formerly of the faculty of Salisbury School in Salisbury, Conn., as assistant



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Headmaster and Mrs. Perkins: the Bishop's School

headmaster. Under Mr. Hagerman's leadership a program of coordination between Holderness and St. Mary's will be explored.

■ **Stuart Hall**, Staunton, Va., instituted its first summer-study adventures this year, with student groups going to Spain and France. Two students joined the **University of Virginia Institute** in Salamanca (Spain), while nine students studied at **St. Jean de Luz** in France. Of the 105 high-school students participating in the American Institute for Foreign Studies, two Stuart Hall girls, Donna Higginbotham, of Orange, Va., and Susan Tilton, of Jensen Beach, Fla., won the first and second highest awards. The school's science laboratories have a new look, thanks to a generous gift of furniture and equipment, and the students are excited about new course-offerings in English which include journalism, mythology, and even a course in film-making.

■ **Saint Augustine's College**, Raleigh, N.C., is in the midst of a \$30 million building program to cover a 10-year period. A new four-story classroom building, costing over one million dollars, has been completed. Construction of a six-story women's dormitory has begun. A new library building, equipped to hold 175,000 books, is planned, as are also a commerce building, an indoor swimming pool, and a fine arts building.

■ **Newport School for Girls**, Newport, R.I., has opened its fall term with a nearly full complement of boarding students, and for the first time in its history has accepted day students. It offers a newly-expanded art curriculum with major programs in pottery, ceramics, sculpture, painting, lithography, calligraphy, and photography.

■ **Shimer College**, Mount Carroll, Ill., has a new president — Dr. Robert S. Long, former dean of Roger Williams College, Bristol, R.I. He succeeds the late Milburn P. Akers who was killed in a

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car accident last May. Dr. Long has three degrees from the University of Chicago, a B.A., an M.A. in crystallography, and a Ph.D. in geochemistry. Shimer College, a liberal arts school, is affiliated with the Episcopal Church and is a member of the Association of Episcopal Colleges.

■ A big change has come to **All Saints' School** in Vicksburg, Miss.—the admission of boys as day students, with plans for their acceptance as boarding students in the fall of 1971. It has been exclusively a girls' school since its foundation in 1908. The school is owned and operated jointly by the Dioceses of Arkansas, Louisiana, and Mississippi. Last year the All Saints' senior English class wrote, directed, and produced a "Super Eight" color movie, complete with a musical score. This first attempt at film-making won first place at the St. Stephen's School Film Festival held in Austin, Texas.

■ The **Charles Wright Academy**, Tacoma, Wash., enters its first year as a coeducational school with the admission of 80 girls in grades 7-12. The step is part of a long-range program to expand the school's facilities and programs. To be added are a new library/resource center, which will house library, multi-media resources, and flexible learning spaces. An early childhood education program is also planned.

■ **Upsala College**, East Orange, N.J., has opened a new \$1.4 million college center as approximately 400 freshmen joined 1,000 other students for the new semester. The three-floor center contains a dining room, lounge areas, a TV room, campus information center, a game room, and several other new facilities.

News of the Church

Continued from page 11

of the status quo. "We no longer think in terms of Solomon the builder, rather we are like Abraham with no structures or foundations on which to build—we are returning to the pilgrim church concept. It is an existential situation in which we find ourselves and perennial norms no longer apply." He asked the group to consider whether the traditional church as represented by the three churches really represents the New Testament Gospel. "We must cease to hold great loyalties to western-style politics and culture. These conventions and mores are increasingly suspect today. I think that what we cling to must rightly be put under the microscope, and that will probably sweep away much of our hold on denominationalism."

Turning to the relevance of the church and in particular the worldwide Anglican Communion with its 50 million members, Bp. Howe insisted that irrelevance is "a wearisome thing flogged to death by the mass media. Actually the church is more relevant today than for a long time," he said. "My only problem is whether it is the church of the New Testament. If it is not, then it is irrelevant. Never before in the world's history has the need for forgiveness and the capacity to receive forgiveness been so great. Never before has materialism been so severely questioned, never before has the dignity of man been so desperately sought. All this is right on the beam of Christianity."

He went on: "It is clear to me that this world-wide communion which is really a minority church in the numerical sense,



Bloy Episcopal School of Theology, Claremont, Calif.

was never planned. There is no overall pattern. But some important things emerge: It is world wide, it is interracial and although it is small in numbers, it has an extraordinary influence."

Since the regional council is expected to assess its own future, Bp. Howe asked that the members seriously consider whether the Anglican Communion should disappear. "Unless it is willing to work in an ecumenical sense, it will disappear and perhaps it should," he said. "Wider groupings are needed and the initiatives for union must come from the newer churches rather than the established institutions. But if we are to be useful and productive then we have to work through a system whereby there is a process of analysis, self-criticism, debate, and dialogue to achieve a policy. This is where the regional council fits in."

He agreed with critics of the Montego Bay meetings by saying that regional meetings are expensive to operate and unless agendas were fixed to deal with issues and arrive at answers the regional conferences would be wasteful.

Reaction was mixed. Abp. Knight said the problem between the relatively affluent churches in Canada and the United States is one of communication, whereas Bp. Luxton of London, Ontario, suggested that Canada and the Episcopal Church have little in common in the way of mutual problems. "To me it looks like the U.S. is just a hive of activity," he said. "The battle there seems to be one of doing something. In Canada, we are battling for something deeper—the faith. We need to build up a worshipping community and I fear these emphases are being lost in the battle for activism."

Thomas H. Wright, a layman from New York, challenged Bp. Howe's state-

ment about isolationism. "I rejoice in our isolationism (in the Episcopal Church) because I feel that for too long we have been grossly overextended. We have to deal with the problem at home first and at this point we can't worry about the ends of the earth."

The Luxton and Wright views were generally opposed by other members of their respective delegations, who claimed that social action and worldwide involvement are both essential to the church's mission. Some people, notably West Indians, said it might well be the council's last meeting.

BETHLEHEM

Coadjutor Consecrated

In a ceremony held in Lehigh University's Packer Memorial Chapel, the Rev. Lloyd Gressle, former rector of St. James' Church, Lancaster, Pa., was consecrated Bishop Coadjutor of Bethlehem, Sept. 26.

Consecrator was the Presiding Bishop, and co-consecrators were the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, and the Rt. Rev. J. Brooke Mosley, president of Union Seminary. The Very Rev. H. Lawrence Whittemore, Jr., dean of the Cathedral Church of the Nativity, Bethlehem, was master of ceremonies. Preacher was the Rev. Clement W. Welsh of the College of Preachers, Washington, D.C.

Other officials taking part in the service included Bishops Stevenson, Bayne, Corrigan, Blanchard, and Doll, as well as representatives of the cathedral, diocesan commissions, and various parishes of the diocese. The lesson was read by Richard Gressle, a seminarian, and son of the new bishop.

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the music for the consecration and for the service of Holy Communion which followed. The choirs, under the direction of Frederick Graf of the cathedral, were from the cathedral, St. James' Church, Lancaster, Pa., and St. John's Cathedral, Wilmington, Del. Bp. Gressle had been dean of St. John's, and rector of St. James'.

Special guests included the Most Rev. Joseph McShea of the Diocese of Allentown; the Most Rev. Thaddeus F. Zielinski of the Polish National Catholic Church; the Rev. Wilson Touhsaent of the Lutheran Church Synod; and Dr. Cynthia Wedel, president of the National Council of Churches.

THE LIVING CHURCH

Foundation Adds 15 New Members

Fifteen new members were elected to the Living Church Foundation at its annual meeting, and for the first time in history women will serve. Elected were Mrs. Cynthia Wedel, president of the National Council of Churches, and Miss Augusta Roddis of Marshfield, Wis. Eight members whose terms had expired were re-elected.

Three bishops were added to the membership: Stanley Atkins of Eau Claire, A. Donald Davies of Dallas, and Paul Reeves, Coadjutor of Georgia.

Clergymen serving for the first time on the foundation are the Rev. Messrs. John W. Ellison, rector of St. Clement's Church, El Paso, Texas; Enrico Molnar, warden of Bloy Episcopal School of Theology, Claremont, Calif.; Kenneth Trueman, rector of Trinity Church, Wauwatosa, Wis.; George B. Wood, rector of Trinity Church, Fort Wayne, Ind.; Sheldon M. Smith, rector of Washington Memorial Chapel, Valley Forge, Pa.; H. Boone Porter, Jr., director of the Roanridge Training and Conference Center, Kansas City, Mo.; and Robert E. Gard,

professor at the University of Wisconsin and associate on the staff of Grace Church, Madison, Wis.

New lay members of the foundation, in addition to Mrs. Wedel and Miss Roddis, are: John C. Pierson, M.D., New York City; Robert Shoemaker, Naperville, Ill.; and Walter L. "Red" Barber, Key Biscayne, Fla.

Re-elected to three-year terms were Bishops John S. Higgins of Rhode Island, William H. Brady of Fond du Lac, and John M. Burgess of Massachusetts; the Rev. Messrs. Darwin Kirby, Jr., rector of St. George's Church, Schenectady, N.Y., and Christopher F. Allison, professor of church history at the Virginia Theological Seminary, Alexandria, Va.; and Messrs. Peter Day, New York City, Robert Hall, Milwaukee, and Arthur Ben Chitty, Sewanee, Tenn.

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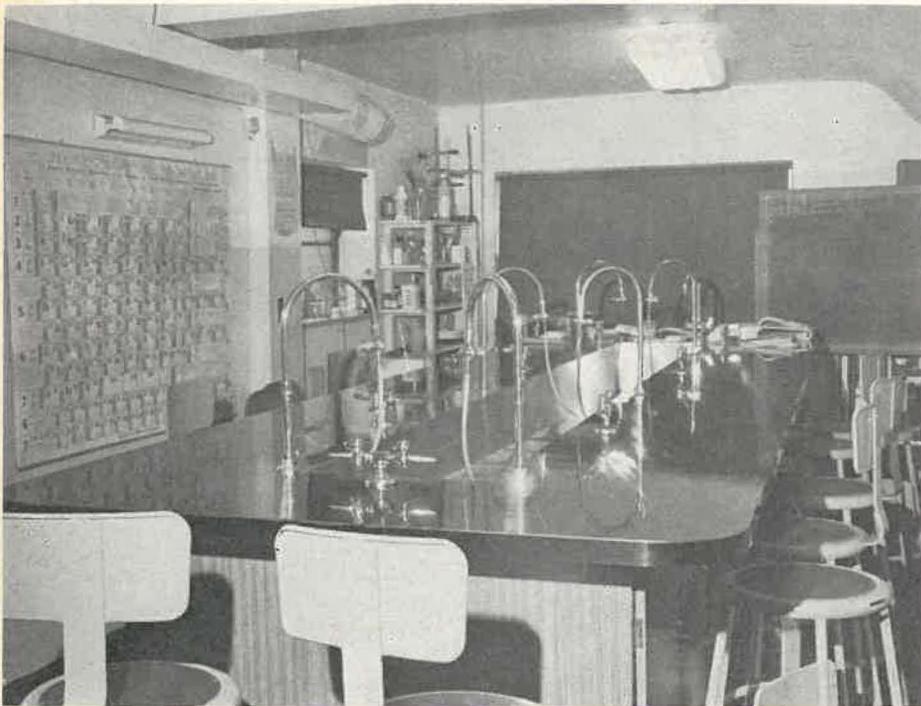
In defense of the institutional church, the Rt. Rev. James L. Duncan, Bishop of Southeast Florida, declared that the church does more for more people than all the social service agencies combined—and at half the cost. "It is time to forget our defensiveness," he said, "to overcome the paralyzing effects of criticism, and to rid ourselves of a sense of guilt. Dollar for dollar, no other institution that exists today gives a greater service to humanity than does the church," he insisted, while acknowledging that there is room for improvement in the church.

Speaking at the first annual convention of the Diocese of Southeast Florida, meeting in Pompano, he compared his diocese with the United Fund of Dade County, which includes Miami and the surrounding area. He said that while the agencies' incomes are approximately equal, and the value of buildings and land owned by U.F. agencies about equals that owned by diocesan congregations, the diocesan administrative funds amount to \$109,000 as compared to \$250,000 for the U.F. "And when it comes to servanthood, the church is far ahead," he asserted.

Bp. Duncan then proceeded to compare categories of work: with youth, rehabilitation work among drug addicts and alcoholics, two areas where the church's ministry and leadership are a major portion. And in addition, he continued, "More sick, bereaved, and elderly are served by the clergy and laity than any combination of secular agencies."

He called the church the first line of defense in mental health and family counselling. "Try to get service from charitable agencies after five o'clock or on the weekends. Refer someone to mental health or counselling agencies and you are told, 'We will see your client on Tuesday at 10 A.M., one month or six weeks hence.' I am not trying to underrate the social agencies," the bishop continued. "but only the police exceed the clergy and the church in services to children, youth, adults, and the aged on a 24-hour, seven-day a week basis."

At the same convention, delegates heard a committee on the state of the church report that "very little growth has been made" in communicant membership and that the "spiritual depth of our people is questionable." The committee also



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reported that there is "confusion as to the basic tenets of faith" and suggested that "better alternatives" than the Sunday school be sought to promote religious education. Slowness of the church in developing a program of action in the area of social concerns frustrates young people, the committee said. It recommends lowering voting age in convention to 16 years.

LAW AND ORDER

Bar Association Head Raps Churches

The president-elect of the American Bar Association has criticized the nation's churches for their failure to take a leading role in the re-establishment of a dedication to law and order throughout the country.

Houston attorney Leon Jaworski, speaking at First Baptist Church in Houston, said that U.S. religious institutions have "not responded noticeably to our country's desperate need for leadership in a recommitment to compliance—voluntary compliance—with the rule of law."

Mr. Jaworski addressed a Texas Baptist Christian workshop. "With an avalanche of disobedience descending upon us," he told the workshop, "I had hoped for indications that the church and its organizations would take a leading role in re-establishing throughout our land a dedication to the acceptance of the rule of law, and would firmly denounce the concept that the individual has a right to choose which law to obey and which to defy. It seems that I have hoped in vain."

He maintained that the situation is

critical. "A substitution of lawlessness as a means of redress in lieu of the democratic processes that have sustained us for almost 200 years plainly spells the end of our form of government," he declared. The attorney urged the country to pause and "examine the jeopardy in which our form of government is placed when lawless means are used to achieve even the noblest of gains."

Mr. Jaworski claimed that this situation has evolved because of an attitude "formed in recent years among both the old and the young of all races that it is unnecessary in our society to be unwaveringly respectful of the law."

He admitted that he is similarly concerned over the failure of other institutions and groups, "as well as my own professional remissiveness, to offer vigorous leadership in support of a national commitment to obey the laws of our land."

CHURCH STATISTICS

"Traditional" Sunday Classes Report Gains

A survey by a Detroit newspaper indicated that no matter how relevant a Sunday school may become, the accent on "relevance" may have no effect whatever on its enrollment. Churches geared to social action, the survey showed, are losing both members and youngsters. On the other hand, soaring enrollments are reported by conservative bodies that feature "traditional" Sunday school programming.

"Our job is to teach the Bible," said Clate Raymond, head of the Michigan Sunday School Association, whose conservative membership is averaging 3.2% enrollment growth. "Kids are looking for



All Saints Episcopal School, Vicksburg, Miss.

something. But they're not rioting in the suburbs because of racism. The vacuum that must be filled is spiritual. We have no problems in our churches with racism or social action—the spiritual takes care of that," he said.

Temple Baptist Church on Detroit's far west side, named one of the ten largest Sunday schools by *Christian Life Magazine*, has 3,400 young people enrolled in its program that uses no literature other than the Bible to get the point across. Most Christian educators point out that their churches do adhere to Bible teaching even if more fundamental churches accuse them of going astray. The major change in curriculum, most educators agree, is that the church is now dealing with specifics such as war, sex, and race, whereas before it dealt with generalities.

Many churches are doing all they can to make their Sunday schools more like public schools. Ebenezer AME Church, Detroit, uses public school teachers as consultants to its Sunday school staff. Team teaching, multi-media materials, and relevant classes which include an Afro-American course for junior-high age students help youngsters find their classes more interesting. The Ebenezer Church Sunday school has grown 15% in the past two years, reports Willie Smith, the church's Sunday school superintendent.

Other figures show a large drop in enrollments of major churches in the Detroit area, the most drastic being almost a one-third loss in the Diocese of Michigan. One reason may be that many churches are maintaining weekday classes whose records are not counted in with Sunday school figures. Two school officials calmly placed blame for low enrollment on the

"pill." But most blame the churches directly.

"It's person-to-person contact that seems to be lacking in this world we live in," the Rev. Joseph Watson, DRE for the Southern Baptist State Convention, said. "You can have all the curriculum you want—but that doesn't bring people."

CENTRAL AFRICA

Archbishop Dies

The Church of the Province of Central Africa has suffered a heavy loss in the death of its archbishop, the Most Rev. Oliver Green-Wilkinson, Aug. 26, following a car accident. He died in St. Francis Mission Hospital, Katete, in the Eastern Province of Zambia. He was 57 and had been a bishop since 1951, and archbishop since 1962.

The Diocese of Zambia is in the process of being divided into three dioceses and churchmen were counting on the archbishop to "see them through" the transition period from one diocese into three. Dr. Green-Wilkinson was to have been the head of one of the three jurisdictions.

MINNESOTA

Coalition Formed to Promote Legislation

Two of Minnesota's major religious organizations have formed a coalition to initiate and promote legislation during the 1971 session of the Minnesota Legislature.

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man Catholic Conference, made up of the state's R.C. bishops, and the Minnesota Council of Churches, composed of 17 Protestant, Anglican, and Orthodox bodies. They have formed the Joint Church Legislative Committee (JCLC), according to an announcement made recently. Chairmen are the Rev. Robert Hudnut, a United Presbyterian, and Jerome Halloran, a Roman Catholic.

Currently, 12 joint task forces are preparing position papers on such social-religious issues as peace and war, housing, senior citizens, consumer protection, Indians, migrants, human rights, ecology, and health. Areas in which there is controversy between religious groups—abortion legislation and tax aid to private education—will not be matters of concern to the JCLC, but will be left to the respective groups and their lobbying efforts.

A statewide legislative action network of churchmen in the state's 67 legislative districts is being created to work with the JCLC in attempting to persuade legislators to work for and enact JCLC supported legislation.

Concurrent with the action phase the JCLC will conduct an educational program in an effort to explain the rationale of its positions. Negotiations are under way to bring the Minnesota Rabbinical Association and the Eastern Orthodox Clergymen's Association into the coalition.

PRESBYTERIANS

Charges Against Kenyatta Not Dropped

The Philadelphia Presbytery of the United Presbyterian Church has rejected a motion to drop charges against Muhammed Kenyatta by a vote of 112-96.

The leader of the Philadelphia Black Economic Development Conference (BEDC), five other adults, and four youths allegedly broke into the presbytery headquarters on Aug. 13, in support of demands for reparations. They are currently free on bail.

During debate at the presbytery's monthly meeting, a black pastor, the Rev. Herbert McClain, advocated prosecution. Churchmen should not yield to "this kind of blackmail," he said. "If he breaks into a white church or a black church, he should receive the proper penalty." However, another black pastor, the Rev. Benjamin Anderson, accused the pastors and elders making up the presbytery of "putting legalism ahead of gospel." The "love of the kingdom transcends" the laws of the city and state, he said.

Mr. Kenyatta had asked the presbytery for \$260,000 in reparations, endorsement of the Black Manifesto, and aid in securing \$250,000 from the church's board of Christian education. Last July, following a year of study and debate, the presbytery voted to reject "each and every demand" of the BEDC and to hear no more resolutions on the Black Manifesto.

The alleged break-in at the presbytery headquarters followed a long series of disruptive actions by Mr. Kenyatta and his associates. Among incidents with which he has been connected are the occupation of a Quaker-owned settlement house in Chester; occupation of Wellsprings Ecumenical Center in Philadelphia; interruption of a service in a Presbyterian church in Swarthmore, and dropping communion elements on the floor; and interruption of a presbytery meeting.

At its latest meeting when the presby-



A new library for St. Catherine's School, Richmond, Va.

tery refused to drop charges against Mr. Kenyatta, it also voted to contribute \$500 to a community-organization conference headed by organizer, Saul Alinsky. "His manner is at times crude and rude," a member of the presbytery said. "but at root he is very responsible."

SOUTH AFRICA

Two Priests Must Leave

The deportation orders for the Rev. Robert Mercer and the Rev. Bernard Chamberlain of England may have caused deeper division between the churches and the government of South Africa than the Prime Minister's call upon member churches to sever relation with the World Council of Churches [TLC, Oct. 4]. Seldom has there been such an outcry against the Vorster regime as the one that arose when the priests' visitation permits were withdrawn, the deadline being Oct. 30, for their leaving South Africa.

The priests had issued a pamphlet commenting on the recent action of the WCC to grant aid to anti-racist units in Africa. The expulsion order was issued almost immediately after the pamphlet appeared.

While the Presbyterian Church in Southern Africa, a member of the WCC, and leaders of other churches in South Africa, have disassociated themselves from the WCC grants, their rejection of the WCC stand has played second fiddle to Mr. Vorster's "order" to the churches to quit the WCC and his government's retaliation against the Anglican priests.

The Most Rev. Robert Selby, Archbishop of Capetown, who planned to ask the Prime Minister to reconsider the decision about the priests, said, "It is hard

to understand why the Prime Minister reacted so violently to a paragraph (in the pamphlet) which challenged people to think." He said expulsion of the priests would constitute a great loss to South Africa. He also said the disputed paragraph did not give Fr. Mercer's opinion but was "a challenge to Christians to ask why the WCC executive decided to give grants to certain terrorist organizations. We may condemn the WCC action which seems to us irresponsible and lacking in Christian charity," he said, "but we ought to understand how those who don't think as we do could be forced into a situation where they felt the only action open to them was violence."

Lionel Murray, the government's opposition spokesman in matters involving the interior ministry, said that withdrawal of the priests' residential permits emphasized the necessity to establish an appeals tribunal to deal with deportations and government refusals to issue passports.

CHURCH ARMY

"Cap" Wiese Honored

About 100 persons gathered some weeks ago to honor the first American to be commissioned in the Church Army, U.S.A. Captain George M. Wiese, affectionately known as "Cap," who has served in various areas of the country, and is the retired headmaster of Patterson School, Lenoir, N.C. He held that position for 37 years.

Guests at the reception for Cap included the Rt. Rev. M. George Henry, Bishop of Western North Carolina, business and industrial leaders of the area, students, faculty, and staff members, both past and present, of Patterson School. Greetings were read from state

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and national conservationist organizations attesting to Cap's many contributions to conservation and to his skill as a hunter, fisherman, and teacher of others.

Capt. Wiese's contributions to Lenoir through his efforts in establishing Caldwell Memorial Hospital as well as his dedication to others in his daily life were noted. Also recalled by some of those who had come under his influence, were his stand-in as a father and his wife's as a mother to those students who had no living parents. And still others remembered his unselfish travel to preach and to teach. Bp. Henry spoke of how he and the people who came to know the captain learned from him "the meaning of a life lived truly following our Lord and Saviour Jesus Christ."

ORGANIZATIONS

Council Aide Lauds TV Abortion Viewing

An official of the Council of Churches of the City of New York commended a television station for a news program which showed an actual abortion being performed at a private clinic in a Greenwich Village townhouse.

"In view of the lack of information and confusion in New York City over abortion, the efforts of the media to inform the public on the matter are worthy of commendation. WCBS-TV News presentation . . . on this subject was one attempt at informing the public in a responsible manner," said the Rev. William S. VanMeter, executive secretary of the council's department of Christian social relations. Canon Van Meter is also a priest of the Diocese of New York.

In holding that the news program broadcast by WCBS-TV was "responsible" coverage, he said: "It is not the station's responsibility to decide what ought or ought not to be, but to present to its viewers what is happening that is newsworthy. We are not now debating the repeal of laws against abortion. A law permitting abortion in this state by a licensed physician is now a fact." Eight Roman Catholic bishops, who issued a statement criticizing the broadcast, accused WCBS-TV of "anti-Roman Catholic bias."

In identifying the girl who was submitting to the abortion as a "Catholic," the prelates claimed the program "made no attempt to present the ethical teaching of the Roman Church, and it inferred that such a teaching was not on the woman's mind."

PRESBYTERIANS

SA Church Stays in WCC

The Presbyterian Church in South Africa will continue to be a member of the World Council of Churches despite the warning of Prime Minister Vorster that

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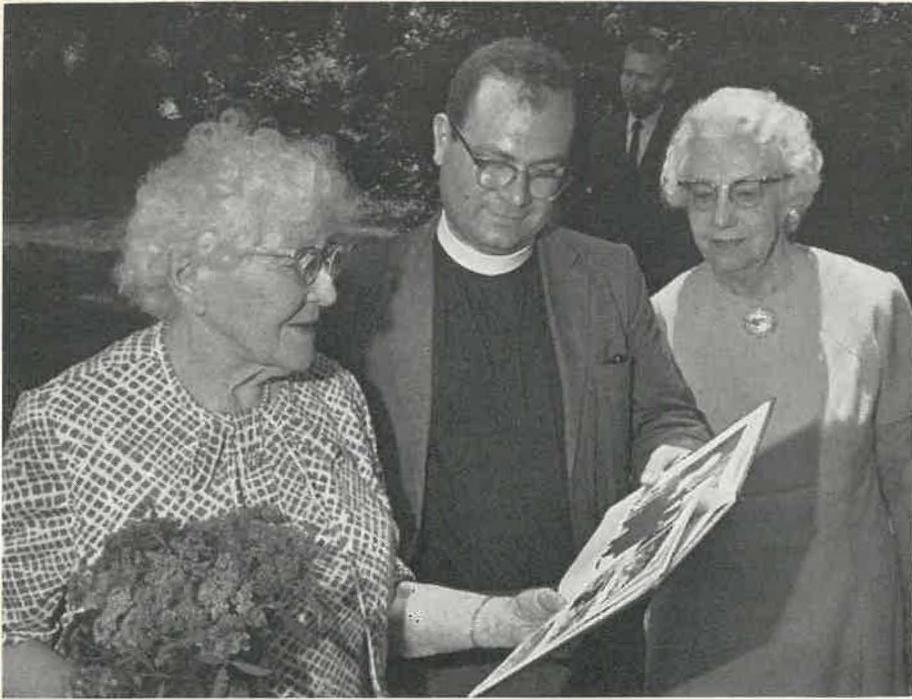
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the country's churches should withdraw from the ecumenical organization.

While upholding WCC membership, the church nevertheless went on record as disassociating itself from the council's anti-racism grants to African agencies. The motion calling for the church to resign its membership was offered before the General Assembly, but was defeated 75-57.

Other resolutions which related to the WCC's actions were: endorsement of a resolution which protested the Prime Minister's threats to those churches continuing their membership in the WCC (the church opposes the violence inherent in the *apartheid* policies of the South African government); and called on ministers of largely white congregations to "call their people regularly to reflect on the indignities and hardships which those bearing the burden of racial discrimination labor under. . . ."

Delegates to the assembly adopted a motion to invite to South Africa members of the WCC responsible for making the grants to "terrorists." It was suggested that WCC officials meet with member churches in South Africa to discuss the motives and theology behind their decision.

The General Assembly also voted to withhold its annual contribution of "grant in aid" to the WCC and to give 60% of the sum to the All Africa Conference of Churches, with the remainder going to the South African Council of Churches.

ROMAN CATHOLICS

Doctors of Church Named

In a solemn ceremony in St. Peter's Basilica, Sept. 27, Pope Paul VI pro-

claimed the 16th-century Spanish mystic and reformer, St. Theresa of Avila, the first woman "Doctor of the Church." During the rites, the pope read the definition of the title: "An illustrious person, who, for his sanctity, orthodoxy in the faith, and above all for his eminent wisdom in sacred matters, is decorated with this title by a special decree of the church."

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The list of Doctors of the Church included such figures as St. Augustine, Thomas Aquinas, St. John of the Cross (a contemporary of St. Theresa of Avila), St. Peter Canisius, and St. Anthony of Padua.

Bishop Exonerated

Following exoneration for his passive role in the wartime execution of Italian civilians, the Most Rev. Matthias Diefregger resigned his post as Auxiliary Roman Catholic Bishop of Munich.

The Bavarian justice ministry dropped the charges against the bishop, who admitted having relayed an order for the execution of 17 Italian hostages while he was serving as a WW II Wehrmacht cap-

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tain. It noted that he had passed on the order after having been threatened with summary execution if he failed to do so.

The state prosecutor's office said investigation had proved that "the conduct of the accused was not forbidden under international martial law at the time." The bishop, now 54, admitted relaying the order for the execution of the 17 hostages in the Ambruzzi mountain village of Filetto di Camara, June 17, 1944. He insisted, however, that he twice resisted the order and managed to have the number of hostages reduced. The reprisals were ordered after two German soldiers were killed by partisans.

The German weekly, *Der Spiegel*, broke the story in July 1969, setting off a storm of protest from many sources including communist radio and press, Lutheran sources in Hanover, and several Roman Catholic publications in Rome.

Bp. Defregger's decision to resign was announced by his superior, Julius Cardinal Doepfner, Archbishop of Munich-Freising, who expressed gratification over the acquittal. He has appointed Bp. Defregger as bishop-vicar and administrative head of the archdiocesan department dealing with religious orders.

GOVERNMENT

Postmaster on Obscenity

Postmaster General William H. Blount forcefully refuted arguments made "with disturbing frequency" by proponents of more liberalized anti-obscenity laws.

Describing the increasing flood of mail-order obscenity as "commercial degradation of the human spirit," Mr. Blount told the Nashville Area Chamber of Commerce: "The argument that pornog-

raphy cannot be censored without destroying our civil liberties is, it seems to me, fundamentally wrong." These arguments are based on the assumption that such censorship violates the First Amendment of the Constitution which prohibits restrictions of speech or press, he said. "If this prohibition were absolute, the argument would be sound. But it is not absolute," he said. He noted that it was Justice Holmes who pointed out that the First Amendment does not permit a man to shout "fire" in a crowded theater.

Mr. Blount flatly rejected the argument "that we cannot be sure pornography has an effect on children." If we are to take this seriously, "then we must ask if any book—if any picture—has an effect on children. Indeed, such a position questions the effect of education itself, for education asks that a child respond to what he is exposed to."

He repudiated the contention that pornography has no adverse effect on adults. Cases in the files of the Postal Inspection Service indicate a relationship between exposure to pornography and anti-social behavior, he said. The evidence suggests that people can become addicted to pornography just as others become addicted to alcohol or drugs. And just as the alcoholic and the junkie are capable of anti-social behavior beyond their own wills, so is the person hooked on pornography, he stated.

He spoke of the liberalization of pornography laws in Denmark where most anti-obscenity laws have been repealed: "Pornography used to be a crime there, and now it isn't. Therefore, the crime rate dropped. Statutory rape used to be a crime there, now it isn't. So this contributed to the drop in the crime rate. If they legalize burglary, it will drop

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some more. They'll have the same number of burglaries but they won't be crimes any more. We have gone to Denmark and talked to authorities there and the real sex crime rate has not dropped."

He contended that pornography is "not simply a threat to the best interests of our children. It is an act of violence against the human spirit. As a people we believe that each man has a spark of divinity within him; we accept the sanctity of the human spirit and of the human body. And as we preserve these, we preserve and sustain human dignity. As we violate these for sensation or for profit, we act against the dignity of man, and we act against all that we have suffered and struggled to build for more than two centuries on this continent."

"There is no room in America for the commercial degradation of the human spirit. There is no room in America for those who use our freedoms to destroy the very habits of mind and spirit that give meaning to these freedoms."

In the final analysis, he said, the key to bankruptcy for dealers in pornography is the attitude of the American citizen. "If the people decide against pornography," he said, "we can do away with it. If we endorse stringent laws; if we elect and appoint discerning judges; and if, above all, we refuse to patronize the pornographer, then we can put him out of business," the postmaster said.

CHURCH AND STATE

Aid Law Upheld in Michigan

Michigan's State Supreme Court upheld as constitutional a law providing \$22 million in state funds for non-public school students. The court, in a 4-3 ruling, found "no conflict" between the law authorizing state aid for 280,000 non-public school children in Michigan "and the existing provisions of the state and federal constitutions."

However, in a separate decision the Supreme Court opened the way for a statewide vote on a constitutional amendment that would prohibit any form of state aid, except bussing, for non-public school students. In effect, the court, by a 5-2 vote, refused to accept an appeal of a lower court ruling that the amendment must be placed on the Nov. 3 ballot.

The \$22 million non-public school aid package was part of a \$969.3 million state school assistance bill for the 1970-71 school year, passed by the legislature in July. The law allows the state to pay up to 50% of the salaries of non-public school teachers who teach secular subjects, and provides for an increase to 75% in 1972. But all state aid to non-public schools would be nullified if the constitutional amendment is approved by voters next month. It would repeal all existing state and federal benefits and services presently afforded to non-public school children except bussing.

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THE CHALLENGES OF LIFE. By Ignace Lepp. Alba House. Pp. 210. \$4.95.

This is my first book review since *Silas Marner*, that one done for a high-school composition teacher who dispensed praise like Silas did gold. This review is a labor of love, not constraint, love for the first book and the first author in a long time who have punched through the nothing-well-said or the something-poorly-said that passes for literature in today's world.

Ignace Lepp, now deceased, is a former communist theoretician and party functionary, a middle life convert to Christianity, a Roman Catholic priest, and a Christian psychologist—in that order. *The Challenges of Life* is a fitting monument to a man of so many attainments and such catholic learning as he displays, and tops off a literary career during which he produced seven novels, three plays, a spate of essays on existentialism, a best-selling autobiography, and close to a dozen specialized works in the area of psychology and religion. This book is the attar of the roses, the distillation of all that is best in what has gone before, done in a simple straightforward way, with no excess verbiage and a strict economy of thought.

Lepp shows the humility of the great writer in drawing upon and acknowledging sources freely, running laterally from Nietzsche to Kierkegaard, and vertically from Aristotle to Chardin. At the same time as he shows such great skill as an extractor of truth from others, he carries the authority of the original thinker in letting them do no more than lay the foundation upon which his creative thinking is built. He does not use his authorities to kill each other off and leave the field open to him, as do so many modern authors, but is gentleman enough to point up the fine points of each and declare that his insights come originally from them.

Probably the most significant contribution to be made by this work is in its potential impact upon the cynical and those who refuse to be preached to. Without any overt attempt to be evangelical and Christological, the message of Jesus Christ comes through louder and clearer than from most pulpits. After reading this work you will feel about life as you did after kissing your first date.

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

THE RADICAL KINGDOM. By Rosemary Radford Ruether. Harper & Row. Pp. 288. \$7.50.

Rosemary Radford Ruether is professor of historical theology at Howard University's School of Religion. She is a

Roman Catholic lay theologian, a much-in-demand speaker, and the author of several other books which have had good following. *The Radical Kingdom* is an example of her very wide scholarship and writing ability, or else it's a breezy recitation of many ideas she's gathered here and there across several years and brought into focus in the present turmoil of the church. It purports to be a serious apology for the thesis that the Christian message is socio-political, and it is dedicated to Daniel Berrigan, S.J. With a subtitle, "The Western Experience of Messianic Hope," the author very early (p. 3) promises to do two things:

(1) To sketch several different patterns of redemption found in traditional Christian thought and life, alternate patterns of relationship between the "world" and the church: She does an excellent summary job of reciting and interpreting three of these in the following order: (a) *The Apocalyptic Figure*, the original view in which Christianity was born—future-worldly in orientation, salvation can come only by a radical overthrow of this present world; a new world must come. (b) The second pattern is labelled *The Inward Journey*. Salvation is found by simply removing oneself from this present evil world; one finds peace by negating this world's power. The journey is to arrive at some inward pure realm other than "the system." Salvation is thus metaphysical rather than historical. (c) *The Great Master Plan* involves a long evolutionary process toward man's salvation. The powers of good and evil both are seen as immanent within the present order; they are working themselves out toward a final victory for the righteous by an inevitable process whose outcome is assured. All of this excellent material is well outlined and comprises the author's introduction—a total of 18 pages. One could wish she would soon publish another book by multiplying these few pages at least 20 times; her summary and grasp is that good.

(2) To describe historical movements which struggled for the radical transformation of society: Her "description" is mostly interpretation. Actually, she's very enlightening as she follows these movements from their original Christian context, then as they pass over into an anti-ecclesiastical form, and finally as they often become "re-Christianized" by liberal churchmen. The reader must choose sides, for or against the author's interpretation of the many movements and people she brings into the bulk of this book. In two major sections she comments on every significant movement since the Reformation and she evaluates dozens of

significant men. Her third section considers contemporary movements — *The American Apocalypse*, *The American Youth Movement*, and *The New Left*.

The ultra-liberal will gladly read the entire book and will be happy, happy, happy. The ultra-conservative, whether he finishes it or not, will be shook, shook, shook. And the moderate will be both. Social historians will take Dr. Ruether seriously but will no doubt put tongue in cheek more than once when encountering some very simplistic analyses, analogies, and taken-for-granted conclusions.

(*The Rev.*) PAUL Z. HOORNSTRA, *Th.D.*
Grace Church, Madison, Wis.

♦ ♦ ♦ **AND BLESS THINE INHERITANCE.** By **Eva Piddubcheshen.** Friends of the Ukrainian Catholic University in Rome. Pp. 70. \$2 paper.

Vatican Council II in its decree on Eastern Catholic Churches recognized that the Maronites, Melkites, Uniates "fully enjoy the right and are in duty bound to rule themselves." This booklet describes the efforts of the Ukrainian Uniates, led by their Society for a Patriarchal System for the Ukrainian Catholic Church, to implement this decree.

A synod of the 12 Ukrainian archbishops and bishops from various parts of the world met in Rome and elected Metropolitan Slipyj to become Patriarch. Formidable obstacles have been raised by the Curia, and the Pope has not as yet recognized the election. A strange complication has arisen in the new friendliness developing between Pope Paul VI and Cardinal Willebrands, on the one side, and Metropolitan Nikodim of the Moscow Orthodox Church and the Soviet government on the other. The Ukrainian Uniates fear that this political rapprochement will take precedence over the fulfillment of the clear intention of the decree.

PAUL B. ANDERSON, *Th.D.*
Editor of

Religion in Communist Dominated Areas

♦ **DESPAIR AND HOPE FOR OUR TIME.** By **Friedrich Gogarten.** Pilgrim Press. Pp. 170. \$7.95.

The German original of *Despair and Hope for Our Time* appeared in 1953 with the subtitle, "Secularization as a Theological Problem." Here is an English translation of the seminal work for the schools of "secular theology" and "theology of the future," so prevalent of late. The pop theologians of these schools have really turned me off; so I came to Friedrich Gogarten with a rather jaundiced eye. Larry Shiner's foreword didn't do anything to allay my fears. Still, I read the book. It was rather rugged until the second chapter, but then I realized that as Calvin was no Calvinist and Barth no Barthian so Gogarten was something other than his erstwhile disciples. Outside of the opening pages, chapter 7, and some passages that may suffer from obtuse

translation, I found myself wrestling with a first-class theological mind. The going tends to be very difficult, to be sure, but I think worth the pains. (Whether worth the financial outlay, is another question—but there are libraries.)

The book badly needs an index—and a *glossary*. It has to be kept clear, for example, that "secularization," which de-gods the world, is a product of Christian faith. "Secularity," which sees the world as "only" world and not as a source of salvation, is good. "Secularism," which sees nothing but the world, is bad. It is a "degeneration of secularization" (p. 109). For Gogarten, "no faith can be Christian which seeks fulfillment in a world, even a 'new' one." Faith must rest in God, who presses in from a future man cannot anticipate.

If you decide to read the book, try to forget what you know of "secular theology" first. And read the foreword last!

(*The Rev.*) A. A. LAVALLEE, *Ph.D.*
St. Thomas', Greenville, R.I.

♦ **VIETNAM AND ARMAGEDDON.** By **Robert F. Drinan.** Sheed & Ward. Pp. 210. \$5.95.

One hesitates to say that *Vietnam and Armageddon*, written by the Provost of Boston College and the former dean of its law school, is not a good book; but I am forced to do so. It is not a good book because it is in fact a pamphlet; but as a pamphlet it stands within that formidable tradition which includes Thomas Paine's *Rights of Man*. It is polemic; the wording is highly emotional; the arguments involve non-sequiturs and special pleadings. But the book packs a real punch; and like Paine's pamphlet, which suffers from the same faults, it may, one may hope, serve a real good.

Robert Drinan appears to be one of that large number of the Society of Jesus who have turned from a narrowly conceived service to the counter-reformation papacy to the service of the world. He wants his church to do the same. His pamphlet is both an attack on and a plea to the American Roman Catholic hierarchy to think through the problem of war in our time and to come up with a theological solution and a program of action which will turn mankind away from its suicidal course. He rejects both absolute pacifism, although he frequently

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sounds as if this were his position, and the Christian Crusade to which his church, he says criminally, has so frequently committed herself. His own position seems to be that of the disillusioned "just-war" theologian: with modern weapons "just" wars are no longer possible because they inevitably violate the principle of proportionality.

He is, of course, quite right. His solution, to which attention should be paid, is that the United States must begin a policy of gradual disarmament. Let us hope that if we begin such a policy, the Soviet Union and China will follow suit; but even if they do not, we should continue such a policy. His plea to the hierarchy is to change their position, which he describes as a continual shifting between a blessing of secular policy or Christian anti-communism, to a more positive, and historically more justified, Christian policy of love in action. Whether the course of action he proposes differs in fact from neo-isolationism must be left to the reader. He believes it does.

(The Rev.) ROY E. LE MOINE
Chaplain, U.S. Navy (Ret.)

THE INVISIBLE RELIGION. By Thomas Luckmann. Macmillan. Pp. 128. \$1.95.

The Invisible Religion is an essay written by the present visiting professor in the sociology of religion at the Harvard Divinity School, originally published in German in 1963 and motivated by the author's "dissatisfaction with the limitation of various empirical studies in the sociology of religion—my own included." It is primarily a serious and scholarly work of substantive research in the processes of enculturation in our society. Thomas Luckmann asks, "What is the impact of modern society upon the course of individual life? In what way can a person maintain his autonomy in this society?" Using the insights of those pioneers in development of a sociological theory of religion, Emile Durkheim and Max Weber, as source material, Luckmann elaborates on themes he believes have not yet been sufficiently explored by social scientists.

The book's style is heavy and loaded with professional jargon. This is definitely an essay for those prepared to do serious study in religious sociology.

(The Rev.) FRANK V. H. CARTHY
Christ Church, New Brunswick, N.J.

HELLO, LOVERS. By Joseph Fletcher and Thomas A. Wassmer. Corpus Publications. Pp. 137. \$6.95.

Prof. Joseph Fletcher and Thomas Wassmer, S.J. conduct a dialogue on the subject of situation ethics in *Hello, Lovers*. In 11 short chapters they manage to repeat themselves as well as contradict themselves a number of times. Fr. Wassmer lapses into pedantic jargon: "Grace must be seen as something palpable, manifest in people, and I believe that it be-

comes incarnate, epiphanic, when we act agapeically." After straining at the gnat of Christ's precepts he swallows the camel of the notorious dictum that the end justifies the means. Historically this teaching was the reason for the Jesuit order's being outlawed in England, expelled from France, Portugal, and Spain, and of their being suppressed by the pope.

Prof. Fletcher seeks New Testament support for his relativist position by expunging passages in the gospels which disagree with him and by failing to make a distinction between the ceremonial laws of the Jews, which Jesus ended, and the moral laws, which Jesus internalized and absolutized.

In this exposition of situation ethics the fallacy of the radical freedom of man and the heresy of the essential good in man combine to produce the deification of man. Rightly understood, this is the proclamation of nihilism. The result is an unrestrained vitalism which involves the destruction of all values and ends in self-destruction. The Bellerophonian boorishness of this position is illustrated in the author's closing remarks. Rejecting "any theory that man is just naturally a bastard or a dope," Dr. Fletcher's conclusion is, "not only must we play God but we ought to play God."

(The Rev.) JEROME F. POLITZER
St. John's, Del Monte, Calif.

Booknotes

By Karl G. Layer

INSIGHT: A Study of Human Understanding. By Bernard J. F. Lonergan. Philosophical Library. Pp. 784. \$6. Lonergan is preeminently a "philosophers' philosopher" in our age, and acclaimed by most of his colleagues as such. This book may well be one of the most important treatises of this century on the vast, mysterious subject of human knowing. Only people prepared to think long and hard, and reasonably equipped with philosophical knowledge, should undertake to read this work. The publisher is to be commended for bringing out a text of this large and valuable opus at so reasonable a price.

SOCIOLOGY AND THE STUDY OF RELIGION: Theory, Research, Interpretation. By Thomas F. O'Dea. Basic Books. Pp. x, 307. \$8.50. In this collection of 15 essays, Prof. O'Dea focuses on three areas in the sociology of religion: empirical research on religious groups such as Roman Catholics and Mormons, interpretation of American Christian (RC and non-Roman) and Jewish life, and theory. Sections of the volume include: "The American Roman Catholic Experience (A Sociological Perspective)," "The Sociology of Mormonism (Four Studies)," "Identity and Community," and "Sociology of Religion (Sociological Theory)." A technical work.

PEOPLE and places

Appointments Accepted

The Rev. James H. Blundell, former rector of St. James', Prescott, Ariz., is rector of Grace Church, Box 644, Ellensburg, Wash. 98926.

The Rev. William V. Brook, Jr., former vicar of Grace Church, Middleway; St. John's, Rippon; and Holy Spirit, Summit Point, W.Va., is now at Grace Church, Berryville, Va. 22611.

The Rev. Paul J. Davis, a former executive secretary of the Diocese of Iowa, who has completed a year's graduate work at Central Michigan University earning a master's degree, is dean of Calvary Cathedral, Sioux Falls, S.D.

The Rev. Michael H. Day, former curate, St. Michael's, Orlando, Fla., is vicar of St. Mary's, 2200 Tenth St. W., Palmetto, Fla. 33561.

The Rev. Richard H. Elwood, former assistant rector of Palmer Memorial Church, Houston, Texas, is chaplain and teacher of religion, Kent School, Kent, Conn. 06757.

The Rev. James P. Giddings, former priest in charge of Holy Cross, San Antonio, Texas, is priest in charge of the Church of the Resurrection, 5909 Walzen Rd., San Antonio (78218).

The Rev. John Hancock, former vicar of St. Stephen's, Sweetwater, and All Saints', Colorado City, Texas, is doing graduate work this year.

The Rev. James R. Harkins, former vicar of St. Peter and St. Paul, Bayamón, P.R., is rector of the Cathedral of St. John the Baptist, Box 9262, Santurce, P.R. 00908.

The Rev. R. Dale Harmon, former graduate student, is curate, St. Joseph's, Boynton Beach, Fla., and headmaster of the parish school. Address: Box 846 (33435).

The Rev. Charles H. Hay, former assistant to the rector of All Saints', Winter Park, Fla., is rector of Calvary Church, Americus, Ga. Address: 222 Glenwood Rd. (31709).

The Rev. G. Bruce Hotchkis, former rector of St. James', Hibbing, Minn., is rector of St. Michael's, Yakima, Wash.

The Rev. Austin F. Hubbard, perpetual deacon, has retired from the U.S. Coast Guard with the rank of captain and is a student at the Episcopal Seminary of the Southwest. He plans to study for the priesthood. Address: Apt. 252, 1720 S. Lakeshore Blvd., Austin, Texas 78741.

The Rev. James B. Jeffrey, former chaplain and supervisor of clinical pastoral education, Juvenile Center, Department of Probation, New York City, is senior chaplain, East Midtown Hospital, 100 E. 77th St., New York, N.Y. 10021.

The Rev. Richard A. Kallenberg, former curate, St. Mark's, Cocoa, Fla., is vicar of Christ the King, Sturgeon Bay, and priest in charge of Holy Nativity, Jackson Port, Wis. Address: 512 Michigan St., Sturgeon Bay (54235).

The Rev. Donald W. Krickbaum, former rector of St. Mark's, Puerto Limón, C.R., and archdeacon of the Province of Limón, is rector of St. Paul's, Key West, Fla. He is also a Fellow in pastoral care and counseling of the Menninger Foundation. Address: Box 954, (33040).

The Rev. L. J. Larson, former rector of St. Lawrence's, Campbell, Calif., is rector of St. Luke's, 5th & Wallace, Coeur d'Alene, Ida. 83814.

The Rev. Charles W. May, former rector of St. Paul's, Kennelwick, Wash., is rector of Holy Nativity, 713 8th St., Lewiston, Ida. 83501.

The Rev. Gary A. McElroy, former rector of St. Andrew's, Northford, Conn., is director of the Episcopal Foundation at the University of Illinois, Champaign, and chaplain of the Chapel of St. John the Divine, 1011 S. Wright St., Champaign (61820).

The Rev. Stephen D. McWhorter, former chaplain, Marshall University, Huntington, W.Va., is rector of the Church of the Redeemer, Pittsburgh, Pa. Address: 5659 Darlington Rd. (15217).

The Rev. John McLaughlin, former rector of St. Peter's, South Dartmouth, Mass., is rector of St. Paul's, High St., Newburyport, Mass. 01950.

The Rev. Richard A. Miller, former headmaster, Grace Church Day School, Massapequa, L.I., N.Y., is associate rector of All Saints', 3 Chevy Chase Cir., Chevy Chase, Md. 20015.

The Rev. Peter C. Moore, former canon of the Cathedral Church of St. John, Albuquerque, N.M., is teaching at the Sandia School, Albuquerque. Address: 2304 Candelaria Rd., N.W., (87107).

The Rev. John B. Medaris, Maj. Gen., U.S. Army, ret., is assistant rector of Good Shepherd, Maitland, Fla. He was ordained to the priesthood last June.

The Rev. H. Richard Myers, seminarian, is on the staff of St. Christopher's, Box 456, Kailua, Oahu, Hawaii 96736.

The Rev. Charles Pedersen, former chaplain, West Texas State U., Canyon, Texas, is chaplain, Texas Tech U., Lubbock, Texas. Address: 2412 13th St. (79401).

The Rev. Alvin Pevehouse, former vicar of St. Joseph the Worker, Milpitas, Calif., is chaplain, San Jose State College, Calif. Address: 300 S. 10th St., San Jose (95112).

The Rev. Robert H. Pursell, a former Methodist minister, is curate, Christ Church, Reading, Pa. Address: Box 1094 (19603).

The Rev. Grady W. Richardson, former curate, Christ Church, Tuscaloosa, Ala., is vicar of Grace Church, Cullman, Ala. Address: Box 645 (35055).

The Rev. Reginald G. Rosson, former rector of All Saints', Watsonville, Calif., is vicar of St. Joseph the Worker, Milpitas, Calif. Address: Box 149 (95035).

The Rev. Richard C. Rowe, former vicar of Good Shepherd, Berkeley, Calif., is assistant, St. Paul's, 114 Montecito Ave., Oakland, Calif.

The Rev. Timothy Rudolph, former priest in charge of St. Timothy's, 777 Southgate, Daly City, Calif. 94105, is vicar of the church.

The Rev. James P. Stevenson, former curate, St. Stephen's, Wilkes Barre, Pa., is rector of St. James', Pittstown, Pa. Address: 6 Kennedy St. (18640).

The Rev. William D. Tallevast, former priest in charge of St. Andrew's, Mount Holly, N.C., is continuing his studies in pastoral psychology, Duke University, Durham, N.C. Address: Colonial Apts., 76-B, Chapel Hill Rd. (27707).

The Rev. Chester L. Talton is in charge of Good Shepherd, Berkeley, Calif. Address: 1823 9th St. (94710).

The Rev. Terry R. Taylor, former vicar of St. Alban's, Morehead, Ky., is priest in charge of Church of the Messiah, 114 S. 2d Ave., Mayodan, N.C. 27027.

The Rev. R. Carroll Travis, former associate, St. Stephen's, Port Washington, N.Y., is rector of Grace Church in the Mountains, Waynesville, N.C. Address: 110 N. Haywood St. (28786).

The Rev. Robert Tsu, former dean of All Saints' Cathedral, Diocese of SaKah, Malaysia, is associate rector of Christ Church, 815 Portola Rd., Portola Valley, Calif. 94025.

The Rev. James L. Vevea, former associate rector of St. Paul's, Walnut Creek, Calif., is rector of Church of the Incarnation, San Francisco. Address: 1750 29th Ave. (94122).

The Rev. Victor M. Walne, former vicar of St. Andrew's, Ben Lomond, Calif., is priest in residence of the Anglican mission, New Guinea.

The Rev. David D. Wendell, Jr., former missionary in Central Brazil, is assistant rector of Good Shepherd, 700 S. Broadway, Corpus Christi, Texas 78404.

The Rev. Stephen Williamson, former vicar of St. James', Jermyn, and St. George's, Oliphant, Pa., is rector of St. Clement's, Wilkes Barre, and in charge of St. Peter's, Plymouth, Pa. Address: 167 Hanover St., Wilkes Barre (18702).

New Addresses

The Rev. Andrew W. Berry, 12830 Noel Rd., Apt. 1031, Dallas, Texas 75230.

Bloy Episcopal School of Theology, affiliated with the School of Theology at Claremont, 1325 N. College Ave., Claremont, Calif. 91711.

The Rev. C. Richard Cadigan, Wooster School, Danbury, Conn. 06810.

The Rev. Harvey G. Cook, 410 35th Ave. N., Myrtle Beach, S.C. 29577.

The Rt. Rev. Conrad Gesner, retired, 46 Williamsburg Dr., Springfield, Mass. 01108.

Diocese of Missouri (office), Bishop Tuttle Memorial, 1210 Locust St., St. Louis, Mo. 63103.

The Rev. Robert W. Miller, deacon, Nashotah House, Nashotah, Wis. 53058.

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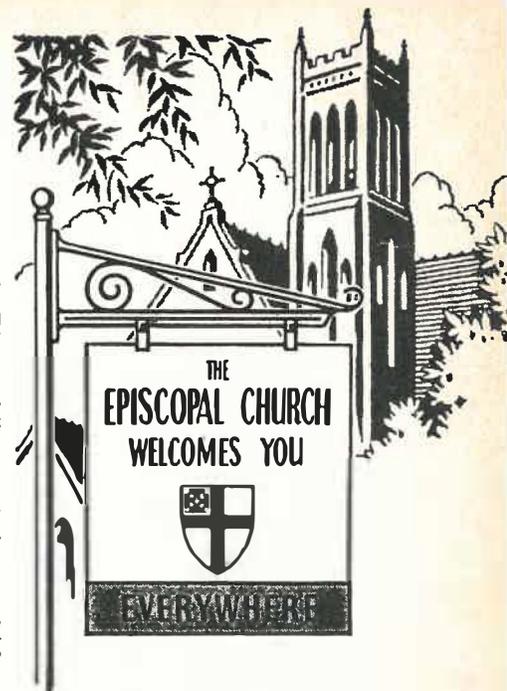
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NEW YORK, N.Y.

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MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP
7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C by appt.

ST. PAUL'S CHAPEL Broadway & Fulton St.
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12:05, 1:05, C by appt. Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

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NEW YORK, N.Y. (Cont'd)

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