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Just now, reading a letter to the editor of *Time* (Oct. 6th) and seeing once more often than I can longer endure the phrase "irresponsible journalism," I take typewriter in hand to open my grief. The Germans call the pain of existence *Weltschmerz*. Is there such a thing as *Wortschmerz*? If so, I've got it, and "irresponsible journalism" brings on an attack of it every time I see it. Obviously I'm crying about it partly because I'm an editor and I catch it along with other forms of flak. I really don't mind at all being scolded by readers for whatever there is in our pages that troubles them — so long as they are specific and can say things like "That just isn't the whole truth of the matter." Often I agree with them. But when they say "irresponsible journalism" I bristle because it's an unspecified charge. It's like being called a thief or a liar on general principle and with no specifics alleged.

Very seldom in my experience as a floggee for the offense of i.j. (I can't bear to spell it out, I so detest it) does anybody even try to tell us where in his judgment our j. ceased to be r. and turned i.

Time caught fits for publishing a picture of Squeaky Fromme on its cover. We caught it recently for publishing somebody's rather asinine (so our accuser thought) comments on what somebody else had done. Our critic felt that it hurt the church as a whole to report the matter; so it was i. j. But is it the responsibility of church journalism to avoid hurting the church by avoiding publishing something that happens to be true? Was it the responsibility of *Time* to put somebody other than Squeaky on the cover of an issue that was to contain a good deal of information about Squeaky and the likes of her?

And so this *cri de coeur* to anybody who wants to fling that phrase at us or at somebody else: the thing you're talking about is not exactly like b.o. which has only to be smelled, not defined. If you think that j. becomes i. the moment it reports something that you think (possibly rightly) may be bad for morals or morale, there isn't a professional journalist in the world who will agree with you. Perhaps what you should try to do is to get the free press abolished by law.

I guess what I'm saying is that I would rather live in the corner of a

housetop with a contentious woman than ever to see or hear that wretched phrase again. To me it is as gravel to the teeth, as smoke to the eyes, and as the gleam of a well defunct mackerel by moonlight, on the golden sand of my favorite beach.

I don't intend to do a thing about the following matter except to pass my puzzlement on to you, but with the Feast of Sts. Simon and Jude (Oct. 28) coming up you may want to dig around in your books to see if you can find any reference to the possibility — or the belief in times past — that Simon the Apostle visited England.

We all associate Simon and Jude with Persia as the scene of their apostolic labors; we do, that is, if we know the familiar legend. But two centuries ago Samuel Johnson was evidently familiar with a very different legend. In his poem *Upon the Feast of St. Simon and St. Judé* he has Simon first in North Africa, then hearing a Macedonian Cry from faraway Britain; and because the poor souls up there "in clouds of ignorance mourn"

Thither with eager haste he runs
And visits Britain's hardy sons
Ah! Never to return!

Among the reference works I have easy access to I can find no trace of the legend or tradition that Johnson knew. We're talking about legends here — whether about Simon in Persia or Simon in Britain. The one has as good a chance of being true as the other, or of being false. What puzzles me is that if there ever was such a legend generally current in England, declaring that one of the original apostles came there as a missionary and suffered a martyrdom, it did not culminate in a popular claim that the church in England was of original apostolic foundation.

Has any among you bumped into this story elsewhere, and can you tell us anything about it? Maybe St. Simon the Apostle has a very special interest in us Anglicans as our founding father, and if so we ought to return the favor somehow. However, all I'm asking for right now is more light on the legend that Dr. Johnson knew and took so seriously.

The Living Church

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THE KALENDAR

October

- Trinity 22/Pentecost 23
- [Veterans' Day]
- St. Simon and St. Jude, Apostles
- James Hannington, B. and his Companions, MM.

November

- All Saints' Day
- Trinity 23/Sunday After All Saints' Day, or Pentecost 24
- Commemoration of All Faithful Departed, transferred
- Willibrord, B.
- Trinity 24/Pentecost 25
- Leo the Great, B.

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

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LETTERS

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Praying for the Church

I should like to make a suggestion to all readers of TLC.

In these days of so much disagreement and dissent among the members of our beloved Episcopal Church, it seems to me most appropriate, indeed imperative, that all priests include in all Sunday and weekday services the two prayers on page 37 of the BCP, viz., "For the Church" and "For the Unity of God's People."

I would also recommend to all Episcopalians the use of these prayers in their daily devotions.

NORMA E. BALLOU

Palm Beach, Fla.

§ *We heartily second the motion.* Ed.

To the Ladies

I have just returned from a visit to Seville, Spain. Spain is one of the strongest bastions of orthodox catholicism in the world. At a high mass in the cathedral I noticed that the acolyte wore street attire — dark slacks with a matching shirt. I thought of all the altar guild members back home who are so fussy about the color, style and proper fit of each acolyte vestment. I got the impression that the people in the Seville Cathedral were more concerned with celebrating the holy mysteries than with the vestments of the acolyte.

(The Rev.) ELDRED JOHNSTON (ret.)
Columbus, Ohio

§ *But isn't it the clergy who indoctrinate the altar guild ladies? Mischievously,* Ed.

The Church's Elitists

Thank you for H. N. Kelley's excellent article, "The Philadelphia Mystery" [TLC, Oct. 5]. Mr. Kelley tells it like it is from a layman's point of view. I'm quite convinced that the clerical elitists of PECUSA are almost totally unconcerned with the great bulk of the laity, the body of Christ as it is. Their main concern seems to be with seeing that the church and the world accept their faddist viewpoint, and that they accept it now — like it or not.

Our *episcopi vagantes* and their coterie of hard core libbers and me-

toosers don't really give a damn for our Lord or his holy church. They mouth all sorts of pious goodies and hope people will fall for their line that "this is the will of the Holy Spirit" that the church endeavor to make "priests" out of women — a developing facet of humanism at best.

But as for the salvation of souls, the care of the poor, the evangelization of the world, the establishment of the kingdom of God -- or any of the evangelical counsels -- they can simply go jump, so long as they make their point. Their procedure in accomplishing this end appears to be the art of driving tacks with sledgehammers. Moreover, the laity are rightfully sick to death of the risky laboratory experimentation conducted by such mad scientists as Wendt, Beebe & Co.

I get the distinct feeling that these elitists are perfectly willing to smash up the priceless Waterford crystal and Steuben glass which we have in the catholic church so long as everyone comes to admire the little vase they have just made in their new-found ceramic class.

With the Israelites who yearned to be delivered from bondage, we can only lift our eyes to heaven and say, "How long, O Lord, how long?"

(The Rev.) THERON R. HUGHES
St. Andrew's Church

Kenosha, Wis.

To What Ministry?

Might I respectfully suggest that the ordination of women resolution, which will doubtless be introduced at General Convention next year, be tabled until such time as another resolution could be introduced, voted on, and, one hopes, approved -- a resolution which could very well result in clarification of what is at present a very cloudy and turbulent issue?

If we are asked to approve the ordination of women, one feels it would be useful to be quite clear about what we are ordaining them to. It would therefore seem helpful if General Convention were asked to approve the appointment of a commission to study the New Testament concept of the church as the body of Christ, the far reaching implications of the term "priestly people," and an in depth examination and definition of the distinction between "priestly functions" and "ministries." These have been confused for too many centuries. This study should be made with particular reference to the gifts and ministries given by the Holy Spirit, and the way in which the early church was obedient to the leading of the Holy

Spirit. Ordination to Spirit given ministries is clearly (and scripturally) open to both men and women, and the gifts can be exercised without any suggestion of superiority or inferiority.

One would hope that the commission, if appointed, would consist of people faithful to holy scripture and the great creeds of Christendom, and would include in its investigations the evidence of such people as Bishop William Gordon, Director of TEAM (Teach Each a Ministry), the Rev. Robert B. Hall, Executive Director of the Episcopal Center for Evangelism and author of *Evangelism in the Episcopal Church*, and the Rev. Hans Kung of Tubingen University, author of *Why Priests?* — a truly prophetic book. Each of the foregoing advocates change, but somewhat nearer to the mind of Christ than the sort of change presently advocated by the rather obstreperous ladies and gentlemen in the church who appear to be somewhat "inebriated by the exuberance of [their] own verbosity."

The wind of change is certainly in the air, but one does want to be sure that it is the wind of the Spirit to which we are trimming our sails, and not the noxious gases emitted by those misguided souls who seem hell-bent on driving the Episcopal ship onto the rocks of destruction.

Instincts and emotions ought not to be taken lightly, particularly when they continually create a sense of distaste and unease, and I think many people feel that a woman dominated church is basically distasteful, and it will almost certainly come to that if they are ordained to the priesthood rather than to ministries. We might profitably bear in mind Rudyard Kipling's observation that, under certain circumstances and (I would add) vested with too much authority, "the female of the species is more deadly than the male."

JOAN E. ESKELL

Hat Rock Valley Retreat Center
Monument Valley, Utah

Is Priesthood a "Job"?

Elyse Rogers shares with us her view of "Today's Episcopal Priest" [TLC, Sept. 14], and I suppose there must be some spoiled, selfish misfits in the ordained ministry who could benefit from some of her criticisms. But if she expects a good priest to bless mediocrity in the lives of his people and dissipate his ministry in order to cater to those who couldn't care less, I think she is way off the track.

Christ being the example for his life, the good priest cannot merely perform a nine-to-five type "job" comparable to the average business man devoting so many hours to those who "need a pat on the head, a kind word, . . . a short note

saying (they were) missed for the last few Sundays" and so many hours to "the troubled, the sick, the emotionally disturbed" in his parish. The responsible priest for obvious reasons does not publicize much of the work into which his ministry carries him at all hours of the day and night, seven days a week; and to pass judgment on him for taking a day off, an extra long lunch hour or coffee break, suggesting that he needs a lesson in time management, is to be ridiculously unrealistic as well as unfair.

It seems to me that people who thus view the priesthood as a "job" whose specifications can be compared with secular work suffer from the same myopia as those who see the ordination of women as an "issue" centering on the rights of a minority group to equal opportunity. The most dangerous of these myopes are to be found amongst the women activists currently sticking their necks out of clerical collars and proclaiming that they are called by God to set this "injustice" to females aright. They too are off the track and in their zeal to win a victory for their "cause" they seem totally unconcerned that their actions might very well result in the derailment of the whole train!

ELIZABETH W. GOLDSBOROUGH
Owings Mills, Md.

Higher Than the Seraphim?

THE LIVING CHURCH is not supposed to be a humorous magazine. But sometimes unintentional humor is the best of all. The news story from Louisiana, "Committee Works on Episcopal Slate" [TLC, Sept. 28], was hilariously funny.

Upon first reading it I thought it was an exaggerated spoof. Then I realized they must be serious. The paragon of virtue whom Louisiana is looking for must be higher than the angels.

It is not surprising that 15 men have declined the honor of having their names presented for consideration. Not one of the 12 apostles could have met the qualifications for Bishop of Louisiana.

(The Rev.) JOHN B. LOVE
Sewanee, Tenn.

Continuing Episcopalians

I am doing some research on "Continuing Episcopalians" and would appreciate information from TLC readers about any groups known to them. My interest is in developing as much accurate information as possible on the various groups -- locations of churches, numbers of members, etc., and in trying to trace the various claims to apostolic succession.

I would also be interested in sharing information with anyone else, in PECUSA or otherwise, who is collecting information. So far as I know, no

systematic effort is being made to secure accurate information on these churches.

(The Rev.) THOMAS RIGHTMYER
The Church of the Good Shepherd
Asheboro, N.C.

Can Men Be Brides?

Apropos of Sterling Rayburn's contention [TLC, Sept. 7] that only a *male* priest can signify Christ as bridegroom, a corollary is that only congregations made up exclusively of women can properly signify the church as the *bride* of Christ.

CHALMERS MACCORMICK
Aurora, N.Y.

Answers, Anybody?

It is not entirely facetious to ask if scriptural requirements are being ignored in such matters as holy orders. It is too easy to brush St. Paul aside as "irrelevant," or "not applicable," or "doesn't mean what he says."

But, honestly now, how many of these female "deacons" and "priests" can truthfully say they have complied with the apostolic injunction set down clearly and unequivocally in I Timothy 3:12: "Let the deacons be the husband of one wife"?

(The Rev.) RALPH J. SPINNER
Cherokee Village, Ark.

Ember Days

I hate to see the Ember Days lost. Can our liturgical experts figure out a way for Rome and Canterbury to use them as "Vocation Days" for educators, medicine, state officials, transportation, journalism, etc., as well as sacred ministry? We need to restore a sense of *vocation*. We are too professional.

(The Rev.) EMMET C. SMITH
St. Giles' Church
Pinellas Park, Fla.

How Gays Behave

I have just finished reading your coverage of the *Integrity* convention and the editorial [TLC, Aug. 31], and I wish to express thanks for your fairness.

May I ask, however, what you expected of our conduct at the meeting? Yes, I feel that we acted in "responsible, dignified, and constructive" ways at the convention — and this is exactly what the membership expected. I get the usual feeling of condescension from your statement that one has gotten used to hearing from anyone who decides to be "nice" to gays.

Now that I have said that, let me say the rest of the editorial was great and thank you for being brave enough to put it in print because the Lord knows

Continued on page 20

The Living Church

October 26, 1975
Trinity 22 / Pentecost 23

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EAST CAROLINA

Parish Protests Convention Site

Whether the legislative session of an annual convention of the Diocese of East Carolina could be held in a Masonic hall was the question posed by St. Joseph's Church, Fayetteville, N.C., in a position paper presented to the diocesan executive council by the Rev. Albert Heath, rector of the parish.

The paper declared it would be impossible for St. Joseph's parish to take part in the convention "or any other function of the one holy catholic and apostolic church that would be held in a Masonic temple or any other similar or related facility."

The diocesan convention had been invited to meet in New Bern by Christ Church, with sessions to be held in the Masonic hall because of space problems.

In replying to the paper, the Rev. C. Edward Sharp and the vestry of Christ Church declared that they had entered into an agreement with officials for the use of the hall and that if the convention could not be held under this arrangement without embarrassment to Christ Church or the Sudan Temple, they would withdraw the invitation "with profound disappointment."

Following discussion, a resolution affirming plans made by Christ Church was adopted by a 14-1 vote.

The resolution recognized the "concerns" of St. Joseph's parish "in the area of racial discrimination and directs the department of Christian ministries to explore ways and means to insure minority representation in all the agencies of the church in East Carolina, and in doing so to consult with the congregations of this diocese with black members and to report back with recommendations," at the next executive council meeting.

CHURCH OF ENGLAND

Giving: a "Moral Obligation"

The Bishop of Wakefield has asserted that giving to the church is as much a moral obligation as paying taxes is a statutory obligation.

Writing in his diocesan journal, the Rt. Rev. Eric Treacy commented: "I do not think that it needs a stewardship campaign to bring home to church people that we have come to the point at

which every single worshiper has to accept that giving to their church is as binding a moral obligation as income tax is a statutory obligation."

The days of "casual giving," are over, the bishop wrote. "No longer do we dig into our pockets and purses for the smallest coin that is respectable."

Asking the people to look at how they spend their money during the week, Dr. Treacy challenged: "If you smoke and/or drink (and I make no moral issue of either), do you give to the church each week as much as you spend on these luxuries?"

He also raised questions about expenses for cosmetics, magazines, hobbies, and other luxuries.

The bishop suggested that the heart of the matter is that we see giving as a privilege more than a duty. Not something to be done because of endless nagging from people like me. What it comes down to is this — gratitude."

WASHINGTON

County Rejects Housing Project

Prince Georges County Council in Maryland rejected an application of the Diocese of Washington to build a planned community which would include low income housing and other facilities for the elderly.

Council members, who voted 7-4 against the proposal, said the plan was premature, poorly located, and a potential source of traffic congestion. The county planning staff had recommended approval, calling the proposal "one of the best" it has seen.

The diocese had called for the construction of a 166.7 acre community in an area called Seton Belt near Bowie. Under the proposal, 180 single family houses would be built in the \$45,000 to \$70,000 range, plus 315 town houses selling for about \$40,000, 400 garden apartments and 200 apartment units in midrise buildings.

All of the midrise units, 100 garden apartments, and 50 townhouses would be reserved for the elderly and would be U.S. subsidized.

Plans also called for a 150-bed health care center for the elderly, a shopping center and a conference center. The proposal allowed for 56 acres of open space encompassing a forest noted for its variety and abundance of birds.

Council member Floyd E. Wilson, a leading supporter of the project and the only black on the council, charged that the proposal was rejected "largely because it included low income housing."

However, council member Gerald T. McDunnough, a leader of the opposition, argued that the Seton Belt location "is some of the nicest looking land in the country" and now serves as a "vital buffer" between high density commercial properties and residential areas on either side of it.

The property was willed to the diocese by W. Seton Belt, a county landowner.

Priest Only an Accessory Lawyer Contends

At a hearing before the Appeals Court of the Diocese of Washington, attorneys for the Rev. William A. Wendt argued that the guilty verdict rendered against him by the diocesan Ecclesiastical Court last spring (for allowing Alison Cheek, one of the Philadelphia 11 to function as a priest in his parish) was "premature" since basic issues on the status of women priests have not yet been resolved by the church.

Attorney William Stringfellow asked the court to reverse the 3-2 verdict of the Ecclesiastical Court (of disobedience to his bishop), arguing that no action has been taken against Mrs. Cheek by her own diocese, though her bishop, the Rt. Rev. Robert Hall of Virginia, had threatened to do so if she performed any priestly function.

Edward Bou, Fr. Wendt's other attorney and a member of his parish, St. Stephen and the Incarnation, contended that despite the "irregular" ordination, Mrs. Cheek is a priest of the Episcopal Church and that Fr. Wendt had merely recognized her as such, although the Bishop of Washington only accords her deacon's status. This raised the question as to whether, if Mrs. Cheek were tried, it would be as a deacon or a priest. At the trial last May, the attorney for the prosecution, E. Tillman Stirling, maintained that there was no such thing as an "irregular ordination" in the Episcopal Church—one was either ordained or not ordained.

Mr. Stringfellow further contended that Fr. Wendt was actually only an accessory in the matter, and should not

therefore be punished, since the decision to invite Mrs. Cheek to celebrate the eucharist last November in defiance of the Bishop of Washington was "in large part fostered by the vestry of St. Stephen's with the full support of Mrs. Cheek," and Fr. Wendt's part in it was thus only secondary.

The court is comprised of the diocesan standing committee with the exception of its secretary, the Rev. Richard C. Martin who is prohibited from serving as a member of the Appeals Court because he was one of the 18 diocesan priests who signed the presentment against Fr. Wendt that ultimately brought him to trial.

A decision on the matter of reversing the verdict is expected within two weeks.

THEOLOGICAL EDUCATION

Institute Draws Few Students

The condition of the Absalom Jones Theological Institute in Atlanta was described recently as "critical."

Speaking to the House of Bishops, the Rt. Rev. John T. Walker said that since its founding in 1971, the institute has served only 20 students for periods ranging from three months to two years.

The Suffragan Bishop of Washington who is chairman of the institute's board said that of the present enrollment of 12, only one full-time student is an Episcopalian.

To date, the Episcopal Church has invested \$450,000 in national budget funds plus several foundation grants in the school, which is designed to be a resource institution for Episcopal seminarians, black or white, who will serve black communities.

Bishop Walker seeks to gain wider use of the facilities, a move he considers essential if its life is to be continued.

ALCOHOLISM

Children's Problem Drinking Major Topic at School

A new experimental program designed to aid in the prevention of problem drinking among school children has been introduced at Holy Trinity Day School, Melbourne, Fla.

The non-judgmental program directed at fifth and sixth graders, is concerned with scientific data on the nature and effects of alcohol. Pupils are encouraged to evaluate the question of use or non-use of beverage alcohol on the basis of fact, not myth or peer pressures.

Mental Health Association director Ruth Coleman has described the program as "very good." She said she would like it to become an integral part of the Brevard County school system.

According to Miss Coleman, studies

show that "92% of pupils in the U.S., from grades seven through twelve, have tried alcohol at least once. One out of every 20 students gets drunk at least once a week."

She said this has become a "serious national problem, topping the (hard) drug problem."

SUPERNATURAL

Congress of Witches: Was It Useful?

Several weeks ago the First World Congress on Witchcraft was held in Bogota, Colombia, where many residents took sides over the event. Some viewed it as a carnival, others considered the scientific aspect of the craft as related to the mysteries of the non-material world.

According to the Rev. Onell Soto of El Salvador, editor of *Rapidas*, the official religious reaction was one of condemnation.

The newspaper, *El Catholicism*, considered the event a "cultural setback."

An organizer of the congress said that the event had "no evil or dangerous objectives" and that it had brought to Colombia thousands of people who would not otherwise have visited that country. The tourist industry agreed.

Fr. Soto reported that the more serious observers think the congress did serve to bring out into the open the religious reality of Latin America. One of them, Vincente Restrepo, said the encounter revealed a great spiritual vacuum and that Christian evangelism, in the majority of cases, has been superficial.

Others believe that the congress has given certain official recognition to African rites such as the voodoo of Haiti and the candomble of Brazil, which up until now have been practiced openly by poor and uneducated people but only in secret by the educated.

Finally, there is the feeling that the congress should serve for a serious study of popular religiosity in Latin America, Fr. Soto said, something ignored by the churches and nourished by governments as an instrument for domination.

GEOLOGY

What? No Ark on the Mountain?

Geologists at the University of Miami believe they have found evidence of a rise in the worldwide sea level some 10,500 years ago that would account for widespread stories of a prehistoric flood.

But "there is no way the sea level ever was high enough to put anything like an ark on top of a mountain," said Dr. Cesare Emiliani in an interview.

Chairman of the university's geology department, Dr. Emiliani headed the

team that found evidence of a sudden rise in sea level. The research was reported in a recent issue of *Science*.

According to their conclusions the melting of a huge ice cap, at least two kilometers thick, made a sudden surge toward the south and began quickly melting. Flowing down rivers like the Mississippi, the water raised the ocean level some 15-30 feet. The ice cap phenomenon took place both in the Eastern and Western Hemispheres, according to the theory.

The researchers based their conclusions on evidence taken from deep sea sediment cores drilled from the north-eastern area of the Gulf of Mexico. The cores were obtained by Dr. Stefan Gartner of the University of Miami Rosentiel School of Marine and Atmospheric Sciences.

Dr. Emiliani, reported to be an "inactive Roman Catholic" and something of a Bible buff, said that the biblical account of Noah's flood indicated that the flooding actually preceded the 40 days and nights of rain (Gen. 7).

This, he said, would coincide with the theory of a sudden flow of ice-melt raising the sea level apart from any period of rain. This theory would make the flood universal, he noted.

While the Bible gives no date for Noah's flood, one traditional system--that of the noted 17th century Anglican prelate, Archbishop James Ussher of Ireland--placed it at 2350 B.C.

Dr. Emiliani's theory would place the event far earlier than that, but at a time which he says corresponds with Plato's dating of the flood that sank Atlantis.

WHITE HOUSE

Mrs. Ford Replies to Critics

The White House reports that Betty Ford is answering the nearly 28,000 letters and telegrams she received as a result of her comments made some weeks ago on the television show, *60 Minutes*.

Mrs. Ford has thanked her critics for writing to share their views with her and expressed the wish "that it were possible for us to sit down together and talk to one another.

"I consider myself a responsible parent," she said in her letter. "I know I am a loving one. We have raised our four children in a home that believes in and practices the enduring values of morality and personal integrity.

"As every mother and father knows, these are not easy times to be a parent. Our convictions are continually being questioned and tested by the fads and fantasies of the moment. I believe our values to be eternal and I hope I have instilled them in our children.

"We have come to this sharing of outlooks through communication, not

coercion. I want my children to know that their concerns—their doubts and their difficulties—whatever they may be, can be discussed with the two people in this world who care the most — their mother and father.

"On *60 Minutes* the emotion of my words spoke to the need of this communication — rather than the specific issues we discussed.

"My husband and I have lived 26 years of faithfulness in marriage. I do not believe in premarital relationships, but I realize that many in today's generation do not share my views. However, this must never cause us to withdraw the love, the counseling, and the understanding that they may need now more than ever before.

"This is the essence of responsible parenthood. It is difficult to express adequately one's personal convictions in a 15-minute interview. I hope our lives will say more than words about our dedication to honor, to integrity, to humanity, and to God.

"You and I, they and I, have no quarrels."

The letter was signed: "Sincerely, Betty Ford."

HOUSE OF BISHOPS

Quotes and Actions

The ordination of women to the priesthood and the episcopate was the emotion-packed issue considered by the bishops of the Episcopal Church at their interim meeting in Portland.

In formal sessions, many seemed sure the step will be approved by General Convention. Yet Bishop J. Brooke Mosley, assistant in Pennsylvania, told reporters that "right now," in his opinion, "chances of its passage are very iffy—maybe just 50-50."

As reported earlier, the House censured, by a vote of 119-18, with seven abstentions, Bishops Daniel Corrigan, Robert DeWitt, and Edward Welles, officiants at the Philadelphia 11 service last year, and decried the action of Bishop George Barrett, officiant at the more recent Washington Four service.

Members of the Court for the Trial of a Bishop and of the Court for Review of the Trial of a Bishop abstained from voting on the Barrett action.

The censure vote followed hours of discussions in groups and a lengthy floor debate which included the following remarks.

John Burgess, Massachusetts: In light of statements made in Chicago and Oaxtepec [bishops' meetings last year], "censure is not now necessary."

John H. Burt, Ohio: "The church wants a clear voice from the bishops. No further canonical process is possible on the charges as presented."

H. Coleman McGehee, Michigan: "I don't think we ought to get into the censorship business. . . . The Board of Inquiry [TLC, April 20] has handed down a decision with which the majority of this House does not agree. In the board's opinion, this House is the place where a trial should take place; we're copping out by proposing to censure. This is a question of doctrine which must be tried. If we censure, we should take up trial on the basis of doctrine."

The word, censure, even came in for discussion.

William Moody, retired, Lexington: "Censure expresses public rebuke."

William H. Folwell, Central Florida: "We must take these bishops seriously enough to do something. Thousands of people in my diocese have been disfaced and disillusioned."

George Murray, Central Gulf Coast: Censure would "restore some atmosphere of orderly process and harmony before General Convention."

Ned Cole, Central New York: "A woman in my diocese is under investigation by the church for celebrating holy communion and a suit has been filed against me with the New York State Human Rights Division saying I've discriminated against her by not finding her employment. Yet we've done nothing about our brother bishops."

Hal Gross, Suffragan, Oregon: "It is inherent within any body to set forth standards for conduct of its members. Censure expresses disapproval, by that body, of the conduct of some of its members."

Murray Trelease, Rio Grande: "If 20 bishops can't define the word 'censure,' what kind of leadership are we showing?"

A debate on how to complete the "ritual act performed in Philadelphia," should General Convention approve the ordination of women, went from A to Z.

One bishop expressed hope that "we would move toward" the view of four theologians who advised the Diocese of Rochester that "these were unratified ordinations which may, without any form of re-ordination, be recognized."

A report noted that "these women foreswore themselves in Philadelphia and need to be accepted as candidates for the priesthood all over again."

Other opinions expressed were:

Richard Trelease: "We might consider (some equivalent) amnesty, to show our reconciling spirit."

George M. Murray: "By not deposing these women, we've already granted them amnesty. I don't believe deserters (from the armed forces) should be promoted in rank as a reward . . . We've already gone more than half way. I believe something more should be ex-

pected (from the supporters of the Philadelphia action) than constant nagging until we come around to their point of view."

Addison Hosea, Lexington: "We seem, unintentionally perhaps, to be misrepresenting what we said in Chicago, 'that the necessary conditions for valid ordination in the Episcopal Church were lacking.' I submit there are two kinds of invalid currency in the United States. One is counterfeit; the other is Canadian. God knows Canadian currency is good and sometimes better than ours, but it is not U.S. currency."

Stanley Atkins, Eau Claire: "I am astounded that the theologians (consulting in Rochester) did not deal with the problem of wanton irregularity. Jurisdiction did not exist nor did the right intention because the church had not authorized (this action). The irregularities (at Philadelphia) were deliberate, not accidental. Those bishops may have ordained priests but they did not ordain priests for the Episcopal Church. After General Convention, the whole church (not just individual dioceses) will need to find a way to reconcile this schismatic ministry."

Before the vote on censure was taken, Bishop Welles, according to *Time* magazine, said he had deliberately broken the law to "get justice" for women.

Time also quoted Bishop Moody as remarking that if any more women receive illegal ordination, he would seek permission to bestow holy orders on Secretariat. "We already have parts of the horse. Why not the whole thing?"

The House issued a pastoral statement intended to "allay anxieties" about the future of the 1928 Book of Common Prayer after the revision process is completed. However, the statement does encourage the use of the new Prayer Book, which will become the "Standard Book" replacing the "Standard Book of 1928," when it is approved by General Convention.

The House made clear that it would not object, should a bishop permit alternative use of the 1928 Book, the Book of Offices, and such "special services for special occasions" as he sees fit.

Bishop Chilton Powell of Oklahoma, chairman of the Standing Liturgical Commission, said the Draft Proposed Book of Common Prayer sets forth "a traditional and yet developing exercise in worship."

He acknowledged that there is "much more controversy than you can tell. Objection is spread across the country and age groups. But the same is true of acceptance."

The House was told that two or three

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SUNDAY SCHOOL REVOKED

By ABIGAIL



In a thoughtful article in *THE LIVING CHURCH* several months ago ["The Quiet Revolution," by Susan M. Clark, *TLC*, Apr. 20] a religious education director noted a pattern of shifting out of Sunday school classes into church as a way of educating the young. I agree that this is becoming more and more of a pattern, especially since we have begun our liturgical trials: in fact, our urban parish, which has the dubious luck always to be running ahead of the pack, switched over to this system about 10 years ago. But the net results have not been particularly promising, and I think the pitfalls of including the children at earlier and earlier ages in a kind of Sunday morning "birthday party" ought to be pointed out.

The fact is that worship is *not* celebration, nor is it a "learning experience" primarily. Its real roots lie in awe, the fear of the Lord which is met in the dark tent of meeting, that Holy of Holies where profanity will strike you dead, a stark, terrifying confrontation with the Transcendent One. All of that message is being lost when we convert the medium, the church service, to a place where manners are so casual, noise so common, counter-activity so usual, you might more easily identify the scene as an election convention on TV. Yet these changes came about in our parish initially to make the children feel "more at home."

Moreover, in spite of good intentions and incredible effort, the newer services also turn to a kind of rote to be parroted, but not even rote with the cadences of the BCP which, like other great verse, stick with you until you understand them. What on heaven or earth does it mean to my small son to chant, "Kyrie eleison"? I have told him what it means, but since we do not use Greek at any other point in the services, to him it is roughly like shouting, "Ollie, ollie ocean free," in hide and seek.

So first, I question whether we are in

fact establishing service rituals that will serve the purpose of our children's education, but secondly, they still need to be educated. And the current pattern, which our parish exemplifies, is that most of them will not be. By education I mean a clear intellectual understanding of the reasons why you worship, whom you worship, and when. I do not mean an emotional "meeting the little ones where they are" and all of us wallowing about together in mutual love and ignorance.

Our children begin "celebrating" as toddlers when they become communicants, thereby losing the glorious feeling of growing which comes from reaching stages in development, like getting a two-wheeler or starting to "real school." Once they are "participants" in church, getting them to come to a class is harder than ever. There appears to be no moral imperative for Protestant children to go to catechism class or church school, and the more the church tries to make the curriculum exciting, the harder it is to find any laymen capable or willing to try teaching it.

So we began to run "junior churches" for the primary grades and to push experimenting with public extempore prayer and collections for an orphan Indian girl and folk songs with a guitar. We also brought these same children into church midway through the service to they could be sure to take communion even though they had not participated in the preparation for it.

But what we were recognizing, even if failing to do anything much about it, was that the children from first to sixth grade were not ready intellectually for church. At the same time, by taking them all to church, we lost those middle years (fourth to sixth grades) when they *are* interested in facts, history, information — the time before social life, school itself, and the outside world capture their attention. And as we lowered the age when we counted them as "grown," so did the world claim them earlier and earlier. There was no time or room left for the education they had missed. And we have never caught up.

Our parish tried everything from weekend workshops (try to get enough volunteers for a whole weekend) and Sunday night "clubs" to released time weekdays with divinity students paid to teach, but we never accomplished much real learning. Most of our young have never read the entire New Testament. Neither have most of their parents. I wonder if either of them ever will.

No matter how many readings from Scripture we put into church services, it is not the same. What our children know about the Old and New Testaments, the roots of the Reformation spirit, the history of Judaism and our relationship to it, they have learned from secular sources.

Because we no longer confirm at the early adolescent period when the urge to be recognized as adult gave us leverage for a demand upon their time, putting off the learning of what it means to be a people of the Book has worked not at all. Ironically, the more we separated the classes from the services, while at the same time taking them into services which we insisted were educational, the more we produced kids turned off by both. My own adolescents are now very like their Jewish friends; although sent to enough classes taught by "experts," they are not in any way motivated to attend church itself. And so we come full circle again.

The root difficulty I have finally pinned down to my satisfaction, but it is not a popular opinion. I think we need to redevelop a very strong, abiding commitment on the part of the clergy towards Christian education. For 20 years, ever since I began to struggle with Sunday school because I had disliked it as a child (and had actually gone to divinity school as an adult to learn Christianity intellectually), our parish clergy have tried to push the job off on us. They have more vital areas of mission, they are "no good with children," it's the parents' role, etc. But the laity is quite capable of getting the real message: this is not important work, it is "Martha" work and we all want to

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Abigail is the pseudonym of a church-woman.

TRINITY COLLEGE OF QUEZON CITY

One of history's small ironies is that the largest college now related to the American Episcopal Church is not in the United States but in the Philippines. Trinity College of Quezon City, with a student body of more than 1800, is not only the largest but also the newest of our colleges, having been established in 1963. It has not only survived its first crucial years; it has entered vigorously into its second decade.

Although it is always difficult to measure the effectiveness of any educational institution, by all the usual tests applied for this purpose Trinity seems to be alive and well in 1975. The student body has increased from 347 in 1963 to 1,852 at the end of 1974 — a substantial and even dramatic growth. Through a program of local scholarships for faculty development, the qualifications of the faculty are steadily improving. For example, in the 1967-68 academic year, only one full-time faculty member had a doctorate; in 1975 there were four doctorates in Arts and Sciences and four in the Graduate School of Education. Also, six medical doctors served as lecturers in Nursing and eight in Medical Technology. Furthermore, the proportion of full-time faculty members has increased. Five years ago only 1% of the faculty were full-time; now more than 70% are. The library has increased its holdings each year and is raising funds for a new building. The course offerings and the physical plant have been expanded.

One indication of the scope of the college is the number and kind of degrees granted. The College of Arts and Sciences offers a Bachelor of Arts degree with majors in economics, English, history, mathematics, philosophy, and political science. The College of Commerce offers a Bachelor of Science in Commerce degree with majors in ac-



Trinity nursing students serving in a community clinic.

counting, management, and economics and finance. This college also maintains a two-year course leading to an associate degree. The College of Education awards the Bachelor of Science in Education and in Elementary Education degrees, with a choice of major from the fields of English, history, mathematics, physics, Filipino, and education. A newly established Graduate School of Education will offer Master of Arts in Education.

In addition to these degrees, there is an Associate in Arts classical degree, based on a two-year preparatory course in liberal arts designed for students at St. Andrew's Theological Seminary. Also, by special arrangement with the University of the Philippines, Trinity offers the first two years of training for the university's Doctor of Veterinary Medicine. An indication of the quality of Trinity's program is that the students in the pre-veterinary course do not have to take a validation examination at the university, as is normally required for students who transfer. Other two-year programs lead to a Diploma in Secretarial Science and a Certificate in Food Service.

With more than 500 students, the College of Nursing is the largest of

Trinity's colleges; it grants a Bachelor of Science in Nursing degree after students have completed a five-year course of study and clinical work. A Bachelor of Science in Medical Technology is also offered on the basis of a five-year program which includes internship.

Trinity College mainly serves students from homes of moderate means. The middle class, though growing, is still relatively small, and many people in this group place enormous faith in the power of education to solve social, political, economic, and personal problems. Many families make great sacrifices to send one of their members to college. A sound college at reasonable cost is therefore of great value to the many parents who are looking for a good college but are bewildered by the many choices, particularly those parents in the Philippine Independent Church or the Philippine Episcopal Church who may learn of Trinity through their priest.

A closer look at a few of the collegiate programs illustrates how Trinity has fitted itself into the total missionary effort. St. Andrew's Seminary, for example, sends its theological students to Trinity for two years of liberal arts work as preparation for their three years of theological study at the seminary. (A

Anna Quillen Foster is the wife of the Very Rev. Roland Foster, Dean of General Theological Seminary, New York City. Checks for Trinity College may be sent to the Association of Episcopal Colleges, 815 Second Ave., NYC 10017.

By ANNA QUILLEN FOSTER

Filipino student entering the seminary has normally had six years of elementary and four years of high school study.) St. Andrew's for many years taught the liberal arts courses the students needed. Sending the students to Trinity, however, enables the seminary faculty to concentrate on its own specialties and also broadens the experience of the students by bringing them into contact with a greater variety of instructors, classmates, and cultural and social events.

Trinity College has also transformed the former St. Luke's Hospital School of Nursing, which operated a three-year course, into the Trinity College of Nursing, which involves a five-year course. Clinical work is still done at the hospital as before. The Dean of the College of Nursing is herself a graduate of the St. Luke's School of Nursing and before going abroad to secure a B.S. and an M.A. from Columbia was the head of the School of Nursing for some years.

A new emphasis in nursing training at Trinity is community outreach. Nursing students are required, as part of their experience and training, to serve for several months in rural communities. They visit homes, conduct classes in sanitation and health, and teach health



The library: About to outgrow its building.

procedures to mothers both in classes and individually.

Still another part of the nursing curriculum is a new two-year course leading to the title of licensed graduate nurse. In this course, which was recommended by the major nursing organizations in the Philippines, students are taught basic techniques which will enable them to function as members of community medical teams.

Such a success story was by no means assured at the time the land and buildings of Capitol City College were being considered for purchase in 1963. The leaders who had the responsibility for making the decision had to consider two questions carefully: What can an Episcopal college contribute to the work of the church that cannot be obtained from other existing institutions? Are the benefits worth the cost?

The answers did not come down from heaven loud and clear, but several cir-

cumstances and coincidences seemed to point to more pluses than minuses for the venture. For one thing, a corner of the 31 acres of church property in Quezon City had been saved for education purposes since development of the site began in the 1950s. For another, the school plant just across the road from the church property was being offered for sale at a time when the Joint Council of the Philippine Independent Church and the Philippine Episcopal Church had been discussing at some length the desirability of a college. And purchasing an existing institution meant that the government permit required to operate a college in the area had already been obtained — a difficult obstacle overcome. And perhaps most astounding of all, there was money for the purchase from Proctor and Gamble stock given to the church in the Philippines in 1922 by the late Bishop and Mrs. Paul Matthews of New Jersey, which stocks had increased in value over the years to close to \$500,000. The arrangements were completed in time for the opening of the 1963-64 school year.

The growth and apparent health of Trinity as an educational institution suggest that the decision to found a church college in Quezon City was a beneficial one, for both church and community. The college has justified its existence by providing programs specially tailored to the needs of nursing and theological students in church institutions; it has expanded its offerings to train workers for jobs which foreigners were at one time brought in to do; it has provided low-cost but quality education for the young people of the two supporting churches. In addition, it has made available to the community at large every service it has offered to the members of its sponsoring churches. Surely this is a witness which proclaims both the presence and the love of God.



The new Science Building (left), and the Administration Building, a former dormitory.

EDITORIALS

Openness With Candor

Mrs. Ford's letter to her critics (see news story on page 7) seems to us a pretty fair model of Christian charity in responding to criticism which in some of its articulations was downright ugly. And while we are on this touchy subject we will quote a statement by one of our favorite aphorists, Austin O'Malley, who said: "There should be more in American liberty than the privilege we enjoy of insulting the President with impunity." That applies no less to insulting the President's wife. Indeed, it applies no less to insulting anybody living. True liberty is never license to be insulting. And much of the criticism of Mrs. Ford's unfortunate comment on *60 Minutes* was insulting. What is it that makes some people feel taller themselves when they deliver insults to others, especially to those in positions of eminence? Perhaps somebody with skill in spiritual pathology can answer that one for us.

Mrs. Ford has made it clear that she does not believe in premarital sexual relationships. She has also made it clear that she believes in full and free communication between parent and child about that question. What she has not yet made clear, as we read her, is that she understands the very essential truth that one can totally disagree with someone else, express that disagreement, and still have full and loving communication.

Mrs. Ford could have spared herself a lot of nasty flak, possibly spared her husband several thousand votes, and forced some of her critics to find somebody else to insult, if at the time of her original comment she had said something to this effect: "If my daughter were to tell me she was having a sexual affair with somebody I should welcome her confidence but I should have to tell her that I could not pretend to approve of it." However, while we're thinking of what she might better have said to Mr. Safer's question about Sue's sex life we find ourselves favoring this option: "That, sir, is none of your damned business!"

In TLC of Sept. 21 we published an opinion on this matter (under the heading "As Others See It") by Dennis Shoemaker. He put most of the blame for what got said upon the interviewer rather than upon Mrs. Ford. He was dead right. How many parents of either sex, in Mrs. Ford's position, could have fielded Mr. Safer's improper question any more deftly than she did? She fumbled and made an error, consisting of a mis-statement of what she really thinks about the matter. (Actually, it was an incomplete statement, and therefore a mis-statement.)

As we read her letter we find only one thing lacking in her attitude. It is a defect commonly found these days in the thinking of parents who have both decent moral standards and an openness to communication with their children. That error consists of an inability to see that love requires two

things and not just one: both an openness of mind to what the other one is saying, and a readiness to say, if it expresses one's own conviction: "I think that is wrong. I cannot accept or condone it. And I love you none the less."

In other words, perfect openness in hearing should be coupled with perfect candor in responding. If we are to work toward more of genuine love in parent-child relationships, and indeed in all others, we can't possibly get too much love into any of them, but we must make sure that this love we are making our rule of action has in it ample provision for two-way communication.

GUEST EDITORIAL

Let's Have the Full Diaconate

The place of a deacon, as an ordained minister of the Gospel, has been going through some painful experiences for quite awhile in recent history. For many years, nay, perhaps for centuries, the diaconate was quietly tucked away in the recesses of ecclesial structures. It was "this inferior office" (BCP, p. 535) in which a man served from six months to a year before being ordained a priest.

Then there were those who wanted to "serve the church" and subsequently were ordained as "perpetual" deacons. There weren't a great many of them and they were known for their devotion as well as for the privilege they had of reading the Gospel and administering the chalice at the eucharist. Even so, it was still "this inferior office," and many of them *felt* inferior, leading to steps toward priesthood for many of them, and often unfortunately by way of the "back door."

Add to that the fact that for several years now laymen have been licensed to administer the chalice at the eucharist, and one may well conclude that the whole question of the place of the diaconate in the life of the church is more in a state of confusion than ever. Why have deacons at all? Certainly one would have to ask why anyone would want to be a "perpetual" deacon these days.

The issue is clouded as is the whole issue of the ministry because we are afflicted with consumerism, result-orientation, job descriptions and functional definitions. These methods of measurement simply don't fit the theology of the ordained ministry. Admittedly the first seven deacons were set apart to do a specific job (Acts 6:1-7). Yet, even there the apostles were to seek out "seven men of good repute, full of the Holy Spirit and wisdom." And Stephen was martyred, not because he served tables badly, but because he preached Christ with boldness.

There is urgent need today to recapture the meaning of ministry in terms of its *nature*, before wrestling with its functions. God calls people for *his* purposes. In ordination his grace bestows gifts that change their *nature*. A person ordained a deacon is

something that no one else is by virtue of the grace of holy orders. He *stands* for something. He is the outward and visible sign of the church's true calling to be the servant of Christ, the very essence of all ministry.

Thus it is that the deacon, by God's grace and with the full authority of the church, can be a most effective witness *in* the church, and *to* the world as he or she proclaims by word and deed the Good News of God in Christ — in hospitals, prisons, homes for the

aged, as well as in services of worship and classes of instruction.

Let's have done with this proliferation of lay readers licensed to administer the chalice, and instead concentrate our efforts on the rich opportunity to strengthen the witness of the whole church by strengthening the peculiar and very special witness the deacon can make!

(The Rt. Rev.) WILLIAM H. FOLWELL
Bishop of Central Florida

AS OTHERS SEE IT

Unbeknownst to most parish vestries who regard their clergyman as an employee of the parish, the Internal Revenue Service looks upon the clergyman as a self-employed person for the purposes of Social Security taxation. Thus, instead of the parish and the clergyman each paying an equal 5.85% on a base up to \$14,100.00 of earned income, the clergyman is required to pay a total of 7.9% on a base up to \$14,100.00 of earned income, the parish paying nothing, either to him or to the federal government for purposes of Social Security.

The inequity of this arrangement and its burden upon your parish clergy can be plainly seen when one considers the following chart which compares your clergyman with an employee in any other field, as well as the financial obligations borne by the employer in this arrangement.

At \$10,000 salary:

Clergyman pays.....	\$ 790
Church employer pays.....	—
Business employee pays.....	\$ 585
Business employer pays.....	\$ 585

At \$12,000 salary:

Clergyman pays.....	\$ 948
Church employer pays.....	\$ —
Business employee pays.....	\$ 702
Business employer pays.....	\$ 702

At \$14,000 salary:

Clergyman pays.....	\$1106
Church employers pays.....	\$ —
Business employee pays.....	\$ 819
Business employer pays.....	\$ 819

The point is this. While we, as clergy, are in fact employees of our parishes, we are considered by the government as self-employed persons. The result, as you can see from the above chart, is that we clergy are asked to bear more than our fair share of taxation, while our employer bears no liability whatsoever. Therefore, in the interest of justice and mercy, is it not right for the clergyman

to ask to be treated by his church at least as well and fairly as any other employer treats his employees?

As the following will demonstrate, taking as an example a clergyman at a \$12,000 salary level, for the parish to compensate their clergyman for one-half on his Social Security liability, the result and cost to the parish is still less than if it were under the normal employer-employee arrangement.

Clergyman at \$12,000 Salary

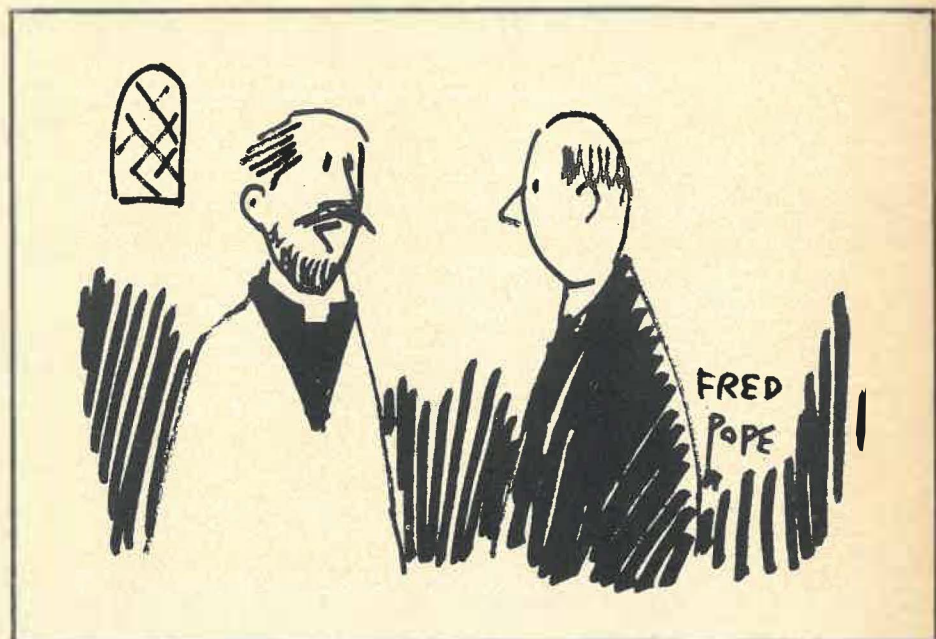
- (1) If the clergyman were the employee and the church were the employer, each would be paying \$702.00, as opposed to the church now paying nothing and the clergyman paying \$948.00.
- (2) However, if it could be suggested that the church give the clergyman an additional stipend to off-set his social security costs equal to half of

his self-employed rate, the result would be as follows:

- (a) The clergyman would obtain some very needed financial relief in that he would only have to pay out of pocket \$474.00.
- (b) The church, as his employer, would only be paying \$474.00 as the off-set to him, as opposed to the amount of \$702.00 if it were in fact regarded by the Internal Revenue Service as the employer.

In sum: the point for each parish vestry to consider is one of equal justice and moral responsibility. As such, the question is this: "Should not the parish clergy be treated by their church at least as well and as fairly as any other employer treats his employees?"

(The Rev.) CARL G. CARLOZZI
St. Christopher's Church
Chatham, Mass.



"Yes, I know that line: 'I must be about my Father's business.' But, man, how did his business get so slow?"

Announcing . . .

The 1976

Church School Essay Contest

Sponsored by *The Living Church*

Subject: "LEAD US NOT INTO TEMPTATION . . ."

There is wide discussion throughout the Episcopal Church these days about whether or not we need a new English text of the Lord's Prayer. Much of the discussion is focused on these words: "Lead us not into temptation, but deliver us from evil." Some are proposing that "Lead us not into temptation" be replaced by "Save us from the time of trial."

In this essay contest we are to consider two questions:

- (1) "What do you mean when you pray "Lead us not into temptation . . ."?"
- (2) Do you think "Save us from the time of trial" is better, and if so, why?

The maximum word limit is 1200 words.

PRIZES

FIRST PRIZE:	gold medal and	\$100
SECOND PRIZE:	silver medal and	\$50
THIRD PRIZE:	silver medal and	\$25

Eligibility: All undergraduates in primary or secondary schools offering courses in sacred studies (not including Sunday schools), except members or employees of The Living Church Foundation and members of their families, are eligible for this contest.

Regulations: Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 1200 words or less. The manuscript must be mailed and postmarked not later than midnight, February 20, 1976, to *Contest Editor, The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202*, and received not later than March 4, 1976. 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.

One bronze medal will be made available to schools which desire to conduct intramural contests. This medal 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 25, 1976, Educational Number of *The Living Church*.

SCHOOL NEWS

■ **St. Agnes School**, Alexandria, Va., celebrated its 50th anniversary with a number of events including an antique show, a party, meetings and a service of tribute to members of the faculty who have served the school through the years.

■ The outing program of **Sewanee Academy**, Sewanee, Tenn., plans to conduct a winter expedition which will include backpacking and camping in the Smoky Mountains. The outing program, an alternative to the physical education program, was begun in 1970 and has been steadily gaining in popularity. The director, Jim Scott, points out that it does not contain the competitive elements of the traditional athletic program but instead offers personal challenge and satisfaction.

■ Dale Bassford, athletic director at **Seabury Hall**, Makawao, Hawaii, is working to introduce soccer and gymnastics to Maui, where neither sport has many advocates. The school has the equipment, coaches and teams for both sports and it is hoped that eventually they can get the local high schools to adopt soccer and gymnastics as interscholastic sports.

■ **St. Margaret's School**, Tappahannock, Va., has taken on an international flavor this year with girls from five foreign countries and Puerto Rico as new members of the student body.

■ **St. Andrew's Priory School**, Honolulu, Hawaii, has begun its 109th year with a record high enrollment of 653 students. One of the school's highlights of the year is just around the corner -- the fund raising carnival to be held in November. There will be booths, games, rides, and fun for all. The profits will go toward improving the school.

■ **Seniors at Margaret Hall**, Versailles, Ky., made a ten-day study trip to New York staying at the Convent of St. Helena in Vails Gate and visiting museums, churches and other sights in the city. The New York trip, an excursion where costs are shaved at every opportunity, has become an annual event.

■ The fall term of **St. Mary's and St. John's School**, Peekskill, N.Y., opened with several new faculty members on the staff. Laura Seitz, director of the lower



Tom Root

An aerial view of Howe Military School, Howe, Ind.

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Students at Seabury Hall, Makawao, Hawaii, practice soccer skills.

school, is teaching mathematics and Latin. Also in the mathematics department are Wanda Raymond, a graduate student, and Janet Carter, who is the field hockey coach. Suzanne Reiss, who is teaching chemistry and Spanish, was a member of the Men's Junior Varsity Swim Team and co-captain of the Women's Swim Team at Williams' College. John P. Falck is teaching art in both the upper and lower schools. Also working with the school for the first time are director of development, Ann Seymour, who is a Hudson River conservationist, and Diane Ruark, bookkeeper.

Howe Military School, Howe, Ind., has maintained its affiliation with the Episcopal Church ever since its founding by the Rt. Rev. David Buell Knickerbocker in 1884. Cadets at Howe are of all faiths, but all attend evening chapel



Seniors from Margaret Hall, Versailles, Ky., ride the Staten Island Ferry during their study trip to New York City.

and Sunday church. All new cadets take a course in sacred studies, taught by the chaplain, the Rev. George M. Minnix. Episcopal cadets are provided the opportunity to take communion twice a week at early morning services.

The new headmaster of St. John Baptist School, Mendham, N.J., is the Rev. Edwin H. Cromey. Fr. Cromey, who has a varied background in parish and school administration, is the first headmaster for the 95-year-old school which, until now, has been operated under the direction of the Sisters of the Community of St. John Baptist.

With the opening of the current school year, a new library containing 8,000 books and an audio-visual room has been added to St. Timothy's School, Raleigh, N.C. St. Timothy's, with an enrollment of 500 students, is the only parochial school in the Diocese of North Carolina. Three years ago, a new campus was built for the upper school which is known as Fr. George B. S. Hale High School.

St. Hilda's Training Center, Tadian, Philippines, provides academic and in-service training for women in the

The Living Church Development Program

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

Previously acknowledged	\$39,411.91
Receipts Nos. 16,948-16,982	
Sept. 17-Oct. 14	1,695.15
	\$35,107.06

three dioceses of the Philippine Episcopal Church and the Philippine Independent Church. Including the 11 trainees who finished their course this year, there are 40 women who trained at St. Hilda's currently at work in the field.

■ A \$50,000 expansion to St. Philip's Chapel on the campus of Voorhees College, Denmark, S.C., is now on the drawing board. The chapel, which seats 500, was built in 1935. Members of the congregation, which is composed of people from the community and the campus, have held a benefit dinner and are planning a number of campus-wide fund raising events. The Rev. James C. Jackson, chaplain, says the new expansion will "give us space for receptions, meetings for church-oriented organizations and a place to conduct training programs that we formerly did not have."

■ Students at St. Luke's College of Nursing of Trinity College, Quezon City, Philippines, are required to spend two months in rural health service before their graduation. During their field practice, nursing students visit in homes, teach games to children, discuss matters of family health, and refer cases needing treatment to the clinic. They also take part in village activities. As an example of the esteem in which these students are held, a delegation of villagers attended a recent college commencement "to see our nurses graduate."



A new look in housemothers for Sewanee Academy, Sewanee, Tenn.: Teresa Love and Kathy Gray in front of the Gorgas Hall doorway.



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Students at St. Timothy's School, Raleigh, N.C., began a new fall term with a new library.



Marilyn Wilson portrays Medusa at the annual Roman dinner at St. John Baptist School, Mendham, N.J.



The Rev. Fritz Minuth, headmaster of St. Andrew's Priory School, Honolulu, Hawaii, attends an art class.

BOOKS

A Personal Glimpse

SUENENS: A PORTRAIT. By Elizabeth Hamilton. Doubleday. Pp. 283. \$7.95.

Leon-Joseph Cardinal Suenens is one of the pivotal figures in the hierarchical structure of the Roman Catholic Church, and there are few who would dispute this. He is a man who has been a confidant of Pope John XXIII and Pope Paul VI and yet has never seemed to lose his common touch. He is a cardinal without having lost the ability to remain a pastor, and that is no small feat indeed.

Elizabeth Hamilton has undoubtedly admired the cardinal for some time and she has been allowed by him to develop an intimacy that comes through the pages of this book, a glimpse into the private and interior life of a man who is frequently examined only by the public eye.

The book is divided into three sections -- the early life and training of the cardinal, his efforts during Vatican II, the events of history and the church that have taken place since then -- but there seems to be an incoherence about it. The author skips from topic to topic, frequently losing herself altogether in rather fanciful suppositions of the "it's-not-too-hard-to-imagine-that" variety which detract greatly from the body of fact contained in the book. And I really must protest her use of numerous phrases in sundry foreign languages with no translations for those of us who are not so well endowed linguistically.

Those objections aside, here is an opportunity for a real, personal glimpse into the life of a person who must be one of the most important of our 20th century religious leaders.

(The Rev.) HEWITT V. JOHNSTON
Christ Church
Charlevoix, Mich.

Partnership of Equals

JESUS AND WOMAN: An Exciting Discovery of What He Offered Her. By Lisa Sergio. EPM Publications, dist. by Hawthorn Books. Pp. 139. \$7.95.

Lisa Sergio, distinguished author and lecturer, has given us one more book for which we may be grateful. Her thesis, the equality of man and woman, is developed with clarity and a happy freedom from the strident tone so often evident today.

The influence of woman is needed in the management of human affairs and the making of decisions in today's world. Woman's demand for equality could change the course of history by adding a

feminine dimension after centuries of male domination. In our bisexual world woman is man's only peer, although she has long been treated as inferior. Now she must become his equal in a partnership of equals. The continuity of society is dependent on this partnership; the physiological partnership of man and woman must be complemented by an intellectual one. Woman herself must realize the difference between being "equal" and "identical." Miss Sergio regards woman, not as a better person than man, but as having been given certain attributes not given to him, or given in a less degree.

In the development of her theme she describes the encounter of Jesus with ten women, typical of many women in all ages, five of whom are identified by name, and five by the situations in which they were confronted by Jesus. These episodes are seen as the vehicles



through which Jesus sought to overcome the discrimination and hypocrisy which had relegated woman to a status of little more than chattel or a creature of no account.

The episode of Jesus with Mary and Martha is interpreted as an evaluation of priorities and the establishment of a proper scale of values versus a tendency to make things, which are intended for the use of people, more valuable than the people.

In his emphasis on woman as person, not as property or as sex object, Jesus tries to restore dignity to her, breaking down barriers which tend to divide the human race.

The episode of Pilate's wife is used to teach that justice and conscience exist above race, creed, nationality or sex. The relationship between Pilate and Claudia Procula indicates that the burden of sin falls equally on man and woman. Marriage should be a relationship to safeguard the integrity of enduring values.

In each of these confrontations, Jesus is seen as deliberately making woman the focus of his teaching. In each instance he seems to highlight her importance. While each event in some way illustrates woman's role as a partner of man, she must herself be aware of the distinction between woman and man. Jesus made it "unmistakably clear that humankind is a partnership and that

sharing is its lifeline." Woman today is challenged to do her part, to raise her sights and "become man's complete and equal partner."

An appendix is included quoting the gospel texts from *The New English Bible* which relate to the various episodes.

ANNE W. DOUGLAS
Denver, Colo.

A Helpful Guide

THE POETRY OF GEORGE HERBERT. By Helen Vendler. Harvard University Press. Pp. 303. \$14.00.

Anglicans are generally somewhat aware of their saintly fellow churchman of the 17th century, George Herbert. They know of him as a poet of considerable talent; but if their reading of his work has been superficial they have probably failed to see in him some elements of subtlety and depths of meaning which elude the casual eye. Herbert is widely and unjustly stereotyped as a "pious" poet who might fairly be described, in Huck Finn's immortal adjectives about the Widow Douglas, as "dismal, regular, and decent."

Any lover of good poetry and good men who wants to explore the real George Herbert further will find Miss Vendler's study a very helpful guide. Herbert's apparent simplicity is more apparent than real. In her study Miss Vendler takes us through what must have been the mental processes at work in Herbert's composition. The result is that you find yourself thinking and feeling along with Herbert as he deals with a subject. What better way of getting to know somebody of another age than such sitting down with him and thinking a matter through as he writes a poem about it?

Unless you have a fairly strong taste for the kind of man Herbert was, and the kind of poetry he wrote, this book may be more than you want. But Miss Vendler admirably succeeds in doing what she undertakes to do—to take us, so to speak, into George Herbert's confidence as he tries to put the meditations of his heart into verse.

C.E.S.

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in signs
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LETTERS

Continued from page 5

you'll get flak. I have already heard of one person who feels that you should be tarred and feathered for the statement: "They should be welcomed in love by all other members of Christ." Watch out, they'll be sending you to the lake of fire with the queers.

We gays have been in the church since the earliest days of her history. True, many have been killed or driven out by the powers that be, but others have survived. We have reached a point in time when you will no longer see us meekly assenting to the people who pick and choose at random from the Scriptures. We were created, redeemed and will be sanctified by the same God who loves us all and in love we will eventually conquer.

Again, thanks for the fairness.

JOSEPH P. MCCAULEY
Convenor, Integrity/Boston
Winthrop Highlands, Mass.

Unfaithful Stewards?

In answer to Fr. Claudius's question [TLC, Aug. 24] "Might it be that God is trying to tell us something?" I offer this: Perhaps God *is* telling us something. Perhaps he does not want an Episcopal Church any more. Of course, I'm concerned with job security and all that, but I am more concerned with doing the work and will of God. Perhaps God is just tired of dealing with a people who are so caught up in their idolatry of a prayer book and the equally obnoxious and aggressive behavior of the re-writers. Perhaps he has gone on to converse with others until there is peace in this part of the vineyard.

We are called to be a people of love. Judging by the tone of the letters and articles that fill TLC there is very little love in our hearts and far too much preoccupation with law giving and law interpreting. I too stand so judged. I hope, trusting in God's mercy, that Fr. Claudius and I both still have jobs ten years from now in this branch of Christ's church, but we and all our colleagues might just find ourselves fired because we were unfaithful stewards in his kingdom.

(The Rev.) MICHAEL C. MOHN
St. Boniface Church
Sarasota, Fla.

Calvin and Anglicanism

I have read with interest your editorial remarks about Calvinism [TLC, Aug. 17]. I have been reading Calvin lately, trying to form a new estimate of the man to compare with the estimate I formed when I was in seminary 13 years ago at Episcopal

Theological School. This time I have been reading his New Testament commentaries instead of the Institutes.

Calvin comes across as a genius at scriptural exposition. I was particularly interested in the way he interpreted I Corinthians 11 on the subject of the eucharist. He very flatfootedly asserts, and gives an ingenious explanation for, the presence of the Body of Christ in the sacrament. My impression was that he probably had a more supernatural view of the sacrament than did Richard Hooker.

I recently had a very interesting conversation with a theologian of the Church of England who teaches in one of their seminaries. I said to him, "They call you a Calvinist but what do you think of Richard Hooker?" He said, "Well, I think Hooker won all his points against Calvin." Then I said, "Then how can you call yourself a Calvinist?" And he said, "Don't you realize that Hooker himself was a Calvinist?" If Hooker was a Calvinist, can Calvinism be all bad?

The main point at which Hooker modifies Calvinism is in his view of authority. When the voice of Scripture is unequivocal, Scripture is our only authority. When the voice of Scripture is equivocal, for example on the point of the episcopate, infant baptism, and prayers for the dead, then our authority is church tradition. And in matters in-different reason is our authority.

One other point my English friend made was that we must never make the mistake of equating American Presbyterianism with the "Calvinism of John Calvin." In many ways John Calvin is closer to the Church of England today than he is to the American Presbyterian Church. I trust that you will consult the commentaries of John Calvin before you make a final opinion about the value of his contribution to the Anglican Communion.

(The Rev.) JAMES E. HAMPSON, JR.
Christ Church of Hamilton and Wenham
South Hamilton, Mass.

Our thanks for an excellent corrective comment. What we said about Calvinism as a force within Anglicanism is true only of a "corrupt following" of Calvin by later people who claimed his name. And of course it is equally questionable whether Luther was a "Lutheran." Ed.

Lead us not . . .

It was once suggested to me that our difficulty with "and lead us not into temptation" would disappear if we would just put a comma after "us": ". . . and lead us, not into temptation. . ."

CARRIBEL YOUNG
Naples, Fla.

days of open hearings on Prayer Book revision will precede General Convention.

The proposed Initiatory Rite was discussed, in response to a letter to his peers from Bishop Paul Moore, Jr., of New York. He urged that the distinction between church membership and communicant status be emphasized more than it is in the draft rite.

Bishop Moore said: "We see full membership in the body of Christ as being effected in baptism. Yet we think it essential that adults from other Christian traditions who receive holy communion regularly at Episcopal altars be strongly encouraged to present themselves for confirmation, to make an act of mature commitment."

Bishop Moody endorsed the New York statement and said: "We don't need to talk about adding anything to baptism. But when we bring into the fellowship people from another persuasion, confirmation is the point at which they stop saying 'your church' and start saying 'our church.'"

• • •

A proposal to give seat, voice, and vote to Bishop Mosley was referred to the proper committees. He resigned as Bishop of Delaware in 1968 to work with the overseas department at the Episcopal Church Center. He also was in charge of the Convocation of American Churches in Europe for two years. In 1970, he was named president of Union Seminary and in 1974, assistant bishop in Pennsylvania. Generally, bishops who resign "for reasons of mission strategy" are accorded full continuing House membership.

• • •

Statistics: Five bishops died during the past year; seven retired; three coadjutors became diocesans; and six new members were added to the roster. The 148 bishops in Portland dealt with 48 items of business. Of the 231 bishops of PECUSA, 222 are eligible to vote at their meetings.

PRESIDING BISHOP

Progress on Issues Cited

The Rt. Rev. John M. Allin said he was "greatly encouraged" at the progress made on several major issues at the interim meeting of bishops in Portland.

"We have made some progress," the Presiding Bishop said. "The tone of discussion has been better in the House than I've known it to be for a long time

... I have not been disappointed ... I've been greatly encouraged."

Bishop Allin commented that "the difficulty is this church has a great readiness to get on with the liberation of the rights of women, but the priesthood is a symbol in this case which has really blinded us to the problems we want to correct. We are not free to change the canon of Scripture, but the constitution of the church can be changed, we do have that freedom."

Referring to the censure vote, he said: "We are doing what we were called to do. This House in no case usurped its authority. The call of the Gospel is to service, not to prohibition. The important thing is when any group decides it is going to change an agreement other than the agreed-on way."

During one of his sermons preached at the meeting, Bishop Allin spoke of the Prayer Book revision: "We have no time to argue at length about our worship.

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What we really need are experiences from the brush arbor to high altar, from bathing suit in the baptismal creek to cope and mitre, from plain chant to those who in ecstasy speak in tongues . . . Worship must not be restricted: it must be freed."

CENTRAL GULF COAST

Eloise Spares Lives

Hurricane Eloise came roaring out of the Gulf of Mexico to strike land between Pensacola and Panama City, Fla., and to cause millions of dollars of property damage.

The Diocese of the Central Gulf Coast, which includes southern Alabama and Florida's panhandle, had little damage to church and parochial school buildings.

St. Andrew's by-the-Sea, Destin, Fla., had shingles blown off the roof and a flooded kitchen. St. Thomas, Laguna Beach, also on the panhandle, suffered severe damage to the roof and outside porches. The rectory garage roof was blown away at St. Agatha's, DeFuniak Springs. In Clayton, Ala., a church building unused for many years, received structural damage.

No. loss of lives was reported.

BRIEFLY . . .

In 1973, when a Portland, Ore., room mother took a nativity scene to school, she was told that school policy and federal law forbid such an object. Her non-denominational congregation protested to the city school board which agreed with the school. The church then appealed to the state board of education, which in turn sought the opinion of Oregon's Attorney General Lee Johnson. He has ruled that public schools in the state must not permit nativity scenes in school buildings while classes are being held.



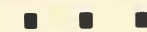
Marv Russell, 21, of Ford City, Pa., a linebacker on Notre Dame's Fighting Irish football team, was ordained recently as a deacon of the Christian Methodist Episcopal Church.



Projections show that by 1980, there may be a 40% increase in ordinations of people entering the full-time ministry and an 80% increase in new clergymen entering the non-stipendiary ministry. This information was given to bishops of the church at their meeting in Portland. They were also told that recent questionnaire findings showed little response to combining the church's seminaries in four key centers.



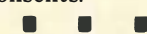
The Lowell Memorial Fund at General Theological Seminary has been marked for guest lecturers in the pastoral theology field. Friends of the late Dr. Howard M. Lowell (1909-74) have contributed over \$13,000 to the fund in his name.



Bishops of the Episcopal Church have recommended study of the document "Mutual Recognition of Members" as proposed by the Consultation on Church Union. The paper will be recommended to General Convention for action.



The Rev. Robert E. Terwilliger, 58, director of Trinity Institute, New York City, was elected Suffragan Bishop of Dallas on the fourth ballot. He has accepted the election subject to the necessary consents.



Shells used for baptisms in St. Paul's, Murfreesboro, Tenn., come from the Tennessee River and Kentucky Lake areas between Camden and New Johnsonville. The shells are given to the family together with the baptismal candle.

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Our Readers Ask

be known as "Marys" too. Social action, liturgical reform — you name it — it is more "interesting" than trying to educate the young. But without the total concern of the clergy involved, the laymen not only are not capable of educating their young (ask them), they will not manage to do it. And what is a parish or "church family" for, if not to educate and nurture its young? How else can we continue to exist as a community at all?

The more fundamentalist Christians suffer no qualms about the importance of indoctrination. They assume that their children (and they themselves) must *know* their faith, and they teach it. My New Testament professor, the son of the theologian Karl Barth, made us learn every verse in the New Testament, solely because he was so appalled at "liberal" Christians' ignorance when faced with a proof text argument from a fundamentalist.

We will not overcome our basic problem if we do not all agree that the Christian education of our children is the most important job the church has and sort out our priorities of time, money and manpower accordingly. If it is the job of the laity to do this, then why do we have parishes and priests?

We had a guest preacher recently who gave us a remarkable sermon on St. Paul, in the course of which he described the apostle physically and psychologically as though we really know what he looked like. I never got a chance to ask him where he got his information. He described Paul as epileptic, near-sighted, short, hooknosed, etc. Was he just guessing?

Mrs. K.D.B.

By no means. There is quite a lot of evidence touching Paul's body and personality in his own letters and other NT writings. The classic description of his physique comes from an apocryphal book, Acts of Paul and Thecla, whose testimony was accepted by SS. Jerome and Cyprian, and in which Paul is thus described; "fat, short, broad-shouldered; his black eyebrows joined over an aquiline nose, his legs were crooked, his head was bald, and he was filled with the grace of the Lord."

The belief that he was nearsighted is based on two facts: one, that he insulted the High Priest and then apologized saying that he did not recognize him; two, that when he came to add a few words by his own hand at the end of the

Galatians letter he did so in very large script.

His own reference to his "thorn in the flesh" (II Cor. 12:7) has traditionally been understood to refer to an incurable and hampering physical infirmity, possibly epilepsy. That he was an ineffective speaker with an unimpressive

St. Paul



bodily presence is a reasonable inference from his own allusions to the difference made by his presence or his absence in his effect upon people.

All in all, these familiar characterizations are quite solidly documented.

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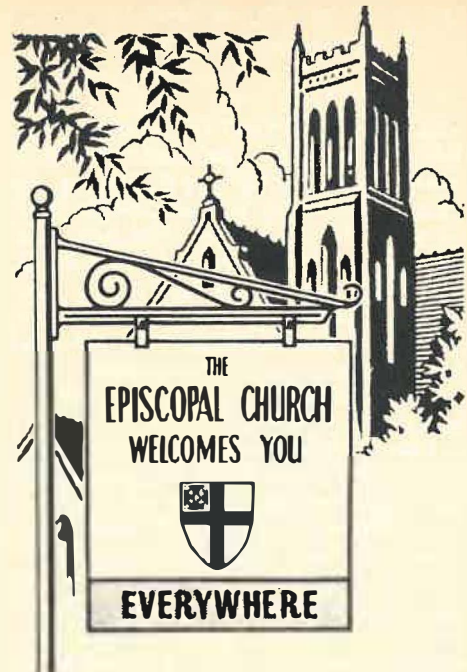
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